1843

To Father Courtès, sup[erior] of the Miss[ionaries] at Aix, B[ouches-]d[u-] Rh[one][[1]](#footnote-1)

785:X in Oblate Writings

The Founder is pleased by Father Courtès’ sentiments and good wishes. The Oblates are at the same time preaching missions in seven dioceses of France, as well as in England, Ireland, Canada and the United States.

Courtès

Marseilles.

January 4, 1843.

It was with delight, my dear Courtès, that I read the letter you sent me for the New Year. I truly needed to hear from yourself the sentiments that you express to me so well and which correspond with those that I have always had for you. Love imprints its character in my soul, it is indestructible. It is the final answer to all.

I have so little time that I must hurry to tell you that I accept your suggestion for the mission at Simiane; you may announce it for Sunday the 22nd. The mission at Roquebrune should finish the 15th. I think you would do well to save yourself for Roque; Fathers Martin and Rouvière will give the mission at Simiane. They will afterward join you for Roque, where I think three missionaries will be needed.

I do not believe that there is any other Congregation giving such a moving example in the Church. All of its members are simultaneously employed in divers countries in the two hemispheres to bring souls back to God and to wage violent war against Hell. To have missions in the dioceses of Marseilles, Fréjus, Aix, Avignon, Valence, Grenoble, Ajaccio, in England, in Ireland, in Canada and in the United States, is truly marvellous.

I have just received letters from Longeuil which should be printed. Father Telmon and Father Dandurand, who should have made his vows for Christmas, did marvellously well in the diocese of New York; in addition, the Bishop[[2]](#footnote-2) would wish to give them charge of the French church in his episcopal city, while the Bishop of Toronto[[3]](#footnote-3) calls them to take over the mission to the Iroquois. The three priest novices, who are making ever better progress, are joined by an acolyte in his second year of theology and a college professor;[[4]](#footnote-4) several others have already taken steps towards admission, and the Bishop encourages and eases them on in spite of the lack of candidates for his own parishes. What an example for certain ones among our own Prelates.

I shall have to stop now to recite Vespers, it is nearly ten o’clock. Goodbye. I embrace you in wishing you all of the Lord’s blessings during this year and always. I greet affectionately our good Fathers Andre and Roux.

+ C.J. Eugene. Bishop of Marseilles.

*P.S.* To answer a point in your next-to-last letter, I will say that I continue to believe that it is not fitting that we make the least effort to change the mind of the Arch[bishop] to send Jesuits into the missions of the smaller localities. But even if it were indelicate to take such an initiative, you would be free to voice your opinion, should the occasion be thrust upon you.

[To Father Honorat][[5]](#footnote-5)

14:I in Oblate Writings

Father Honorat’s mania for demolishing and reconstructing; in future he will have to consult his confreres and the Superior General before commencing work of this kind. Let him take into account the views of his Council if he wishes to gain their sympathy and collaboration.

Take the novices in hand; respect the Jesuits; seek to understand Father Telmon and allow him some leeway; each one has his own temperament and talents. At the end of the year render an exact account of his management.

Honorat

[Marseilles]

January 10, 1843.

Would you like me, my dear friend, to speak frankly to you? I find it somewhat alarming that notwithstanding my recommendations you have not put a stop to the mania that you have always had to make and remake, to demolish and reconstruct. You must have let yourself go to excess in this respect to have created in Canada the same reputation that you had here, causing yourself to be ridiculed by priests in that country and obliging Monseigneur himself to intervene. It was wrong of you to squander money belonging to the diocese at St. Hilaire and I expressly forbid you to squander ours at Longeuil where I am told you have already formed a thousand plans each more expensive than the others. I cannot in conscience give you *carte blanche.* The obligation to consult your confreres does not suffice. I reserve to myself most explicitly the approbation of any plan whatsoever. Such is the practice in any well-ordered Society. Do you know that bishop though I am, I cannot alter a partition in my palace without sending the plan to the Ministry? That is what I intend should be done in our houses everywhere. What you must first do is send me the plans of your property. You should have taken advantage of the departure of Messrs. Raymond and Kelly[[6]](#footnote-6) to send me these plans. You shall specify all details and explain to me your projects. Until I reply, touch nothing. You have rooms to sleep in, a refectory for meals, an oratory in which to pray, that is enough to begin with.

This is not all. I want to know the opinions of the other members of the community which you ought to consider as your Council duty-bound and with whom, if they fail to adopt your ideas, you must not be annoyed as you were with Father Tempier when he did not approve all the windows you knocked out at Lumières and the constructions that we still find regrettable and which you extended farther than had been agreed. At that time you took it all upon yourself without asking the advice of those you had to consult; it is the same in Canada. In the name of Heaven, amend yourself and cease taking upon yourself alone a responsibility which necessarily has to be shared by others and with which you cannot proceed, nay you cannot even propose it, without my consent. It is thus, by giving others marks of confidence, by showing them deference, by knowing how to modify one’s own ideas and to adopt those of others that one gains their sympathy, their help and their affection. I say this, not to upset you but uniquely for your own good. Who will tell you the truth if I do not? Why do you not put yourself right with respect to your Council? Why do you want to govern independently? Would you not have better success by putting some sweetness into your relations with everyone? Was this not said to you when you were squandering money uselessly and involving yourself in so many constructions and demolitions that those who have your interests at heart were shocked and very disagreeable observations were made about it and even the Chancery was not backward in presenting its views? Do you know that the Vicar General, astonished at the liberties taken and perhaps having had wind of the loans you were raising, asked someone if you were without assistants or an admonitor and if you were permitted to do everything you pleased? I leave it up to you, if strangers are shocked and expostulate, how must it be with me who, as you know, have in horror this kind of conduct. Do you wish to avoid opposition in the future? Keep to the Rule. Hold your meetings regularly and transact matters at them consultatively without ever wishing to gain your objective by authority. You shall see what strength will accrue to you from this way of proceeding.

In the name of God, make the novitiate your principal occupation. Let it be understood with Monseigneur that, as you have novices, it is wholly necessary that you take them in hand. Suspend other work. It is important and essential that your novitiate be renowned for its regularity, etc. Be mindful that you have the Jesuits to contend with and they will soon sweep the field as they do everywhere else...

Do they not realize that I have always been the protector of their Order, that at the time of the ordinances I did incredible things for them, established them in my diocese against wind and wave, shielded them under my episcopal cloak from all the blows aimed at them?[[7]](#footnote-7) Have I not recommended that you respect them in every way?...

As for Father Telmon, I have done what you want on several occasions and I assure you that I have been quite satisfied with him but, my dear Father, with your hand on your heart, have you nothing to reproach yourself with in his regard? Do not say no to me for I have at hand letters from Fr. Baudrand and Fr. Lagier which prove that you have compromised yourself many times by speaking to them inconsiderately of him. You have well chosen your confidants! Do you think Father Telmon can be very pleased when the others have just served up to him piping hot the complaints, the displeasure, the severe judgements that you have brought against him? He would have to be more than an angel to be insensible to all this. And often it was on account of trifles. Is it not deplorable to have the bishop called in to pronounce himself on the shape of a banner or something of the sort? What do you find wrong in giving some support to the considerable activities of this Father? Why not leave him some leeway in things that matter little?...

Never complain about a person to someone else. When you have observations to make, make them to the person himself without fuss and cordially... You know that a true friend can be compared to a faithful mirror in which one can see oneself as one is; if it reflects some imperfection, were it only a loose strand of hair, one is not annoyed with the mirror; on the contrary, one is thankful and relieved at having perceived it. *Alius sic alius vero sic.* You have something lacking to others, you lack something that others have. Be pleased with your share; you are well enough endowed. Bring to fruition only what the good God has given you, removing any remains of the rough exterior which at times repels and deters people from taking profit from it. This sheet of my letter is essentially for you. I will add a second sheet which will be for everybody.

This is advice in plenty. It pleases me to think that you will profit from it and that you know your duty. For the rest, I can tell you that I am perfectly satisfied with your letter and the sentiments you express therein. I will simply remind you that at the end of the year you must render an exact account of your entire management, what you have, what you owe, etc., and at the same time, you ought to present your budget for the year into which we are entering.

[To Father Honorat][[8]](#footnote-8)

15a:I in Oblate Writings

*Joy and consolation of the Founder on learning that fraternal charity and the religious spirit finally reign amongst the missionaries. Comprehension for the superior, obedience of the Fathers, calm discussion on decisions to be taken. Do not agree to go to New York or Toronto if the bishops there want the Oblates to be solely in charge of parishes. Before novices can be admitted to vows, the authorization of the General Council is necessary. Dress like Canadian priests but wear the cross. Letter of Father Dandurand.*

Honorat

[Marseilles]

January 17, 1843.

The joy and consolation I experienced from your last letter cannot be compared with the chagrin and bitter sorrow I had felt on account of your community. You are able to tell me that it was not true that outsiders could have been scandalized by dissensions perceived to have entered among you, that it was certain that this conduct of yours had not produced bad effects. You go so far as to reassure me completely and tell me that you are all resolved to walk straight and that you have begun to walk in the right path. Moreover you add that you do not believe that there was ever any bad will or malice on the part of anyone.

Since this is so, I wish to take you up on each of your words, whether to remind you of them and to know if you confirm them, or to fix my regard on a consoling tableau which compensates me for the grief I have experienced on your account. At this moment your house at Longueuil is certainly one of our most regular houses and well you know that it is indeed by the Providence of God that you recognize that it would be too ungrateful on your part, after receiving so many graces, if you were not to become ardent for the glory of God and your improvement. I am in perfect agreement with you and it is not as of today that I think so. How could you dream of accomplishing a mission like yours if you did not exert every effort to attain the perfection of your vocation? I thought I had made this plain enough to you when I sent you: *alter alterius onera portate.* Need I say to you: *et sic adimplebitis legem Christi?* How is that the difference of temperaments is not effaced by the resolution to have but one will for good, to consider only God whether in the Rules you should observe, whether in the men with whom you are but one body and soul. The least clash in this supernatural order brings on grave inconvenience, disorders and consequently many sins. But you want us to be no longer concerned with the past. I agree to this provided that in future you are such as you say you have become by the grace of God. But to this end, always be very deferential and respectful to each other... Be convinced that no one here below possesses every good quality, be satisfied with those you have received as your share, try to acquire more but do not demand that your brother possess numerically more than yourself. It is possible that he lacks some quality or some virtue that you think you have, but be quite sure that he has some on his side that are lacking in you. Put everything then in common for the advantage of all. You are all members of one body. Let each make good his own talent, then it will be the body that lacks nothing.

Show consideration to your Superior and he will be respected outside. For his part, let him respect you and be glad of the help of your advice in all that he must undertake at the distance that you are from me. This is the control I have had to establish in order to guarantee what he determines. You are submitted to his obedience, it is true and please God you may understand to what your conscience binds you in this respect... Respect each other and avoid making complaints to anyone at all outside, supposing that you should have matter for complaint...

The Superior is bound to consult his Council so that he may not be inclined to undertake something foolhardy or follow peculiar ideas. But in council, never let yourself be moved by passion or obstinacy in your own ideas. Discuss peaceably always in view of the greatest good, modifying at need your own opinion as any reasonable man should do when he perceives that he goes too far or is not forthright enough. Afterwards, whenever the case requires, notify me before concluding the matter and keep me fully informed. To this end, be strict in your correspondence. Although postage on letters is dear, it does not upset me to receive precisely one letter per month, well filled as yours have been so far. You must not be afraid to query me when you believe I have given a decision which presents some problems. It will probably be because I have not been sufficiently informed.

I am not well enough informed to decide the question of New York for the reason that I have just given you. How can you impoverish yourselves to the extent of depriving yourselves of the services of Father Telmon? And what ministry do they propose at New York? Is it not to take charge of a parish in that city? What then will happen to the missions? I was never in favour of establishing ourselves in the United States because it seemed to me that there were nothing but parishes there and the project of New York seems to be nothing more than that.

As for Toronto, what do they propose? Going there to learn English? But are there any missions in that region? You speak to me of the Iroquois. Are they something other than the native people in the diocese of Montreal? I cannot judge the importance of this mission. If it amounts to being parish priests of these people, isolated there as such in a fixed situation, you know that would not be for us. You confront me with the Jesuits but do you want to contend with a powerful group like that with its surplus of personnel with which it does not know what to do in France, while we can only obtain those that we bring into being, so to speak, ourselves?

I had expressly enjoined you as a necessary condition, when the question arises of admitting someone into the Congregation, to deliberate then and there in Council and send me forthwith each one’s vote with the reasons on which he bases it. You forgot this when admitting Father Dandurand. Yet you speak of him as having to make his vows at Christmas. I have had his case deliberated here, regardless of this flaw. Look to see if you were sufficiently authorized to admit him to profession and in the case of the slightest doubt, have him remake his vows only in the presence of the Superior upon receipt of my letter. His profession will nonetheless be dated as of the day he made it publicly in the presence of the community. If he made his profession at Christmas or subsequently, his number is 104.

I have still to reply to you about what you ask concerning your costume. I think that one must avoid singularity and especially never seem to be giving a lesson to others. So if no one wears the three-cornered hat any more, there should be no question of keeping it. Your cross, your cincture and the absence of the *rabat* distinguish you sufficiently, I think, even when you go into other dioceses, especially in the United States.

It is I again who will fill this space to acknowledge receipt of the letter of Father Dandurand, dated December 16. It took more than a month to reach me. I am delighted with the sentiments that this good Father shows towards me and which he expresses with a touching piety. I have offered him to the good God as the first fruits of our new mission in Canada and I have thanked the Lord for having given this pledge of his goodness. I shall try to reply also by this mail to the letter of our dear friend amongst the Americans. I promise him the sympathy of all his European brothers.

Diary

Oblate Writings XXI

**January 22**:[[9]](#footnote-9) Letter from Father Dandurand,[[10]](#footnote-10) from Longueuil. This Father writes to apprise me that he is beginning a retreat in order to make his oblation on Christmas day. His letter is full of pious sentiments. He will be the first fruits of Canada. We are able to give thanks to the Lord, because he is a very good individual.

Diary

Oblate Writings XXI

 **February 1st**:[[11]](#footnote-11) [Death of Mr. Pierre-Honoré de Roux].[[12]](#footnote-12) He was an upright man in every sense of the term. A good Christian and an excellent citizen. Such should be the men who are chosen for municipal judicatures. The good of his country came before all his special interests. A model of integrity, no one will have anything to reclaim from the immense fortune which is attributed to him.

[For Father Dandurand].[[13]](#footnote-13)

15b:I in Oblate Writings

Joy on learning that Father Dandurand has made his oblation. Wishes him a fruitful apostolate and that his example may be imitated.

Dandurand

Marseilles

[February, 1843].[[14]](#footnote-14)

I could not receive, my dear Father Dandurand, a more agreeable present for the holy season of Christmas than the letter you wrote on the occasion of your approaching oblation.[[15]](#footnote-15) When it was delivered to me, your consecration to God had already taken place and you were decidedly one of us, that is, you had become member of a body which has Mary for Mother and which, under her patronage, wherever her members are to be found, wages the battles of the Lord to destroy the empire of the demon and spread with all its might the Kingdom of Jesus Christ. Already, I know, you have put to the test your strength in this warfare and by divine grace you have reaped abundant blessings. The consolation which you must have experienced is the first recompense that has been granted to you. There remains the eternal life which is promised you over and above and which shall be the reward of your fidelity and perseverance. You are the first fruits of this fine country of Canada to which the Master of the Vineyard has sent the workers of our family. For this reason I owe to you my dearest affection and you can count on it. I hope your example will soon be followed by men of goodwill and devotion like yourself. Already Father Leonard and Father Durocher follow in your footsteps. The good God will grant that we shall see others imitate these fine priests of whom much good has already been reported to me. Take care to preserve, all of you, the family spirit which animates us. I love you already as my children. Consider me as your father. A day will perhaps come when it will be granted to me to see and embrace you as I actually do in spirit. I give you my blessing and recommend myself to your prayers.

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

To Father Courtès, at Aix.[[16]](#footnote-16)

786:X in Oblate Writings

Some Oblates lack due respect for the Founder.

Courtès

[Marseilles.]

February 2, 1843.

There is some degree of truth in the categorical answers of Father Guigues, even though he carries the consequences of his opinion a bit too far. I am a bit displeased that you have erased the last section. I presume that it concerned me. I haven’t gotten used to take for granted the deference and respect incumbent upon each of those whose birth I witnessed because of both my position toward them and my personality. There are many kinds of sacrilege; were I in the place of certain ones among my children, I would never have become guilty of that sacrilege they have committed with an unforgivable thoughtlessness. I have no answer to give since I was unable to read the lines that were erased.

To Father Courtès, sup[erior] of the Missionaries at Aix, B.d.R.[[17]](#footnote-17)

787:X in Oblate Writings

The young man sent by Father Courtès will leave for the novitiate. Legacy of Canon Honorat.

Courtès

Marseilles.

February 12, 1843.

I landed from the clouds with a thud, my dear Courtès, upon seeing the one who brought me your letter. What will we do with this saintly man? He is gnawed upon by scruples and shows no facial signs of intelligence. Despite all that you might have told him, he came seriously to propose to me that he follow the counsels of the Jesuit Father with whom he followed the spiritual exercises, that is, to stay for six months or a year free and without any occupation to see if his condition will get better. I was tempted to tell him to go back to Cotignac. However, after all the steps we have taken. I did not want to regress; and I told him that the counsel given by the good Father seemed to resemble the advice of a doctor who would tell his patient not to take any medicine at all and to continue following the regime which had made him sick. After a year you will be in just the same health, while under a regimen of obedience either you get well or, if you do not get well, you will succeed in quieting yourself by acting only out of obedience. In short. I consent to send him to the novitiate; but I fear that we have not made a great acquisition.[[18]](#footnote-18)

In sheafing through my papers, I found a letter from the late Mr. Honorat which is an important document. I am sending it to you for your examination and to have Tavernier peruse it also. If the heir of this good Canon has any conscience, he will honor the intentions of his uncle. You will show him the document without letting go of it. It will certainly be the least evidence that our own Honorat will have received from the friendship of an uncle who always held him in affection. If the books have disappeared, we will be in time enough to give the gist of the matter.

Adieu, that’s all I have to tell you today so busy have I become.

I had done something for the Honorat family. That’s the reason for the thanks that the Canon expressed.

[To Father Moreau, at Ajaccio][[19]](#footnote-19)

788:X in Oblate Writings

Regularity in the Community. Correspondence of Father Lagier with the Sisters of Marseilles.

Moreau

[Marseilles.]

February 15, 1843.

What you tell me about your community fills me with joy; I expected nothing less of your good spirit and your zeal. It is a vision worthy of angels and of men to witness a well-regulated community, walking before the Lord in fulfilling its duties. May you be blest and may you serve as an example to some others, who have not yet arrived at the degree of regularity indispensable to accomplishing their duties.

I have always thought that the direction given by Father Lagier was a bit outlandish, an aberration of his mind; and so I have done what I could to turn him away from that path. All that Father Tempier, in whom he had a certain degree of confidence, could tell him did not get results. However, this good man loses much precious time in trifles. This is what I did to cut this disorder short, at least partially. I gathered those letters which certain of the Sisters had kept. Sisters whom he fancied he was directing. My work in this matter is not finished, but I will continue it by doing the same with the others, and I forbid them any continuation of this blabbering. You wouldn’t believe how useless this correspondence is, it is pitiful. I undertook this surgery at the first monastery of the Visitation, when I visited them for St. Francis de Sales. On my first visit to the second monastery, I will repeat the performance and I will do the same for the Sisters of St. Charles. In that way, I will cut off the source that feeds such misplaced zeal. There remains Madame S. over whom I do not have the same authority; however, she is incurable. What a pity that such abuses bring on such nonsense.

Diary

Oblate Writings XXI

 **February 18**:[[20]](#footnote-20) Letter to Fr. Moreau[[21]](#footnote-21) to inform him that about the impending recall of Fr. Mouchel,[[22]](#footnote-22) whom I am destining for the grand seminary of Marseille.

 Letter from Fr.Guigues.[[23]](#footnote-23) Always stubborn in the reflections which he presents in favor of his house at l’Osier. Quite far from agreeing to release from this house the person who would be needed elsewhere, he has the nerve to request two more of them. Uniquely occupied with the prosperity of the establishment at whose head he finds himself, he reprimands Father Aubert for having dared to undertake the formation of two of them in England and in Ireland. One must, therefore, give up every legitimately conceived hope of seeing the congregation and its works flourish in a few years in this country where, in fact, it’s a question only of advancing a few persons, the country soon needing to furnish enough of them to be self-sufficient for itself.

[To Father Guigues, at N.-D. de L’Osier].[[24]](#footnote-24)

789:X in Oblate Writings

Reproaches Father Guigues who never shares the views of the Founder, and who only sees the welfare of his own house. Diverse matters.

Guigues

[Marseilles.]

February 18, 1843.

I realize that I am not fortunate enough to have you share my views. No matter what I say, you continue to consider matters only from the point of view of your current surroundings.

According to you, everything must give way to the local interest which you feel called upon to defend.[[25]](#footnote-25) I must not assess things the same way and I have finally consoled myself that habitually you dissent from my position. Thus, while recognizing that it would be advantageous to be able to furnish all our houses with an abundant staff, I believe that, rather than lose the present opportunity that opens for our Congregation the doors to three large kingdoms, it is better to leave them shorthanded for a spell, convinced as I am that there is not a single member of our Society who would not wish to somehow multiply himself to bring such a gain to our Society and to enlarge the sphere of the immense good it is called to accomplish. This is a short-term effort for which we will be quite compensated when very soon these far-distant countries will be able to take care of their own needs.

I therefore do not want you to blame Father Aubert who is fulfilling his task with intelligence and dedication. There are always painful moments in the stages of a Congregation’s life as there are in the usual course of any life. What is essential is to have confidence in the Lord and to ask him for his light in favour of the one who must govern, without ever putting shackles on those solutions which he must take for the general good, even though something is taken away from the good of such and such a locality.

Do not be worried any more concerning the letter of Brother Pianelli. I do not forget what a Prelate who knows the country well told me: there is nothing that a Corsican, even a priest, will not try to gain his ends. I will write to Father Moreau and will tell you his answer.

Goodbye. Father Tempier will answer your question on finances; I feel that the expenditures are excessive.

To Father Semeria, superior of the Missionaries at Vico, Corsica.[[26]](#footnote-26)

790:X in Oblate Writings

Excuses for the lateness of his answer. Windstorm at sea on his return from Algeria. Projected visit to Corsica. Expenditures of the house at Vico and the Congregation’s indebtedness.

L.J.C. and M.I.

Semeria

Marseilles.

February 18, 1843.

Your collective letter of December 29, dear Fathers Semeria, Deveronico, Luigi and Gibelli, is still on my desk. It was stuffed under some fifty other letters so that I did not see it. I hold most closely, my dear children, not to be considered beyond redemption to delay any longer responding to your missive. You are so often present in my thoughts and your names come so often to my lips that it would be difficult for my heart which loves you so much to think that you could I do not say accuse, but even suspect me of a forgetfulness so foreign to me. You well know what happens: as one prepares to answer a letter, something interrupts, a hundred other letters come in. and, if it isn’t business which requires immediate attention, one puts answering off until the next day, and then one is shunted aside by other matters. This time.I had requested Father Tempier to tell you my feelings in the matter that Mr. Raffaeli had proposed to you. I don’t need to repeat what he must have told you.

You were overly alarmed about the danger in my crossing over from Africa. The windstorms that forced us to lay over at Palma was an impulse of the Holy Spirit, which pushed us into that harbor to reconcile with God five unhappy Christians who otherwise would have died in their sins.[[27]](#footnote-27) Therefore I can have only thoughts of thanksgiving to give to the Saviour, who chose me to be the instrument of his mercies toward those souls who were doubtless predestined to glory.

You must not doubt the pleasure I will have in holding you to my heart if it pleases God to have me carry out my plan of going to see you in Corsica. I do have the wish to go, even though I had a slight quarrel with the sea during my last voyage; I speak continually about this matter to our dear Bishop of Viviers when we write, but sometimes it seems a dream to me. I do hope however that the trip will be realized, please God you do not have to build up false hopes with your people.

I knew only too well, alas, that you were mistaken when you imagined that the presence of the Lord Bishop of Ajaccio and of all those who come to you with him, would not bring on expenses far beyond what this Prelate would give to your bursar. Now you tell me that the expenses were greater by half; perhaps you are again mistaken. They gave you promises; but your suppliers, the butcher and the baker, are not paid by promises. All must be paid cash in hand. Truly a way must be found to remedy this troublesome situation, repeated each year. If at least you finally obtained the title at Nesa as a resource? But that also is only a promise. You see, I do not forget the positive. It is only that I am fearful of seeing the Congregation incurring a debt of two hundred thousand francs because of all the establishments we must undertake at our own expense. The house of Notre-Dame de L’Osier alone, cost us seventy thousand francs, and your house is costing us something too. Let us tread softly in taking on new expenditures. I can no longer grant more than what is absolutely necessary. I was mistaken in giving too much leeway to Father Tempier, who himself feels that he went too far, even though always with a view to doing good.

Goodbye, my dear children. I embrace you and bless you all.

+ C.J. Eug[ene.] Bishop of Marseilles.

I have advised Father Moreau to look to the needs of your community.

[To Fr. Casimir Aubert in Ireland].[[28]](#footnote-28)

4:III in Oblate Writings

Bishop Murphy of Cork wishes to impose conditions which are unacceptable to the Oblates.

Aubert C

Marseilles,

February 19, 1843.

I do not understand what kind of jurisdiction this Prelate wishes to exercise over and above that which is granted to him by our Rules. I see no concession you could agree to which we might make in his favour. Is it not enough, is it not all we can accept, that we live under his obedience in regard to all exterior exercise of our ministry? That we neither confess or preach except to the extent that he allows and only where he wishes? Would he want to interfere in the internal conduct of our communities? What then? I cannot believe that you could see your way clear to any such possibility. Concerning the matter of his subjects remaining where they are, this cannot be allowed on principle, even though nothing is more likely. What would we do with Irish personnel in France? I can easily reassure him on this point but must we prohibit ourselves from using them in England? You are in a better position than I to judge if this limitation would not be detrimental to the progress of our establishments in England.

We have no one, we have nothing. To establish ourselves there requires people and money. To come back to the pretensions of the Bishop of Cork, you were remiss in not making them clear to me. Hence my embarrassment as to the sharp rejoinder which I shall enclose in this letter, and which I will have you show to him, as well as to Fr. O’Sullivan. We must not lose sight of the Sulpicians’ example in Canada. Nothing is more dangerous than weakening family ties. The stage will thereby be set for ominous divisions between nationalities which will end in total separation. We must take precautions against this danger all the more because our communities in Ireland and England will soon be composed entirely of English and Irish. A bishop with bad intentions could dismiss the Frenchman who would be at their head and that would be the end of it. So do not do anything that can give us trouble later.

[To Father Courtès, at Aix].[[29]](#footnote-29)

791:X in Oblate Writings

Illness of Fathers Martin and Viala. How to give the promised missions? Repairs to the steeple of the Church of the Mission.

Courtès

Marseilles.

March 3, 1843.

I had put off writing to you, my dear Courtès, because I wanted to find how Father Martin’s illness would turn out and the even more grave situation of Father Viala. You know that the latter was to give the mission at Gémenos with Father Bernard and that I was obliged to have a curate from Ciotat replace him. He hasn’t yet found strength enough to say Mass, so he must feel very weak. As to Father Martin, I had counselled him to stay in bed for two days to cure his cold. I think he did so. You understand the embarrassment these incidents have caused me just before the start of a publicized mission which would be very difficult to put off for a week. However, if Father Martin is not available today, and I will get that information, you will have to adopt this measure, because you would not be able to wait for him at Roque with only Father Rouviére to help you.

Your news about the danger to the steeple was very bad. It is useless to hope that anyone will contribute to its repair; the whole expense will be ours. Therefore you will have to ascertain if the spire itself is absolutely necessary. We have no obligation to beautify the town. If the spire had to be replaced because of the bad condition of its structure. etc.. I would not hesitate to take it down.

I have written to Father Martin to urge him to come to Aix; he answered with a ridiculous letter which elicited an immediate and severe response. He tells me that he is more despairing than I am about the disappointments that come to me. and that since he does not have the power of command over illnesses, it is absolutely impossible for him to go to Aix tomorrow. The head cold that has been bothering him for the last two weeks has so weakened him and rendered him susceptible that he cannot even go out into the open air without becoming hoarse instantly. If he can walk next week, he will join you with great pleasure; but for now he would be more of a bother than a help.

As for Father Viala. he also regrets not to be able…[[30]](#footnote-30)

[To Father Honorat].[[31]](#footnote-31)

16:I in Oblate Writings

Complains that Fr. Honorat sends too little news. A delegate to be sent to the General Chapter of July, 1843. Send on this occasion an exact plan of the property of Longueuil and copy of the deed of transfer. Prepare a report of financial status. Propose the name of a bursar, etc. Active and passive vote of Fr. Dandurand.

L.J.C. et M.I.

Honorat

Marseilles,

March 10, 1843.

Patience, methinks, for the game is to make me languish for your letters. I have received nothing from you since the letter dated November 23 and posted December 10. What could I add to the observations I have made several times to induce you to write me more often? Apparently you do not appreciate them, do not feel they are appropriate. Yet it is peculiar that I am kept three months without news of a community such as yours about which in fact I have still to obtain sufficient information. It is not for want of requesting it. It is true you have several times announced a detailed report to follow in a letter soon after the one which contains the promise thereof but this you have forgotten as well as the many circumstances of your dealings with the people in your country of which nevertheless I should be informed. Have you definitely received the diplomas I faithfully sent as soon as you requested them? I reminded you of this in my last letter, the date of which is beginning to recede into the past. But do not of course reproach yourself for keeping me with pen poised, so to speak, waiting for news which does not come. That one was in January but I wrote in February to Fr. Dandurand and today I have decided to begin this one which I suppose will leave before I have received anything from you. What prompts me not to wait longer is the need to talk to you somewhat in advance of the next General Chapter which I propose to convoke for the first week of July. You will have to study beforehand the choice to be made as to which of your Fathers will come and represent your house. The great distance and the considerable expense of the journey determine me to allow only one of you to come. It is important for the Superior not to leave the community for this first voyage. You shall therefore not come this time but you will, of course, concur in the choice of the one who will be sent and you will give him verbally and in writing all instructions that you deem appropriate. Do not forget to hand him an exact plan and design of the house, of the garden and of the field belonging to us as well as copy of the deed of transfer of the property. Moreover you will take care to transmit to him who fulfils the functions of Procurator General of the Society the detailed report of the assets and liabilities of your community since your establishment until the month of the departure of the Father who will come to the Chapter.

Everything I request of you herewith is indispensable. Profit from this occasion to indicate to me the one you believe suitable to perform the functions of bursar of your house, in order that in compliance with the Rule I may name him and he can dutifully proceed to the exercise of his responsibility, as the arrangement is in the other houses of the Institute. You must time the departure of your representative so that he will arrive here towards the end of June. You know better than I how long it takes for the crossing. Unless the fare be exorbitant, I believe it would be safer, given that he has to arrive at a precise time, that he take the steamship to Liverpool so as not to risk being delayed en route for longer than one would wish and arriving when all is finished, which would not be amusing.

Consider this present letter as official authorisation to assemble the Chapter of your community for the purpose of naming, according to the Rule, the deputy who is to represent it at the General Chapter which I announce to you as having been convoked for Tuesday, July 5th, 1843.

I grant for this circumstance to Father Dandurand an active and passive voice in the Chapter of your community.

When the General Chapter shall have taken cognisance of the state of affairs, a decision will no doubt be taken as to personnel recognized as necessary or simply of great use to you. At the moment I find myself in a peculiar position as to the difficulty of finding suitable men...

[In the margin of the first page]: If you have more mass offerings than you need, I would ask that you have a certain number brought to me by whichever of your Fathers comes to the Chapter.

[In the margin of the second page]: There should be no question of the one whom you send having the idea of going to visit Father Aubert in Ireland. Apart from the impropriety of indulging in such voyages of curiosity, Father Aubert will no longer be at his residence.

Diary

Oblate Writings XXI

 **March 13**:[[32]](#footnote-32) Father Vincens sent me Father Burfin’s[[33]](#footnote-33) letter which gives him an account of the blessings of God poured out on the mission which he has just given with Father Lavigne[[34]](#footnote-34) in the diocese of Grenoble. These are still our own people who are instruments of God’s mercy in these countries. Is there not reason to be grateful for being thus chosen to accomplish so much good in the Church of God? Why not highlight it? A person would be filled with wonder by it; and it would be a designation of which the congregation could be justly proud.

Diary

Oblate Writings XXI

 **March [18]**:[[35]](#footnote-35) Letter from Father Courtès. He gives me an account of the state of his health, but he is mistaken or someone has deceived him about the disposition of both Father Rouvière and Father Perron,[[36]](#footnote-36) whom he believes to have seen returning unhappily. I groan at seeing this obstinacy in judging so severely a young religious who is entirely devoted to his duty. As for Fr. Rouvière, the supposition made by the good Fr. Courtès is absolutely false. This Father has not at all written to me what was falsely reported to Fr. Courtès. Not a word about the opinion affirmed by the doctor. I will send a copy of this letter to Fr. Courtès in order to disabuse him. But why let oneself so easily be led to misinterpret the sentiments of those with whom one is seen?

Diary

Oblate Writings XXI

 **March 20**:[[37]](#footnote-37) Letter to Father Honorat.[[38]](#footnote-38) I sent it to him with a weary spirit, despairing of receiving one from him. I am providing him information about the general chapter for the first week of July. I tell him that it is not opportune for him to come, because he may not leave the community without a superior and the novitiate without a master. On my part, I will not exercise the right to call him whom I would judge fitting to make come because, at the distance they are and by the high cost of the crossing, it will suffice to send a representative from the house whom the superior will entrust with all his notes. I grant an active and passive voice to Fr. Dandurand. I prefer that Fr. Telmon be sent to us as being the eldest and the most devoted, I believe, to the congregation.

Diary

Oblate Writings XXI

**March 20**:[[39]](#footnote-39) Letter from the bishop of Montréal.[[40]](#footnote-40) I read it with emotion, admiration and gratitude. I am not able to transcribe it because it is not less than eight pages; but it is precious as a document and it gives an exact knowledge of the state of the community in Canada. He knows all its troubles and he judges them with an entirely paternal moderation. It results no less from his observations that our Fathers have conducted themselves with a rare imprudence from the beginning. They have shown themselves in all their imperfection, not only in the eyes of the bishop, partial to excusing them, but also in the eyes of the clergy and even of the laity. It’s pitiful! Dashing in this way every hope, abusing my trust, not attaching any importance to my directions for overcoming themselves, for mutually supporting one another, for standing by those from the outside; instead of this, deceiving themselves and denigrating themselves not at all from the point of view of virtue, but on their character, their knowledge, etc. In spite of this, the good God has blessed their ministry *propter gloriam nominis sui*[[41]](#footnote-41) and by a continuation of the protection which he deigns to grant to our congregation.

 But the letter from the bishop of Montréal contains reflections that are too accurate, he passes a judgement too wise for me to resist transcribing here. After having made the most amiable, the most paternal statements up until the third page, he continues: *“Now, Monsignor, I am going to update you about small troubles which have been noticed among these men of God and where are there none of them? since God sees them in his angels! First, they have not had the advantage of seeing themselves and of living together long enough to develop this sympathy and this cordiality which forms a* Cor unum et anima una[[42]](#footnote-42) *of the entire community. The lack of this perfect harmony has been noticed by the priests of the country and even by certain laity. Some have moaned about it and others have made it the object of their joking. Fortunately, things are much better in this account.*

 *"Some of your Fathers have found that their superior does not have the tact necessary in this country where there are many matters to handle carefully, in the unfortunate circumstances wherein we find ourselves.[[43]](#footnote-43) He has, as a matter of fact, carried out some imprudent activities whose consequences his heart, upright and simple like the dove, has not permitted him to foresee. They consulted me in order to make sure that it would not be appropriate to request his recall to France. I counselled them to do nothing about it and to rely on Providence, which would arrange everything. I hope that I will not be mistaken in my expectation. God will not fail to bless all the works of a very holy man such as this Father Honorat. The opinions given to him by me have always been welcomed with respect and I see with consolation that he is on his guard so as not to expose himself to those who take advantage of everything when they want to depreciate a work which does not please them.*

 *"Fr. Telmon, with his passionate manner, behaved improperly[[44]](#footnote-44) several times with the best intentions in the world. He unfortunately consented to engage in a public debate with some Protestant ministers. Although he would have floored and beaten them on an even playing field, and there would have resulted a great good therefrom, nevertheless, from other aspects, this debate had some regrettable consequences and there especially resulted therefrom a public impression that he had not been victorious in this battle. The reason for this is that his enemies had the effrontery to sing a victory song and that a good number of Catholics, who were present, did not have sufficient instruction to discern the solidity of his arguments and the futility of those of his adversaries which are always very specious for people who are not accustomed to controversy. On another occasion, he burned some Bibles and Protestant books, without taking sufficient precaution to conceal his action. As well, it became an affair of state to the point that the journals of the United States and of Canada, which were sold in error, seized upon it and tried to establish a spirit against the Catholic missionaries who have, they say, committed the awful sacrilege of profaning the Holy Bible. If this good Father were to consult, a little more, people experienced with the country, he would not expose the faith to being thus compromised and would not put the bishops in a very great predicament.*

 *"I know that these good Fathers have brought you complaints against me because of their establishment in St-Hilaire. On this topic, I believe it my duty to remind you that we had agreed that, to begin, they would have a rectory from which to serve and that I would provide for their needs within reason. That is what I have endeavored to do as best I can, although I would not have been able to procure for them everything which they had a right to expect from me. The desire to give some importance to the pilgrimage of Mont St-Hilaire having made me change the plan which I had formed to place them elsewhere, it happened that on their arrival their lodging was not ready. But people set themselves to work and last June the requested improvements, directed by themselves, were completed. I counted on leaving them in this parish for the entire time that I needed to take in order to obtain an appropriate establishment in Montreal, and also as near as possible to the bishopric, because I thought and I still think that their natural place is the city, because religious bodies need to reside in cities in order to defend them and protect them by their example and their discourse which cry out unceasingly against the corruption which reigns there and in order to lend a strong hand to the bishop and to the pastors in every circumstance where they have need of their help. But they have believed that I did not put enough enthusiasm into their foundation, and they made up their mind to establish themselves at Longueuil where they received quite a good foundation from a rich bourgeois[[45]](#footnote-45) who, I believe, will again be doing something for them. I approved everything for the greatest good; but I have regretted that, by too much haste, they have postponed for an indefinite time their entry into this city. This definitely will be a lesser good. Even so, God has permitted it in this way so that his holy will be done.*

 *"As for the rest, what I have to say to you about it, Monsignor, is by no means to complain about it, but solely to bring you up to date about what is happening here. Because, having the fullness of heavenly gifts necessary for the government of this congregation, you have the grace of state to give spirit and life to each and to all these members. It is with this perspective that I believe it necessary to ask you to insist, in the recommendations that you give to them, on the necessity to form their novices well, to keep themselves concealed in the secrecy of their house when they are not on mission, to have a profound respect for their superior and a great charity one for another; to behave with the utmost scrupulous reserve and discretion when they censure the vices of the parishes, whether not to harm the seal of confession, about which several priests reproach them, or not to uselessly shock some influential persons who would be able to place many obstacles in the way of the good that the missions produce and to prevent them from returning to the parishes to consolidate the good begun, like that which has now taken place in the most important parish of the diocese, not to prove to be touchy with regard to the establishment of other religious congregations in the diocese, to applaud the good which they carry out without fear of being eclipsed, to hold themselves on guard against thoughtlessly giving credence to certain rumors which give expression to the malice of those who love to sow division among the brothers; finally, not to set themselves against certain parish priests for trifling matters. To my knowledge, they proved themselves wrong in this respect. Again, if I make these revelations to you, it is only to put you in a state of better exercising over your infants of Canada this efficacious action whose virtue will always be perceived beyond the seas.”*

 What an admirable letter! However helpful it may be for me, it fills my soul with the most lively sentiments of gratitude for this holy prelate who went out of his way to write to me. What moderation, what gentleness, what charity! With so many topics of dissatisfaction, to not utter a complaint; to even accentuate the works and the virtues of those who show themselves to be so imperfect, so much beneath their holy mission, as he does in the first part of his letter which I have not copied. But also what a lesson in the recommendations that he suggests making to them! Not one word is false. It’s the undiluted truth. It’s the faithful mirror of a too incontestable reality. I am brokenhearted about it. Here they are convicted of having conducted themselves poorly in everything. Not a single exception to well-merited reproaches. They have all contributed their share to discrediting and compromising themselves as well as the congregation, about which they give such a poor impression in the new world.

Diary

Oblate Writings XXI

**April 10**:[[46]](#footnote-46) A circular from the minister which threatens the bishops if they take sides with the enemies of the University.[[47]](#footnote-47) To attack this institution, the most beautiful which could have been handed down to France by the emperor Napoléon, is to attack the government itself. This letter is prodigious with audacity and foolishness. I will not let it go by without a response.

Diary

Oblate Writings XXI

 **April 11**:[[48]](#footnote-48) Another letter from the minister, more insolent than that of yesterday. The latter is personal to me. He takes it into his head to energetically reprimand me because I have spoken about chairs of pestilence.[[49]](#footnote-49)

To Father Guigues, superior of the priests of N.-D. de L’Osier, at N.-D. de L’Osier, near Vinay, Isère[[50]](#footnote-50)

792:X in Oblate Writings

Brothers are needed at Calvaire. Success of the missions given by Fathers Burfin and Lavigne in the diocese of Grenoble. The general coffers are empty, no further contributions can be made for new undertakings. No news from Canada. Many missions successfully preached.

L.J.C. and M.I.

Guigues

Marseilles.

April 12, 1843.

How to find time to write on Wednesday of Holy Week when the Office is about to start. I must hasten to tell you, however, that Brother Ramel should be sent to Lumières, not here. I am afraid he would waste even more time by the usual contacts with so many people who visit Le Calvaire.[[51]](#footnote-51) On the other hand, his talents would not be utilized as much in a small community as they would in a larger community like Lumières. Not that there is no need of a Brother at Marseilles; when I will have sent you Brother Joubert, they will have only Brother Bouquet remaining. If I knew how things stand with you in regard to Brothers, I would ask you if there isn’t one far enough along in his formation to send him to this house; but we would have to be able to count on his vocation and virtue. We would also need a Brother to act as cook, so we could get rid of the old lady Babau whom we keep only through necessity.

I am overjoyed by what you tell me of Fathers Burfin and Lavigne; please express to each one my great satisfaction.[[52]](#footnote-52) The good Lord proved to them that they should not have been discouraged at Tam. Truly apostolic men should not compute results as do those who make preaching their profession or their job, to express myself in a better way. What the Cure of St-Hilaire proposes is not too beneficial. If he is young, it might turn out that we pay his investment in interest. I will get back to you on this subject.

Concerning the project of building rooms on the third floor of the retreat house, no matter how reasonable it sounds, I cannot accept it if we have to count on any help at all from the general fund. The expenditures of our two houses of L’Osier and Lumières have gone far beyond my calculations, and throw us into an embarrassing situation that it would not be prudent to increase.

If you have received news from Canada, I would be obliged if you would let me know, since my last letter dates from the first of December. Think of my anxiety. I knew that Father Telmon was ill. It would seem that some ship has gone lost, otherwise this silence is without explanation.

I know more about what is going on in England. Already the establishment of Penzance is doing good work. But tell me just where our Congregation is not doing good things? Thanks be to God, we are working wonders. The dioceses of Aix, Avignon, Marseilles, Fréjus, Ajaccio, Valence and Grenoble: all are witnesses. Let them show me anywhere in France a Congregation which is present in so many places and is granted so many blessings by the Lord. Let us thank the Lord and ask Him as a reward that He set us to doing even more by sending us a goodly number of candidates fit for the holy work that His Church has confided to us.

Goodbye. my dear man. I wish you well for the feast days, you and your whole community, which I bless from the fullness of my heart.

+ C.J. Eugene. Bishop of Marseilles.

[To Father Guigues, at N.-D. de L’Osier].[[53]](#footnote-53)

793:X in Oblate Writings

Is sending Brother Joubert and a postulant. Formation of the Brothers, for whom a great need is being felt in all the houses.

Guigues

[Marseilles.]

April 24, 1843.

I surrender immediately to your requests, dear Father Guigues. I am sending Brother Joubert and, at the same time, a young man who will enter the novitiate as a Brother.[[54]](#footnote-54) He was a wool-carder by trade; I told him that more than likely he would learn to become a cook. I highly recommend that you give a solid formation in piety and the religious virtues to your Brothers. Do not neglect their instruction. During the year of novitiate, manual labor must give way to a lavish spiritual concern. Without the latter, we get only poor men-servants, difficult men without virtue but full of pretensions. A good sense of vocation, an attachment to the Congregation which is raising them in the spiritual order above the ordinary condition; but also humility, love of work, fulfilling their service with a spirit of faith, etc.: that is what we must impress upon them.

I thought we had more Brothers at L’Osier than we had. There are none left at Lumières, and here at Calvaire only Brother Bouquet; at Aix there is only Brother Ferrand. Two more are needed at Marseilles and one at Aix.

Diary

Oblate Writings XXI

 **April 25**:[[55]](#footnote-55) Letter to Fr. Ricard. I remind him of the strict rule concerning the duties of the bursar who must be the agent of all the money of the community, to the exclusion even of the superior, and the latter may accord it only after having consulted his council. It’s through lack of this control wisely established by the rules that matters are going so poorly, that is to say, that everywhere there have been exorbitant expenditures made according to the caprice of superiors who act without being controlled by anyone.

Diary

Oblate Writings XXI

 **April 27**:[[56]](#footnote-56) Letter to Fr. Ricard. I am giving him some rules for conduct and I am surprised that he did not give me all his thoughts about an event that recently occurred in Lumières. I am reminding him that our house at Lumières is not a boarding school but a preparatory house for the novitiate. Every young man who does not demonstrate a determined disposition for piety or who lets break through sentiments that may be a little contrary to the virtues which must be professed in the novitiate is not made for us. It's necessary to reluctantly admit into the juniorate young people who have made the greatest part of their studies of the Latin civilization in other establishments, unless one recognizes the true signs of vocation.

[To Father Honorat].[[57]](#footnote-57)

17:I in Oblate Writings

Bishop de Mazenod has written a long letter to Father Telmon. Since Fr. Baudrand should leave Canada, could he not be delegated to the Chapter instead of Fr. Telmon? Write every six weeks. Importance of the next mission which will be given in the diocese of Quebec. Let harmony reign among the Fathers.

L.J.C. et M.I.

Honorat

Marseilles,

April 27, 1843.

I let myself go, my dear Father Honorat, and wrote an interminable letter to our good Father Telmon. He addressed to me one so amiable in regard to his sentiments and so interesting that I was bound I would not spare myself in responding to all he had communicated. I locked myself in and, deaf to thirty-six thousand double knocks at my door, I pursued this task as if I were alone in the world. I think Father Telmon will communicate to you my letter. You can thus take for yourself all that relates to administration; yet notwithstanding I think I ought to write you directly to let you know my solution in respect to Father Baudrand. Had I known sooner that all was not well, I would have suggested that you make him bearer of your deputation to the Chapter. That would economize much travelling expense. Whatever the pleasure it would give me to see Father Telmon, I would postpone such satisfaction to a later date and Father Baudrand would be the bearer of your instructions in writing, for he who comes to the Chapter must not bring his own ideas but the will and the desires of his constituents. See if there would still be time to adopt this procedure. I have not spoken of this to Father Telmon because the thought has only just come to me, although it may have been prompted by his speaking of this Father in his letter as he has. It is possible that on receiving my advice you hastened to make your choice and that your representative has already left. If this is what has happened, it will be necessary to bear patiently the enormous expense, but it will be necessary nonetheless to send Fr. Baudrand. I believe he should embark on the vessel which plies regularly between New York and Marseilles which would be the most direct route since he must come this way whatever ship he may take.

I will add nothing more to what I have said to Father Telmon except that it is absolutely intolerable that you remain three months without writing to me. You should write to me not less than every six weeks which would mean making me wait two months whenever you might have the misfortune to miss the mailboat. That is what happens to me here when I miss the sailing from Liverpool which only takes place on the 3rd and the 18th.

I recommend likewise that you always indicate in your replies the date of the letters that you receive from me and have these letters always at hand when you write to me so as not to forget anything. This is what I do myself. When will our correspondence be as regular as that of England and Ireland? You have only to begin from the point at which we are now. The letter of Father Telmon has brought me up to date with many matters. Go back only to what might have been forgotten and continue from there.

I revert to the project of sending Father Baudrand and only him. That would be best and the more so since you have spoken of a mission proposed in the diocese of Quebec in the spring which should be of great importance in making the Congregation known in that region and inasmuch as the novitiate should not be abandoned. You could supply in writing all that Father Telmon could have said and be assured that I would know what attitude I should take about the particular ideas of Father Baudrand.

I hasten to finish so that my letter may leave today, otherwise I will miss the sailing from Liverpool. Adieu then, but let me say before ending how happy I am with the harmony that reigns amongst you. To think of this consoles and helps me bear your absence. Live always thus. Speak to one another with open hearts without fear of displeasure. When you are of one heart, you always take everything in your stride. Adieu.

Diary

Oblate Writings XXI

 **April 29**:[[58]](#footnote-58) [Bishop Sibour] is delighted with everything that he has seen in Rome and with the welcome which he received from the pope. He was made assistant prelate to the throne.[[59]](#footnote-59) It appears that all the French bishops who go to Rome request and obtain this favor. I did not think that this would be in use in our Church. When Bishop Frezza offered me this honor

in 1833,[[60]](#footnote-60) I refused it without ceremony and I was then bishop of Icosia. It was not that the matter would not be very honorable but I would have believed myself to be creating an innovation, not having a remembrance of having seen a French bishop decorated with this title. Now it has become a custom. I find something touching in this union of the head of the Church with the bishops, his brothers, in the solemn act of religion in which the assistant bishops take part, always the closest to the person of the pope offering the Holy Sacrifice of the Mass. This is how I envisage this title of honor.

Diary

Oblate Writings XXI

 **May 2**:[[61]](#footnote-61) Letter from Fr. Lavigne. He would like to have a little time in order to work. Nothing more right; the interval between the missions of one year and those of another must be used for this. I have said enough, repeated enough so that it would be understood.

Diary

Oblate Writings XXI

 **May 3**:[[62]](#footnote-62) Letter from Fr. Bernard,[[63]](#footnote-63) very consoling, because at the Communion that was carried out at Gémenos during the period of the mission to serve for Easter, as I had granted to the residents of this parish, there was the consolation of seeing more than two hundred men approach the holy table, between Holy Thursday and the second Sunday of Easter; others were awaiting my visit, which had been announced to them for Sunday. This is the fruit of the missions! May the insane detractors of this holy and apostolic work hold their peace!

Diary

Oblate Writings XXI

 **May 6**:[[64]](#footnote-64) Letter from Fr. Ricard. He requests authorization to erect the enclosing wall of the court and to construct a small gate to enter into the church.[[65]](#footnote-65) He rules out in advance the reproaches which he expects in order to allow himself to complete two altars without my authorization and without even alerting his council. My observations were made guardedly; there was time to stop this manner of behaving so contrary to good order and to all the rules; but it’s wrong to have a bad temper against those who were able to forewarn me; they have done their duty only too late.

Diary

Oblate Writings XXI

 **May 11**:[[66]](#footnote-66) Today I have had the pleasure of making the acquaintance of Mister Eugène Boré.[[67]](#footnote-67) He heard my Mass at which he very devoutly received Communion. This young man is an angel. Everybody knows with what heroism of dedication he sacrifices his life for the propagation of the faith in the Orient. I have had the satisfaction of talking for quite a long time with him while waiting for lunch, which he had gladly accepted at my home.

Diary

Oblate Writings XXI

 **May 13**:[[68]](#footnote-68) Letter to Fr. Rey.[[69]](#footnote-69) I am making several recommendations to him. I insist that he guard himself against all partiality toward this or that of his students. I recommend that he prepare instructions for the missions, not wanting anyone to take it into his head to preach unpremeditatedly.

 As for the Coadjutor Brothers for whom I placed him in charge, they must, like the others, confess to the superior and not to the spiritual Father.[[70]](#footnote-70) During the recreations, they must mix neither with the Fathers, nor with the Oblates, nor with the students. Each class[[71]](#footnote-71) must be separate in our houses.

[To Father Vincens, at N.-D. de L’Osier].[[72]](#footnote-72)

794:X in Oblate Writings

Formation of novices. Child’s play, roguishness, lack of seriousness, etc.. must not be tolerated.

Vincens

[Marseilles.]

May 26, 1843.

One of your expressions brought on a great uneasiness. You speak of thoughtlessness … There is, then, at the novitiate a whole caste of giddy persons. Do you realize that you are unveiling a real plague. One whole year is such a short time to prepare oneself for an act as important as taking vows that, if we utilize part of that time so badly, we will find ourselves deficient in virtue and preparation when the day of fulfillment comes. *Ideo …dormiunt multi.[[73]](#footnote-73)* That’s the reason we are such poor religious. I insist, do not spare them severe reflections. I can excuse child’s play at a boarding-school; but not at all in a novitiate, especially a novitiate that lasts only a year. Are you not being too good, too easy and letting their roguish tricks pass by? I would like them to be more serious, and their boisterousness during recreations should not be heard as far as the village. Light faults must be lightly punished; I must not suppose that more serious ones exist.

Diary

Oblate Writings XXI

 **May 27**:[[74]](#footnote-74) Fr. Courtès asks me if he must not take action in order to establish ourselves in the diocese of Fréjus. 1) First, we do not have the means to make a new establishment. 2) I would prefer to make an establishment in the diocese of Viviers, under the protection of the bishop[[75]](#footnote-75) and with the hope of attracting some subjects to our congregation. 3) It would be useless to attempt to take action in a diocese filled with our apostates[[76]](#footnote-76)who would be able to speak to us if they had wanted to atone for their faults. 4) [The bishop] plans to call the Marists. That good be done does not matter by whom. I reckon that it is not necessary to busy ourselves with it. This thought must have come to Reverend Deblier, the parish priest, who has received in the house of la Seyne the bishop of Amata[[77]](#footnote-77) and his brothers, who were awaiting in la Seyne the departure of the ship which was to convey them to Oceania, and the good bishop of Fréjus[[78]](#footnote-78), who does not know what to do with this house, after so many attempts,[[79]](#footnote-79) will not have asked better than to find an opportunity to use it. Let us leave Providence to act.

To Father Semeria, superior of the convent of Vico, at Vico, Corsica [[80]](#footnote-80)

795:X in Oblate Writings

Election of a representative for the house of Vico to the next General Chapter.

Semeria

Marseilles.

May 27, 1843.

My dear Father.

I hereby notify you that I have called the General Chapter of the Congregation for Monday. the 10th of July next. I have decided that the meetings of the Chapter will take place in our second house at Marseilles[[81]](#footnote-81) where should gather, the evening before at the latest, all the members of the Congregation who have a right to attend or who will be specifically called to do so.

On the first free day following the arrival of this letter, you will gather in your community room all those who, according to the norms of our holy Rules, must concur in the nomination of their representative to the General Chapter.

You will carefully proceed to let me know their choice without the slightest delay so that I may decide upon the one whom I might include as my additional choice.

+ C.J. Eugene. Bishop of Marseilles.

S [uperior] G [eneral]

[To Father Courtès, at Aix].[[82]](#footnote-82)

796:X in Oblate Writings

Suggestion to give better food to the community at Aix.

L.J.C. and M.I.

Courtès

[Marseilles.]

May 28, 1843.

I want to tell you something in confidence. I have been assured that you do not feed your community well enough, that you are giving your people such small quantities of meat that there is not enough to furnish adequate portions, that while your men do not complain aloud, they are indeed suffering, especially since they have been able to make a comparison with what is done in other communities. Examine this point attentively because, even if there should not be profusion, it is indispensable that there should be enough, even amply so. If it be true that there are only five ounces of meat per meal for the whole community, it would obviously be too little.

Goodbye. my dear. I embrace you wholeheartedly.

[To Father Tempier, at Marseilles].[[83]](#footnote-83)

797:X in Oblate Writings

Forward the letters from Canada forgotten at Marseilles. Various recommendations concerning administration of the diocese and the Congregation. Holy Oils for Corsica, grants from the Propagation of the Faith, etc.

L.J.C. and M.I.

Tempier

Marseilles.[[84]](#footnote-84)

May 29 1843.

I had intended, my dear Tempier, to take from the file of Canada the letter of the Bishop of Montreal in order to answer it; but it seems that troublesome things are meant to multiply just at the moment of departure. Nor do I find Father Honorat’s last letter among the papers that I brought with me; will you please see if it was left on my round table; if not, it will be found in the file of Canada. You know that these papers are placed on that part of the book-shelves next to the door of the little closet where the large wardrobe is.

I am sending you my answer to Canon Chauvet; see that it is copied into the record because I want it to witness my opposition to his first proposals.[[85]](#footnote-85)

I wanted to show you the letter that I received from Courtès to which I answered negatively on all points. Read it, and bring it back to me on your first trip here.[[86]](#footnote-86)

It upsets me to see the Holy Oils destined for Corsica remain in my vestibule for such a long time. Since the Bishop no longer calls here, would it not be fitting to send them to Ajaccio. That should have been done sooner. I have said this quite often.

It does not seem at all fitting that I should have to be the one to tell the bricklayer that he has to fill in those openings he has allowed himself to make on my property. The more this encroachment is bold, the less he deserves any consideration; I pray you to finish this matter. Since you were the one who made the deal, he won’t dare to insist to your face that you allowed him to do what we had positively ruled out. The parish priest told me yesterday that when he expressed surprise that he had taken such liberty in spite of what had been agreed on, the man admitted that he had not been permitted directly; but that Joseph le Meyer had assured him we would not find the work too disagreeable.

Do not delay in copying the circulars that are to be sent to all our houses.[[87]](#footnote-87)

I have seen in the reports that the Propagation of the Faith has contributed funds to various establishments in England; why could we not seek such funds for our works? Will we always have to wage war at our own expense? I am no longer in time to write to Father Aubert to have him make the request on his way through Paris; but we should not forget to take care of this matter on his arrival.

I consumed the Holy Reserve this morning. Will you see that good Lawrence, whose wife assisted at my Mass, does not continue to light the lamp, as I had requested that he do for the last few days.

I am sending you the letter that I am writing to the Trappist Abbot concerning Cas.[[88]](#footnote-88) Read it and then seal it with Spanish wax and my seal and apply the postage. If you know the rest of the address, complete it. I am not sure if it goes by way of Pierrelatte or by Montélimart.

Goodbye. Don’t forget to put the address on my letter to the Cardinal Vicar, and mail it along without postage.[[89]](#footnote-89)

[To Mgr Ignace Bourget, Bishop of Montreal][[90]](#footnote-90)

18:I in Oblate Writings

Regrets being late in replying to the “touching letter” of Mgr Bourget. Reasons for delay. Fr. Baudrand will be recalled to France. Qualities of Fr. Honorat. Excessive zeal of Fr. Telmon. The Fathers wish to leave St. Hilaire and come closer to Montreal. Longueuil would remain the house of the novitiate. Warning against a priest of Lyons who is on his way with the Jesuits. The priests Raymond and Kelly, visitors at Marseilles.

Bourget

Marseilles,

May 30, 1843.

Monseigneur,

Having wished to give myself time to reply in detail to the kind and touching letter that you have had the kindness to write me, I have found myself obliged to wait until today when, in order to escape from the incessant and daily disturbances at Marseilles, I have come to take refuge in the country. I have been telling myself: as soon as I shall have an hour to myself, I shall devote it to my venerable friend whose excellent letter is ever under my eyes, but this hour of liberty, experience proves, I shall never have in the midst of my immense population as long as I do not change my system. I know it, my door is open too wide and I am too much at the disposition of everyone, whether it be the sick who must be reassured or the religious ceremonies become so numerous in my episcopal city. I say this, Monseigneur, to explain the delay for which my heart has reproached me many times although it is excused of necessity by my rather unique position. At least I feel relieved today in my solitude, as I take up my pen to converse with you. Half a league away from the city, I promise myself that no one will disturb me.

What a letter is this to which I am to respond! I bow to the heart which dictated it. No, Monseigneur, I shall never be able to express to you how much it has moved my sensibility or excited my admiration and gratitude.[[91]](#footnote-91) Let me pour out my heart with such simplicity and frankness as can banish all flattery; in each line I admire the generosity of the bishop, the goodness of a father, the trust of a friend. I would wish that those who are the object thereof might always have under their eyes this admirable letter, just as I keep it etched in my soul. Believe, Monseigneur, that whatever sorrow they may have occasioned you involuntarily, they nonetheless merit your kindness because of the sentiments which animate them in your regard. They rightly consider you as their protector and their father; their duty as well as their inclination will render them always docile to all your counsels and submissive to all orders that you may give them. I am happy over the good they are doing in your diocese and the tribute you kindly give them fills me with joy, but this is not enough, I intend that they give you no anxiety or worry and I dare say it will be so.

First, in the matter of certain petty and internal troubles, I believe I have put an end to them by recalling Father Baudrand who is a self-opinionated man of a mentality which does not know how to adapt to circumstances. If he had taken more notice of my advice, he would have been immunized against his proclivity to judge and appreciate things and persons solely according to his own ideas. He would have distrusted his own notions and inexperience and thus would not have had the stupid pretension to blame his superior in front of strangers, still less would he have asserted that his superior was not suitable for the responsibility I had laid on him. He himself has shown that he is unworthy of the mission with which I had honoured him. I am withdrawing him, quite confident that unity and cordiality will reign in the community when he will no longer be there to perturb it with his pretensions and his complaints. Excuse my error: I did not train this Oblate myself but I had believed he would have a better understanding of the duties imposed on him by his position. Father Honorat is indeed such as you portray him to me. He is an angel of candour and simplicity, excellent religious, fully possessed of the spirit and virtues of his state. Sometimes his manner is a little hard; his voice accentuates this somewhat, but this is only his exterior. Within he is good and will ever be amenable to any good advice your paternal charity will prompt you to give him.

I am quite mortified that Father Telmon should have vexed you with his excessive zeal. He should have foreseen the consequences of his *auto-da-fe* of the bibles but he thought he should not retreat from the challenges of the ministers, being sure of emerging victorious from the fray. I have read in the *Annales* that this public controversy had been staged several times in America and had been matter for congratulations. He seems excusable to me therefore unless he might have known that you would not approve, which is improbable. Never would he permit himself to act in a manner contrary to your wishes for, in this respect, he is like Father Honorat. They are so imbued with gratitude for all your kindnesses and filled with veneration for your person that they would never wish to vex you in the least way. So any suppositions that they could have uttered complaints about you are quite incorrect. On the contrary, their letters manifest the kind of sentiments that you would have the right to expect of them. If they have spoken to me of St. Hilaire, it is in the conviction that it would be detrimental for an Oblate to stay there and thus be obliged to live too long outside his community. Their whole desire is to be closer to you, to be near you and somewhat under your wings, as a compact, strong, zealous community, ready to tackle anything the moment you signified your will. Although they have established themselves at Longueuil, it is because Providence seems to have provided them with this haven but certainly, they are not averse to settling in your city, for they are essentially your men by virtue of their Institute. Hence Longueuil, would always be an ideal house for the novitiate. Whatever the case may be, I have made it a duty to blend into my letters the excellent items of advice that you have inserted in yours. I hope they will profit therefrom.

I do not wish to close this missive without telling you to beware of one of the priests that you have summoned from Lyons and who are proceeding to Montreal with the Jesuit Fathers. Their Father Provincial told me recently that he knew that the Archbishop of Lyons was delighted to get rid of him and that he, the Provincial, had disapproved of his Fathers having anything to do with such a person. I have directed our Fathers to ask you never to let him associate with them as confessor in their missions. I gather that you have not made an acquisition in admitting him into your diocese.

I thank you for the batch of newspapers you have sent wherein are related so many interesting facts but you mention a circular that I have not received. I have sent you mine about, or more precisely, against spectacles via Messrs. Kelly and Raymond whom I had the satisfaction of lodging several days with me. I cannot express the pleasure that I experience in seeing them and conversing with them. It makes me realize how close are the bonds which attach me to you and to your people. It seems to me that we form only one family so I count very much on your friendship in return for the feelings I vow for you, and on the constant aid of your holy prayers. I do not commend my children to you for they are yours as much as mine. I hope that the one who comes to attend the General Chapter will not return alone. Father Aubert who has just founded a house at Penzance in Cornwall is providing me with two Irishmen who would be of great help in the missions where there are English people.

Accept, my very dear and beloved Lordship, the expression of my veneration and of my brotherly love.

+ C. J. Eugene, bishop of Marseilles.

[In the margin of the first page]: M. Tempier, grateful for your remembrance, presents his very humble respects to you.

[To Father Moreau, at Ajaccio].[[92]](#footnote-92)

798:X in Oblate Writings

Expresses satisfaction over the order and regularity of the community at Ajaccio. Correspondence of Father Lagier with the Sisters in Marseilles.

Moreau

[Marseilles.]

May 30, 1843.

I have no need to visit your locality to be satisfied with the orderliness and the regularity which exist in your community. I knew well enough your good sense to be assured that under your governance all the little abuses that might have crept in would soon be corrected. Your confreres besides were not the kind of men to oppose whatever you indicated to them as likely to help them to acquire that perfection they aimed for.

It is disappointing only that there is one among you who allows himself to be beguiled by an illusion which finds its source in something worthwhile, but is damaging to him in that it turns him away from more useful occupations, more in agreement with his vocation. I wanted to write him about this matter, but I was turned away by the fear of finding in him a stubbornness that, deluded as he is, would render him guilty. I preferred to act indirectly by withdrawing in part that which was from here nourishing his zeal. If Father Tempier had done the same for his part, the evil would now be nearly gone; but by forgetfulness or by distraction, he did not say a word either to the Sisters of St-Charles or to the Carmelites whose superior he is and whom he sees frequently. These poor Sisters continued their correspondence while the Visitation did not or was not to speak up from the day that I took away from them the rhapsodies which they guarded preciously, and forbade them to continue any longer an exchange of letters of which I disapproved. If through private direction you were able to bring this good man to proper ideas of deference and obedience, as well as of that religious detachment that he should have studied to greater length when he was given the duty of forming young religious, then I could risk attacking the situation; other than that, I am afraid of exposing him. In regard to your financial comments, nothing should prevent you from requiring that the letters sent to him so frequently be paid by the senders. I truly think that it would be violating the fine line of poverty to have such expenses fall to the Congregation.

[To Father Honorat].[[93]](#footnote-93)

19:I in Oblate Writings

Regrettable that Father Telmon has already left for the Chapter considering that Father Baudrand has to be recalled anyway. The Sisters of Jesus and Mary do not wish to go to Canada. Give more attention to the novitiate. Is happy to know that good understanding now prevails amongst the Fathers. Father Lagier must be assiduous in learning under the direction of Father Telmon. Send news of the lay brothers and be more orderly with his correspondence. Comprehension and charity for parish priests who are not very cordial. Is forbidden to construct anything at all at Longueuil. Codex historicus.

L.J.C. et M.I.

Honorat

Marseilles,

May 31, 1843.

Since my last letters, my very dear Father Honorat, I have received in the same mail yours of April 14 and that of Father Telmon of the 5th of the same month. This is too much enjoyment in one day. I would prefer that you arrange to write me by different posts. I will not write this time to Telmon because I presume he has left. You would not believe what I went through with his letter. I who am so avid for every detail about your community, your persons and your activities, am obliged to keep my eagerness bottled up and champ at the bit while reading two dull pages only on the subject of the Sisters of Jesus and Mary. I writhed as I watched the paper being consumed without anything said about you. For the love of God, play no more tricks like this on me. Ten lines suffice for anything not related to you. In any event, I had not overlooked the matter. I had already spoken to the Superior who refused to found a house at so great a distance. It must be admitted that she would have difficulty finding the personnel you need and, at the time I was speaking to her, there was no question of a boarding school or of music, etc. Say nothing more to me about this affair. If I am able to revive it, I will bring up the subject myself so do not waste our paper needlessly.

If you had spoken to me in your first letter as clearly as you have in your latest, I would have arranged matters otherwise. Seeing that you desired me to recall Father Baudrand and realizing that you could then get along without him, I would have advised you to name him to come to the Chapter, on the understanding that you would have given him his instructions in writing. Thus I would not have deprived you of the services of Father Telmon who is going to leave you in the lurch considerably if only because of the novitiate where he professes to be, and is functioning as, novice master. With the dearth of information with which your letters leave me, mutual understanding is impossible and will remain so as long as you are not exact and precise in everything. The proposal I would have made would have economized much money and would not have drained your personnel. I believe I did say something to you about this but I fear that this was afterwards for you had already concluded the matter when you received my letter.

Whatever the case, say to those who comment on the absence of Father Telmon, if you have not had time to hold him back, that it is only for a few months and in September at the most, he will return, accompanied perhaps by the two Irishmen that you have requested from Father Aubert who has busied himself looking for what you need. Unfortunately the two of whom he speaks have no intention of joining the Congregation although they consent to place themselves at your disposal.

The novitiate preoccupies me excessively. Evidently you have not been able to look after it. You have not ceased to go out on missions or absent yourself on business. This will not do for a house of this kind. You need an assiduous master who settles down and is solely and constantly occupied with his novices. Without that, you are not forming your personnel. You have men but they remain as they were when they entered. This is an irremediable evil and of which the consequences will be deadly both for these persons and for the Congregation. Your venerable bishop understands this well for in his valuable letter of which I transcribed some passages, he told me to insist on “the necessity of training your novices well and of remaining hidden within the interior of your house when you are not on mission”, advice which supposes that he sees that you neglect this essential task and that you run around too much when you ought to remain at home. If Telmon has gone and you have not had time to call him back, sacrifice everything for the sake of devoting yourself to the novitiate. I repeat, had I known when I wrote you that this Father was in charge of this important ministry, I would never have thought of sending for him, whatever satisfaction I might have had to see him and hear from his mouth all he would have to tell of what God is doing for you and through you.

It would be difficult for you to imagine the joy which I experienced on your confiding to me that perfect harmony reigns amongst you. In thus agreeing amongst yourselves, in esteeming each other, in loving one another as you ought, you will inevitably lead the young Father Lagier, who needs it, in the right direction with this good example. Father Telmon can be very useful to him in correcting his compositions which the latter should submit to him with simplicity and gratitude for to give him this family training is to render him great service. I have always thought that this youngster would not be so unruly as he has been in his letters and presumably as he has shown himself in conversation, had he not before his eyes the aberrations of Father Baudrand.[[94]](#footnote-94) Neglect nothing to put him back on the right path but, to the efforts he makes to renew himself in the spirit of his vocation, let him join a serious application to study. Persuade him that it is not given to everyone to have the talent of Father Telmon and that so far from being humiliated in following his advice, he should count himself fortunate to have so close to him in the family a brother who shares his knowledge with him and who helps him to develop. Recommend to this dear Father Lagier that he keep all his confidences for you. If something grieves him, let him speak of it to you only, never to the others. As for you, welcome always with mildness and charity all the observations which come from no matter which of your members. No outbursts, no short-temperedness. The result of such reactions is to stifle communication and confidence. While saying my Office yesterday, I was struck by these words of St Paul to the Ephesians which should be graven on all hearts: *Obsecro... ut digne ambuletis vocatione qua vocati estis cum omni humilitate et mansuetudine, cum patientia, supportantes invicem in charitate, solliciti servare unitatem spirit us in vinculo pacis. Unum corpus et unus spiritus sicut vocati estis in una spe vocationis vestrae.* What do you say to that? Is it not a good subject of instruction in your community meetings? This brings to mind a passage[[95]](#footnote-95) of the memorable letter of your holy bishop... to have great charity, one for the other. Your letter and that of Father Telmon have singularly consoled me, in proving to me that already a great part of the things which the Bishop desired have been reformed; thus you tell me that your relations with parish priests are such as I would wish. This was such a delicate point. It only remains for me to ask you kindly to abstain from any critical observations or even ungracious observations about the other religious Congregations. Our dear Bishop also said, as I told you, in his letter: “not to show susceptibility over the establishment of other religious Congregations in the diocese, to applaud the good they perform, without fear of being eclipsed by it”. This is not only a duty of conscience but also an exigency of wise policy. If some priests have disparaged you, which I cannot easily believe, punish them like Christians and good religious by remarking on their goodness at every meeting. From the words of the Bishop it is to be feared that you may have some cause for reproach on this subject. For the rest, I will say once more as does the holy Bishop: be on your guard not to give credence lightly to certain rumours which give currency to the malice of those who love to foment divisions amongst brothers, in order not to become incensed against parish priests over trivialities; this in the Bishop’s judgment has done you harm. Let me add that were it even true that someone has presumed to make certain observations against you, it would be a hundred times better to ignore them than to retort. You will have seen from experience that such prejudices do not last and he who might be inconsiderate of you will be much more easily won over to your side if he learns that you speak well of him and are not resentful of his lack of justice to you, than if your complaints about him reached his ears with all the exaggerations which would be added by those who would report them. In a word, act in all things like men of prayer who are only inspired by supernatural views in the charity of Jesus Christ. Demand such conduct strictly from all those under you for I tell you like Saint John: “It is the precept of the Lord”.

While telling me of your shortage of rooms and lack of cupboards for the linen and space for the library, he[[96]](#footnote-96) does not say what he wishes to do about it. Already those six rooms of the second floor are occupied by the brothers. I perceive here a disposition to build something other than that which exists. I will never consent to this before examining the plans and knowing your financial means to incur this expense. Take care. Have you not told me that you hoped that the Bishop would establish you close to him at Montreal? Longueuil would then be entirely set apart as a novitiate. Certainly it would be fine if more novices came to you than you could cope with in this house that you have all boasted about to me. If you keep hoping to see the project of the Bishop realized, at least in a year or two, what is the good of ruining yourselves just to be more comfortable? Is it not better to go without for a while and keep your money for what might come to pass? Do not be reluctant to keep something in reserve for future need. Avoid the mania of always spending what you have and even what you have not. I am impatiently waiting for you to settle your accounts with the Procurator General. It is a duty from which I dispense none of our houses: precision, exactitude.

I must not forget to tell you that it is very clearly necessary that you begin a register to note therein all the missions that you give; taking care to relate the principal happenings, etc., the precise time, the names of the missionaries, the patron saint of the parish. You will also put down in writing by way of annals all that concerns your establishment, remarkable events, etc. You will have it copied by your novices and each year, or when you have a good opportunity, you will send me a copy. Things thus will proceed according to rule.

Adieu, I embrace and bless you.

[In the margin of the manuscript]: and Fisette, and if you were to give me the names of the new lay novices, I would write them a little greeting as I do for our two elder and venerable Bazile and Roux whom I certainly do not forget though they are so far from me. You will realize that you have never reported to me how these brothers are doing and if Father Telmon had not spoken to me in detail of the others, I would not know anything of them. But thanks to him, I know them perfectly. In the name of God, my dear friend, put order, lots of it, into your correspondence.

To Mr. Choiselat, place St. Sulpice, Paris.[[97]](#footnote-97)

81:V in Oblate Writings

Expression of gratitude for the grant requested. Success of the Oblate apostolate in Canada. Fr. Casimir Aubert will be passing through Paris; he will request aid for the county of Cornwall and the principality of Wales.

Propagation of the Faith

Marseilles,

June 3, 1843.

Dear Sir,

Divine Providence places me in a position to be grateful for the kindness granted to our missionaries by the Propagation of the Faith. I can send you three thousand and some hundred francs. Please let me know if I am to remit this sum to Paris or Lyon, or if it suffices for me to turn the amount over to our Treasurer in Marseilles.[[98]](#footnote-98)

I assume that you will soon see one of our missionaries from Canada.[[99]](#footnote-99) He will tell you about all the wonders brought about by their ministry. They have already brought back a large number of heretics and the one whom I expect coming to Europe for a few months single-handedly confuted 5 or 6 ministers in a public debate they had had the temerity to promote.

There is another missionary of the same Congregation of the Oblates of the Immaculate Conception who will come to visit you. He too will have wonders to tell you about his mission in Ireland and in the county of Cornwall in England. I was not in time to send him a letter of recommendation for you, but he can recommend himself well enough alone. He is one of the most distinguished men who has already earned the esteem and trust of all the bishops of Ireland and England with whom he has been in contact. These bishops place upon him and his companions all their hopes for the conversion of the heretics in the county of Cornwall and the principality of Wales. His name is Fr. Aubert. He has already opened a church in Penzance where for the last 300 years no one has ever seen a single external rite of our holy religion. Ten abjurations have been the prelude to what grace will bring about in these areas. However, he will need the assistance of your Council. I hope you will be good enough to promote the cause of these poor heretics who await only the moment of grace to return to the fold. Fr. Aubert’s community now consists of three priests and four novices. He is coming to France to ask me for more men whom he needs in order to include the provinces ready to receive him and thereby respond to the pressing requests from the bishops who have placed their hope in him. Fr. Aubert will be able to give you a better explanation of his position and the state of affairs. I think you will consider his a just case to benefit from the aid of the Missionary Society.

Please accept the expression of affectionate sentiments wherewith it is my honor to be your most humble and obedient servant.

+ C. J. Eugene, Bishop of Marseilles.

P.S. Allow me to include in this letter a short note for Fr. Aubert. I forgot to tell you that the two missionaries who were to leave for Canada were held up at the time of embarkation due to illness. They will leave with the person I am waiting for and who should go back in August.[[100]](#footnote-100) If Fr. Aubert has already been through, please destroy my short note.

Diary

Oblate Writings XXI

**June 4**:[[101]](#footnote-101) Father Maillard,[[102]](#footnote-102) provincial of the Jesuits, has come to see me while returning from Algiers. He was less than reassured about the fate that some want to visit on his Society. Although some persons are using its name in order to gravely offend religion, the clergy and the bishops, these persons are no less resentful about its existence and already have attempted to dislodge them from Paris. Father de Ravignant[[103]](#footnote-103) showed himself as a man who knows his rights. He took advantage of his mark as a Frenchman to refuse every injunction. It appears that the Archbishop of Paris is staying out of the way. Nevertheless, it’s a matter of ever showing oneself unchanging in one’s manner of thinking and acting. Who could still be mistaken? It’s against religion that this is wished. Whenever it is humble, submissive and oppressed without complaining, it will be left to vegetate. When, frightened by tendencies to impiety, it raises its voice to defend the sacred deposit, it will be attacked in the university chairs, in the papers, in public squares, it will be menaced, insulted, there will be raised against it every interest and every passion. A remark that escaped from the headmaster of Algiers, who became enraged when he noticed that he had been associated in a work of charity with a Jesuit who was its director, would reveal to us a secret easy to believe about an association like the University of France. “What,” he says, “to place me, me! an officer of the University, who has sworn to harass the Jesuits everywhere, me! under the direction of a Father of this Society!” I wrote to the minister in my last letter, the University presents itself like a sect. It is quite believable that in the back-rooms of the University someone is making oaths just as impious as those of the French Masonry and of the carbonari.[[104]](#footnote-104)

To Father Moreau, vicar general and superior of the Major Seminary of Ajaccio, at Ajaccio, Corsica.[[105]](#footnote-105)

799:X in Oblate Writings

Delegates of the Ajaccio and Vico communities to the General Chapter; draw up an official report of their election.

L.J.C. and M.I.

Moreau

Marseilles.

June 9, 1843.

I wrote to you the other day. my dear Father Moreau. and I come again today to say that I have received your letter which gives me the results of your balloting. It seems to me that the matter is closed. In the conflict that occurred, it is the elder candidate who must win out. But I am in no way sorry for one or the other of the candidates, since it was always my intention to call both of them, no matter how your community voted. Only I must forewarn both of them that they will be gone not more than three weeks so that they can plan ahead. Reasons of good order and economy oblige me to decide in this way. It is a pleasure for me to call them close to me; but on the condition that they do not sadden me by making requests that are so painful for me to refuse.

You understand, my dear Father, that the opening day of the Chapter having been posted, it is not possible to put it off. I presume that you have drawn up the official report, in your register of acts, of the process relative to choosing the representative of your house to the Chapter. It is a must. If you have not done so, correct this omission. I have no need to indicate to you how it is done. “This day. etc.”; and you should have signatures on the original document of all the members present at your particular chapter. You will bring me an extract of these deliberations signed by yourself, so that this document may be presented to the Chapter and kept in the archives. I beg you to write immediately to the superior at Vico to do the same. Otherwise your representatives cannot be admitted. I would have enjoyed greatly seeing good Father Deveronico; but the exhausted finances of the Congregation would not allow me to impose such an expense on him. Also, I do not have sufficient reasons to call him personally to the Chapter, since the house at Vico is already represented by the Father Superior and Father Gibelli.

I beg you to tell the Lord Bishop of Ajaccio my disappointment in not being able to greet him when he came through Marseilles. I hold this disappointment against him, be sure to tell him; if he had stopped here with me, that is the same as if he had stopped at his own home, within the hour I would have arrived at the episcopal palace. As it happens, I did not learn about his presence until he had gone.

Goodbye, good Father Moreau. Kindest regards to all the Fathers, whom I bless as well as yourself.

+ C. J. Eugene. Bishop of Marseilles.

Diary

Oblate Writings XXI

**June 10**:[[106]](#footnote-106) Letter to Fr. Moreau to determine that the most senior must be preferred; thus, it is Fr. Lagier who, with an equal number of votes, is the representative of the community; but I had decided to appoint him, as well as Fr. Bellon.[[107]](#footnote-107) Thus, I am sending the enclosed letter to the latter, nevertheless cautioning one as much as the other that they will have only three weeks to remain on the continent. Good order and thrift demand that they return as soon as possible to their post. I give Fr. Moreau the responsibility of making known at Vico that they have to make a report about their operation and to remit a duly legalized extract of it to Fr Gibelli,[[108]](#footnote-108) so that he might present this document on membership to the chapter. The same will be done at Ajaccio, which appears to have been forgotten.

Diary

Oblate Writings XXI

**June 14**:[[109]](#footnote-109) Letter to Fr. Ricard. They recognized in Lumières that they lacked the numbers to delegate one of their members to the chapter. Fr. Françon[[110]](#footnote-110) had three years of profession only on June 30. I hasten to grant to this Father active and passive voice so as to give this important community the advantage of being represented at the chapter.

[To Father Ricard, at Notre-Dame de Lumières].[[111]](#footnote-111)

800:X in Oblate Writings

The Founder grants to Father Françon, who does not yet have three years of oblation, active and passive voice at the local chapter.

Ricard

[Marseilles.]

June 14, 1843.

I had not foreseen, my dear Father Ricard, the difficulty that has arisen for the nomination of a representative from your community. I thought Father Françon had more than three years of profession. Things not being thus, I do not hesitate to grant Father Françon active and passive voice, so that he may take part in the nomination of your representative, and thus gain for a house as large as yours, the benefit of sending a deputy to the Chapter. The measure that I am taking seems even more suitable since Father Françon lacks only a few days to fulfil the time requirement. Gather your community quickly, then, so that I may have the time to call one or the other of your Fathers, if I think it proper.

To Mr. Choiselat Gallien, Treasurer of the Missionary Society of the Propagation of the Faith, near the Church of St. Sulpice, Paris.[[112]](#footnote-112)

82:V in Oblate Writings

Development of the Congregation of the Oblates in Canada. Foundations planned in England. The assistance of the Missionary Society of the Propagation of the Faith is indispensable.

Propagation of the Faith

Marseilles,

June 15*,* 1843.

Dear Sirs,

The Congregation of the Missionary Oblates of Mary Immaculate, of which I am the Superior General, after evangelizing for a number of years after its approbation by the Holy See a large number of dioceses in southern France has undertaken to open foundations abroad. Around two years ago a number of its members left for Canada. There are now seven priests and six lay brothers[[113]](#footnote-113) and in the novitiate they have received young ecclesiastics who wish to join their ministry. The good they have wrought in the diocese of Montreal as well as the surrounding dioceses has been the cause of great wonderment in those areas. While His Excellency the Bishop of Montreal encourages their effort in favor of his sheep among whom they are established, the other bishops also ask them to open houses in their dioceses. They are especially prompted to this effect by the prelates of Upper Canada. Their increase in this country, however, depends very much on the resources to be placed at their disposal.

This same Congregation has also opened a house in the county of Cornwall in England. This house begins with the founded hope of being a powerful means for the conversion of the Protestant population of the county. Everything already bodes for the best and a number of conversions have in a certain way inaugurated a work which from its very birth has encountered a nearly general sympathy in the country. The Church of the missionaries constructed in Penzance is spacious but it has not been paid for entirely. In this sense, nothing can be requested from the Protestants who nonetheless enjoy coming to attend the services of the Catholic Church and listening to the instructions delivered by our men. (Moreover, their house has yet to be built so they can stop being tenants).[[114]](#footnote-114) This initial success has given rise to the upcoming establishment of a new foundation in Wales in keeping with the wishes of the Apostolic Vicar of that district.[[115]](#footnote-115) There are hopes for joyful fruits of salvation in England.

I also felt it necessary to consent to the opening of another house in Cork in Ireland.[[116]](#footnote-116)Besides the fact that our missionaries, who have already tested their mettle in that country, will be very useful assistants to the local clergy since their own spirit makes them particularly suitable for a ministry which furthers the action of the Irish clergy, it is necessary for our men to recruit workers from among this clergy for Upper Canada where English is spoken and for the English missions. Candidates for this will not be lacking and they will be able to fulfil their vocation perfectly if we receive them young enough to form them properly in the religious education of a good novitiate.

The activities abroad, however, are too vast for our Congregation to be able to suffice with its resources alone. The Congregation needs the assistance of the Missionary Society of the Propagation of the Faith, and I request that aid with all the more confidence since what we have done has assumed today sufficient importance and extent for us not to be disregarded in the distribution of funds destined for the foreign missions. I hope that as of this year you will be so obliging as to grant us the aid which will allow us to accomplish what the Lord has permitted us to begin with the visible effect of His blessing.

Please accept the expression of the greatest respect wherewith, gentlemen, I remain your most humble and obedient servant.

+ C. J. Eugene, Bishop of Marseilles.

To Father A. Dassy, priest Oblate of the Congregation of the Missionary Oblates of Mary Immaculate, at N.-D. de L’Osier.[[117]](#footnote-117)

801:X in Oblate Writings

Personal convocation to the up-coming General Chapter.

L.J.C. and M.I.

Dassy

Marseilles.

June 20, 1843.

Dear Father Dassy.

Having convened the General Chapter of our Congregation for July 11th at our second house in Marseilles, I am writing this letter to call you personally to this Chapter. You will have to arrive at the fixed date, after having shown this convocation letter to the Father Superior at N.-D. de L’Osier; he will arrange your itinerary and take care of your trip’s expenses.

I salute you and bless you.

+ C. J. Eugene. Bishop of Marseilles.

s.g.

*P.S.* On your arrival at Marseilles, you will please turn this letter over to the secretary general of the Institute.

Diary

Oblate Writings XXI

**June 19**:[[118]](#footnote-118) I am sincerely sorry [for Bishop Thurin],[[119]](#footnote-119) he is the second who precedes me into the other world, the second of four whom we have entrusted with the direction of the seminary of Saint-Sulpice: first of all Teysseyrre[[120]](#footnote-120), already long ago, and he now; there still remain Gosselin[[121]](#footnote-121) and I. I have been the most elderly of all.

Diary

Oblate Writings XXI

**June 20**:[[122]](#footnote-122) A model of the letter of personal summoning to the chapter: *“My dear Father N.[[123]](#footnote-123) Having determined the general chapter of our congregation for the eleventh of the month of July in our second house of Marseille;[[124]](#footnote-124) I am summoning you by name to attend this chapter. You will therefore proceed there on the designated day, after having shown this letter of summoning to the local reverend Father superior, who will plan your itinerary and provide for the expense of your journey. I salute you and I bless you. + C.J. Eugène, etc.*

*P.S. Upon arrival at Marseille, you will be careful to hand over this letter to the secretary general of the institute.”*

Diary

Oblate Writings XXI

**July 3**:[[125]](#footnote-125) The chaplain of the secondary school came to invite me to give Confirmation at his place as in preceding years. I refused, because I do not want give the least sign of support to an establishment where the professors of philosophy and of history teach error. The students will be able to come to my chapel on Monday, the day appointed for confirming all those who present themselves.

To Monsieur Tempier, Vic[ar] Gen[eral], Sup[erior] of the Major Seminary, Marseilles.[[126]](#footnote-126)

802:X in Oblate Writings

Invitation to dinner with General d’Hautpoul. Other business.

Tempier

Marseilles.

July 4, 1843.

I am sending you, my dear Tempier, a letter of invitation for Friday for the general and his family.[[127]](#footnote-127) You will come that day for dinner with him at six o’clock. The letter must be given to him today and an answer waited for. Since he will be going out for dinner today, be advised that my letter should be given to him at *5* o’clock at the latest.

Please tell Glaise to come and take measurements to make me some shelves.

I don’t know what arrangements you have made with the miners, but it seems to me that they should be stopped from further exploiting the quarry, so that renting out Marcel’s property is made easier.

Goodbye. Do not forget to have my uncle’s portrait removed from the chapter hall.

Diary

Oblate Writings XXI

**July 5**:[[128]](#footnote-128) Letter from the bishop of Viviers.[[129]](#footnote-129) He will be pleased to go to the chapter, only he will be obliged to leave with all possible speed in order to arrive on Saturday and do the ordination on the 16th. He expresses sentiments that are worthy of him: *“Monsignor well makes me laugh,”* he writes, *“when he says that he will not summon me as superior. This perhaps conforms to the doctrine of theology, but it is not according to the doctrine and sentiments of my heart. We will all be happy to see each other and to be gathered together in order to attend to the interests of our dear congregation to which we must always belong, whatever may be the vicissitudes of life, and in the bosom of which it will be sweet to die.”*

[To Father Guigues, at N.-D. de L’Osier].[[130]](#footnote-130)

803:X in Oblate Writings

Illness of Father Guigues. Return to his work prudently.

Guigues

[Marseilles.]

July 6, 1843.

I have learned with extreme pleasure by your letter that you have recovered from your illness; but it is with some anxiety that I learn you are planning to give several retreats in a row. We must never wish to do more or otherwise than the good Lord indicates. In this matter, I would wish you to take the advice of your admonitor in all simplicity in order to avoid responsibility before God and the Congregation of unpleasant consequences which might result to your health, so precious to all of us.

Diary

Oblate Writings XXI

**July 13**:[[131]](#footnote-131) I will say nothing about all that has happened in this memorable chapter.[[132]](#footnote-132) The register in which these acts are consigned preserves the memory of what was most remarkable, but one will never know how to depict the spirit of charity, the proofs of attachment to the rules, to the congregation, to the superior, the unity of views and thoughts, the dedication, the abnegation, the holy indifference for every work, in whatever part of the world it may be. I admit that I have not been able to refrain myself from a feeling of satisfaction, in seeing gathered together men of such a great and genuine merit, who have done everything for the Church and who are eager to do still more for the glory of God and the salvation of souls.

 The bishop of Viviers has edified everyone by the touching expression of truly apostolic sentiments which animate him. He appeared to everyone just as I knew him; no one could know how to describe the impression his words made when, in a short speech inspired by his heart, he protested before God and before me, who was the witness and the confidant of all his thoughts, that if it had been necessary for him to choose between the episcopacy, which had been imposed on him by obedience, and the congregation, which it had been necessary for him to leave, he would not have hesitated an instant for the latter, in the bosom of which he wanted to live and die.

Diary

Oblate Writings XXI

**July 14**:[[133]](#footnote-133) I left the seminary only last evening in order to give time to all the Fathers joined together with me. It is in these intimate communications that I have been able to recognize the good spirit that animates all of them. I have said to myself several times that we had nothing to envy in any other society. Let us thank God for having brought ours to the point where it is, and may each recognize that he has been placed on a way of perfection where it depends on him to advance with great strides.

Diary

Oblate Writings XXI

 **July 20**:[[134]](#footnote-134) Letter to Fr. Vincens.[[135]](#footnote-135) Letter to Fr. Courtès with the meaning of what I have just written. I made him aware of the composition of his house. Fathers André[[136]](#footnote-136) and Rouvière, assessors; Fr. Perron, spiritual director[[137]](#footnote-137) and bursar; Fr. Rouvière, admonitor, and recommendation to Fr. Courtès to not make a nominal role of it.

[To Father Courtès, at Aix].[[138]](#footnote-138)

804:X in Oblate Writings

Direction of Sisters is contrary to the spirit of the Congregation.

Courtès

[Marseilles.]

July 20. 1843 [[139]](#footnote-139)

It would have been difficult to refuse the spiritual direction of the Dames de l’Espérance. Yet it is contrary to the spirit of our Institute. I would really like to have ecclesiastical superiors understand once and for all and discharge us from this load.

[To Father Vincens, at N.-D. de L’Osier].[[140]](#footnote-140)

805:X in Oblate Writings

The personnel of the house. Convince Brother Nicolas that he should obey and go to Corsica.

Vincens

[Marseilles.]

July 20, 1843.

All of you left before knowing just who belongs to your house. Here is what I have decided for the time being: Father Guigues, superior; Father Vincens, first assistant, spiritual director, admonitor to the superior, and master of novices; Father Dassy, second assistant; and Father Bise, bursar. As the latter may be absent from time to time to go to Parménie. Father Santoni will be assistant bursar and at the same time *socius* of the master of novices.

You must try to get Brother Nicolas disposed to obey me as he should, so that I can send him without meeting resistance to teach dogma at Ajaccio. That is the only way I have to relieve Father Bellon and at the same time to employ him according to our needs. You may assure him that I will allow him to spend part of his vacation period on the Continent, if he prefers, rather than to go to Vico, where everything is comfortable. In a word, use all your skills to bring him to a conscientious attitude not to put obstacles to my assignments, which are taken before the Lord for the good of the whole Congregation that is confided to me. If men were only what they should be. I would not have to take so many precautions to ensure success in a matter which I judge important and even necessary for the common good.

Read my letter to Father Guigues, answer me as soon as possible; but I implore you to ease my way and don’t be one of those who can only cloud up the sky; there are already too many dotting the atmosphere in which I live.

[To Father Honorat][[141]](#footnote-141)

20:I in Oblate Writings

The Superior General can correspond with any Oblate whenever he likes without going through the intermediary of the local Superior. Father Honorat lacks confidence in the qualities of Father Telmon. Be reserved in sharing confidences with Bishop Bourget.

[Marseilles] July 20, 1843.

Evidently you do not know your people and you write under the impression of the moment which soon is replaced with another that is quite contrary. And on this subject, I would ask you where have you found that the Superior General only desires to correspond with the members of the Society through the intermediary of the local superior? Such is what one must conclude from the recommendation you have repeated several times that I send through you any advice I might have to give to the Fathers of your community and especially to Father Telmon. But that cannot be, my dear friend, and I will do this less than ever now that I know that you suppress, in the communication contained in my letters to you, precisely what I insert for such and such a person, or for all in general. You reserve to yourself to judge the opportuneness of my observations, my remonstrances, my reproaches. You understand that this cannot be.

The manner in which you speak to me of Father Telmon in your last letter worries me. With such an attitude, it would be very difficult to draw out the best in this Father who could nevertheless be so useful to you. It is impossible for you to prevent something being perceived of what is preoccupying you so much. I fear that you will end by giving the impression that you are more afraid of the superiority of his talent than of the abuse he might make of it. You have to realize that he is no longer a child and you will not obtain much through the use of your authority, especially when he will have grounds to believe that you deceive yourself. Believe me, I have told you often, it would be better to reach an amiable agreement.

This is the policy to take when one does not have an incontestable superiority in all respects over those who are associated with our work. What prudence you ought to have had in such a difficult position. You even needed to be quite reserved with the holy Bishop whom you were consulting. If I am to judge from his letter, you might have said too much precisely about Father Telmon whose worth it was fitting that you defend and uphold. For the rest, the other two paid you in kind when they consulted the Bishop to know whether they should write to me and demand that you be recalled. This is pushing confidence too far. You show yourselves naked on all sides and if the Prelate was not as good, as excellent as he is, he would have availed himself of this knowledge reaching him from one side and the other to withdraw from you his protection and his esteem.

To the Council of the Propagation of the Faith in Lyon.[[142]](#footnote-142)

83:V in Oblate Writings

State of the Penzance mission and its needs. Plans and hopes. Future foundation in the principality of Wales.

Propagation of the Faith

Marseilles,

July 26, 1843.

... The Congregation of the Oblates has recently opened a very important mission in the duchy of Cornwall at Penzance which is one of the largest cities in the country and is like the center for the entire western part of the duchy. The mission covers a very extensive area towards the northeast in a highly populated region where there are *5* or 6 cities and a large number of villages. The total population of Cornwall exceeds 400 000 inhabitants who belong to the different Protestant sects which exist in England. There are very few Catholics in the mission territory and they are generally poor. In Penzance their number does not even reach 100, and they are even less in number in the other places. The resources of the mission are very limited or better yet non-existent since the few Catholics in the area, far from being able to support it with their contributions, would be in need of assistance themselves. Due to this state of affairs, it has been necessary to open the foundation with very limited personnel. However, since the Rule requires missionaries to be at least two together, we have in the meantime assigned that number in Penzance together with a lay brother to serve the priests and take care of the church, etc. Annual expenses include the nutrition, maintenance, and lodging of this small community. That would entail around 100 pounds sterling (2 900 F.) without including expenses for the maintenance of the Church, sacred vestments, etc. Extraordinary expenses are due to the debts incurred in building the church which is not entirely finished. These debts, including expenses still to be borne, could add up to one thousand pounds (25 000 F.) of which at least 10000 F. will have to be paid within the present year.

This mission gives rise to very consoling hopes. The people in the area seem to be very disposed to Catholicism and since they are in error due only to ignorance or to prejudice stemming from birth, there is reason to believe that they will rally to the truth as soon as it is known to them. The large number of sects into which the country is divided and a certain liberty of conscience resulting from this will very much facilitate the progress of Catholicism. There have already been about 15 conversions in the very short time since the opening of the Penzance mission. Close to 300 Protestants regularly attend exercises in the Catholic chapel and foster hopes for an abundant harvest. However, since the Catholics in the mission are poor and religion cannot appear there in its just splendor that will represent an obstacle hindering a large number. A tremendous amount of good could be accomplished if resources were available to enhance the splendor of worship, to open a Catholic school in the area, to set up a public reading library as well as a sort of bookstore with works distributed free of charge in order to enlighten the protestants and dispel their religious prejudices.

The other mission for which the Congregation of the Oblates of Mary Immaculate would request assistance from the Association of the Propagation of the Faith is the one offered to the Congregation in the Principality of Wales. Once again this is an area that is practically abandoned where only very few missions have been founded due to an absolute lack of resources. This foundation would be both a central mission house for that vast district which is more than 100 leagues in circumference, and would become in time a kind of minor and major seminary in order to provide an education to the youth of this abandoned territory and form priests worthy of their vocation. However, it would suffice that the subsidy requested of the Propagation of the Faith to this end be included in the 1844 budget since the work on the foundation could not begin in this present year. The ordinary expenses at the outset would be the same as those of the Penzance Mission; 100 pounds sterling for two missionaries and a lay brother. As far as the extraordinary expenses are concerned, they would be higher since the house one would have to build to fulfil the twofold purpose indicated above, no matter how modest in size one makes it, will cost at least 2 000 pounds sterling, of which one fourth would have to be paid each year.”

Diary

Oblate Writings XXI

 **July 30**:[[143]](#footnote-143) Today, in paging through my old papers, in order to relegate a cart-load to the fire, I found a precious letter from the holy Reverend Duclaux,[[144]](#footnote-144) my director at Saint-Sulpice, deceased superior general of this congregation. It is entirely good, like everything that came from his wonderful soul; but, among other things, he wrote to me, in 1815: *“For me, I can only thank my good Master for all the pious sentiments that he inspires in you. Continue to work with all your strength for the restoration of religion; preach, instruct, enlighten the French about the cause of the evils that weigh them down; may your voice be heard in every region of Provence; the good God waits only for our conversion in order to shower us with his grace. But, above all, form an ecclesiastical spirit among the priests. You will do only very little good, as long as there are no excellent priests at the head of parishes. Therefore, urge all the ecclesiastics to be saints; may they read the lives of Saint Charles and of Saint Vincent de Paul; they will see if it is permissible for a priest, for a pastor to live in tepidness and without zeal. I assure you that I do not cease to think about you and to thank the good God for the courage which he gives you. I hope that you will do much, because you sincerely love the good God and the Church. I embrace you with all my heart and am with all my heart entirely yours.*

 *Duclaux, October 2, 1815.*

 If it had been known what a saint was this excellent Reverend Duclaux, it would not be surprising that I would like to frame his words, as has been done with the letters of Saint Francis de Sales or of Saint Alphonsus de Liguori. Also, I have transcribed the preceding letter so that it might not be lost; but I want the original to remain in the archives,[[145]](#footnote-145) or, to say it better, in the treasury of the congregation, like a relic, just as other letters of certain holy persons with whom I have been in correspondence. Reverend Duclaux was my director, all the time that I spent at the seminary. Reverend Duclaux was not only a great theologian (he had been the first with his degree), but he was the man who spoke the best about spiritual matters. He delighted everyone, in his daily explanations, which at the seminary he made the spiritual reading, and this flowed from its source. Whatever was the book being read, he added, from his own, reflections which made still more of an impression; it was a gift that no one possessed like him. The fact is, this holy man was filled with the spirit of God to the supreme degree.

 This reminds me of the reflection with which he always began the decisions which someone solicited from him; if by any chance the matter was important, he requested time to attend to it before God. One day, I asked him to tell me what he thought about the voyage which I was planning to make. It was about going to Rome, in relation to the approbation of our rules. Was it more perfect to go visit the tomb of the Apostles than to use my time and my money on something more useful for the Church and for one’s fellow man?[[146]](#footnote-146) Reverend Duclaux did not want to respond to me immediately; he postponed seeing me until the next day, when he would have reflected upon it before God. The next day, he came himself to tell me that he believed the voyage opportune, and he cited examples of saints who had undertaken it, among others that of Reverend Bretonvilliers.[[147]](#footnote-147) My voyage did not take place during this period; but I needed to carry it out much later with still more reason; and it was another saint who, this time, encouraged me thereto, in giving me the assurance that I would succeed in what I was going to do there, Father Albini.[[148]](#footnote-148)

Diary

Oblate Writings XXI

 **August 1**:[[149]](#footnote-149) Patience! Still another year. I must thank God for the health that he maintains in me and ask his pardon for the bad use of 61 years of life. Customary stopover with the Capuchins where I am going to say community Mass on the occasion of the pardon of Saint Francis.[[150]](#footnote-150) I always begin my new year in this fashion surrounded by the fervent prayers of these terrestrial angels who have so much charity, so great an attachment for me. Their church has been filled all morning, so edifying is their assistance.

To Monsieur Chauvet, novice in the C[ongregation] of the Oblates of Mary Immaculate, at Notre-Dame de L’Osier, near Vinay, Isère.[[151]](#footnote-151)

806:X in Oblate Writings

Opposition of the parish priest of Cucurron and of Archbishop Paul Naude of Avignon, to the religious vocation of Brother C. M. Chauvet. They cannot prevent him from making vows.

L.J.C. and M.I.

Chauvet

Marseilles.

August 1, 1843.

When I wrote to you the other day, my dear son, I did not doubt that a storm was brewing at a distance, and that soon thunderclaps would resound around us to intimidate our courage and test our faithfulness.[[152]](#footnote-152) It was surprising that the devil had not yet shown his claws; it is not his custom to allow a ship to come to port without arousing storms. We have all experienced these more or less, now it is your turn. If those letters which must have been sent to you underhandedly haven’t as yet arrived, you will not understand what I am saying; I shall explain. It is not with a man as sensible and resolute as you are that one would wish to dissimulate the least circumstance of a process that I shall not characterize out of respect for the persons who have thus far forgotten themselves so as to allow it. Far from fearing that their letters will get to you, I want to be the first to tell you of the plot that is being hatched, convinced as I am that, once duly warned, you will find in your conscience the strength to ward it off to the glory of the grace of God who forewarned you, who will sustain you, will strengthen you, and thus confound those who would abuse their authority and snatch away your crown.

It was not enough for the parish priest of Cucurron that you so generously endowed his parish with such a useful establishment as you have done. In recognition of your gift, he did not fear to arouse unpleasantnesses, all the more disagreeable since their purpose was to turn you violently away from your vocation. Baffled by your resolution, he aroused the attention and whetted the suspicions of the Archbishop. He represented you as a cleric who was to be stolen from the diocese and whose loss would be even more severe, because in entering religious life, you would deprive the diocese of your fortune, *which could be very usefully applied to the works of the diocese.* These are the exact expressions in the letter which tells me of the plot and the strange pretensions of the parish priest of Cucurron. Not as much was needed to stir up a Prelate who, like many others in France, has never thought through the limitations wisely placed by the Church to his authority in regard to religious vocations. Not only did he approve the letter written by Monsieur Raspaud[[153]](#footnote-153) *on a favorable occasion, with the explicit instruction to give it only to the addressee, and to burn it* if *it was to be read by the Superior;* but the Archbishop added that he would write you immediately to bring you back to Avignon, saying that he would take measures that his *letter would not pass through any intermediary hands.*

I confess that I am stunned to see a Bishop and an old parish priest trample upon all the principles of order and discipline, in using means both reproved and subversive of any community that has the least bit of regularity. Why such underhandedness? If their claims are just ones, let them show them openly and by legitimate ways. But now, they act in darkness. I don’t know whether they consider you to be a child who must be entrapped, intimidated, and rescued from the counsels of those he looks upon as his Fathers. I think the contrary. I want you to be informed about everything, that you yourself answer if you judge that an answer is opportune, that you even judge whether it would be right to remind them that, if you had wanted to enter the ordinary ministry, you would not have waited until the age of 37 to decide. etc.

I do not pretend to suggest to you what you have to answer. Perhaps it would be better to wait until September 8 to give them the reason for your conduct, wise on all points and free from all criticism. All I wish to tell you is this: there is no Bishop who can prevent you from following your vocation, you do not need the permission of the Archbishop to make profession; that the Holy Canons in accord with the doctrine of St. Thomas and the repeated decisions of the Sovereign Pontiffs declare that *valide et licite clericis, ipsisque parochis, permittitur, idque etiam contradicente Episcopo, religionem ingredi.*..

See the c. *Duae sunt leges,* 19, qu. 2 in which Urban II declares expressly to Rufinus; this agrees with St. Thomas II-II, qu. 189, a. VII. and with Benedict XIV in the Bull *Ex quo dilectus.[[154]](#footnote-154)*

In short, this follows the constant practice of the Church, and the Bishop of Marseilles recognizes this principle so well that he is letting go to Alsace a priest who is of great service to the parishes; as he has also let others go to the Carthusians, the Jesuits, and the Sulpicians, although the latter are not on a level with those religious of approved Congregations in which perpetual vows are pronounced.

I won’t say any more; I have already said enough for a man like yourself who needs to seek his inspirations only in his own heart already so filled with grace. Goodbye. I embrace you and bless you *ad robur.*

+ C. J. Eugene. Bishop of Marseilles.

[To Father Vincens, at N.D. L’Osier].[[155]](#footnote-155)

807:X in Oblate Writings

Concerning visiting parents.

Vincens

[Marseilles,]

August 3, 1843.

I believe that Brother Laverlochère would have done just as well to deprive himself of going to his parents. After what had happened, he should have made this sacrifice. St. Francis Xavier did not have the same reason, and he gave the example that Laverlochère[[156]](#footnote-156) could have imitated.

[To Mgr I. Bourget, Bishop of Montreal].[[157]](#footnote-157)

21:I in Oblate Writings

Gratitude of the Oblates towards Mgr Bourget. Father Telmon is returning to Canada with Father Allard, the deacons J. N. Laverlochère and Aug. Alexandre Brunet, as well as two Irish priests. The superior of the Sisters of Jesus and Mary of Marseilles refuses to send members to Canada. Advantages of the establishment of the Oblates at Montreal. Father Baudrand will remain where he is for the moment. The sending of a relic of St. Augustine.

Bourget

Marseilles,

August 10, 1843.

Monseigneur and very dear friend,

You are so kind to all my children that I must always begin my letters with thanks. I was happy to learn from you that you were pleased with them. For my part, I tell you nothing new in saying that they are devoted to you as to an excellent father for such you are to them; you will never have priests more docile and more disposed to serve you and your diocese which they consider as the family’s very own field, which they hold in honour and as a duty to cultivate as best they can for the greater glory of God, the salvation of souls and the consolation of the good Shepherd whom they love as much as they venerate. I cannot describe how pleased I am to find these very sentiments in our Father Telmon who has opened his heart to me. My intention has never been to retain him here. I consider him too useful to your mission to dream of taking him away from you. The good Father Honorat overly magnifies to himself the drawbacks of the enterprising character of this valuable colleague. Energetic men such as this are necessary in difficult enterprises. The thing is that the surplus of strength must be tempered by prudence and guided by obedience, and this is easy to obtain from a religious who sincerely wishes not to fail in any of his duties.

Father Telmon will bring back with him a priest of the Society and two Oblate deacons.[[158]](#footnote-158) He is to be joined at Le Havre by two Irishmen who are giving themselves to this mission and who propose, I believe, to enter the novitiate at Longueuil. So this makes a goodly reinforcement. I do not wish to vaunt myself for I could never do enough to support a bishop like yourself but I have had to impose a sacrifice on myself by sending you Father Allard. He is a perfect religious and of exemplary regularity. He has lectured in philosophy and in holy scripture and will be quite able to teach theology wherein he is well versed as was evident from the weekly examinations which are held in my seminary where he has been director for several years. He will be in charge of the novitiate at Longueuil and of the training of Oblates; he will also be able (if you deem it necessary - by dispensation, since it is contrary to the Rule) to direct the religious women whom you will call to Longueuil.

I would certainly have wished that the superior of those whom we approached could have had a little more courage. There is no means of deciding her to relinquish two or three of her daughters this year. She is more capable than anyone to judge their strength. I find that there has been too much hurry in proceeding as if it depended on me to give these young women the qualities that their superior apparently judges they do not have. As soon as I perceived the error I hastened to write in dissuasion. If you have people who are capable, virtuous and of goodwill, what is to prevent them from banding together and beginning the work themselves, leaving it until later, if it is believed necessary, to unite them with the sisters here who will have trained some suitable members.

I was much in favour of the project of which you informed me in your last but one letter. It would be quite desirable that you execute it. I think as you do that our missionaries would be eminently at home in your episcopal city and within reach of your dwelling and of the cathedral church, where they would render themselves useful in the different ministries which are appropriate for them. I do not see why the establishment at Longueuil should oblige us to renounce an idea so right and reasonable. On the contrary, it is an additional asset because one would now be able to separate the novitiate from the residence of the professed Oblates, which is always more advantageous. If some opponents were to be feared, the best way to impose silence on them is to proceed. One gets all the votes when people are seen at work.

You want to grant a reprieve to Father Baudrand. I would have less objection if the two communities were separated. Let us bide our time then for a while. But if he does not become more simple in his obedience and if he does not correct his mania for wanting to judge everything and everybody, we will have to see about it.

Father Telmon has told me that you would be very glad to possess a relic of St. Augustine. I am going to share the imperceptible particle that I brought back from Africa where you know I accompanied the cortege with the remains of this holy doctor on his way to retake possession of his See.

Please accept, Monseigneur, the expression of my respectful and fond attachment.

+ C. J. Eugene, bishop of Marseilles.

To Monseigneur, the Bishop of Quebec, at Quebec, Canada.[[159]](#footnote-159)

22:I in Oblate Writings

Christian death of a young Quebecois[[160]](#footnote-160) at Marseilles. Recommends his Oblate missionaries “if ever it would be convenient to you to have recourse to their ministry”.

Bishop of Quebec

Marseilles,

August 10, 1843.

Monseigneur,

I am happy to be able to give you more precise information regarding the young man about whose end you were concerned to know. I have obtained details from the very priest who administered to him all the aids of religion. He was called to his side in ample time to hear his confession several times and thanks to the care of this excellent man of the Church not to let this invalid out of his sight, he was enabled to carry to him Holy Viaticum and administer Extreme Unction which he had the happiness to receive when fully conscious and with much piety. So, Monseigneur, you will have the satisfaction of being able to assuage the grief of the Christian family, who weep for the loss of their child, with the assurance that he died in the peace of the Lord.

More than ever, Monseigneur, I am conscious of the worth of the charity which unites us over the great distance which separates us. My children have crossed the seas to work with all the zeal of which they are capable in that part of the vineyard of the Father governed by our venerable colleagues in the episcopate of Canada. This is one more bond which unites me to the bishops for whose service I am so happy to be able to confide a small detachment of the troops I have trained for the battles of the Lord. I have learned with joy from my holy friend the bishop of Montreal, who is a father to them, that they have already done much good in his vast diocese. My whole ambition is that this good be propagated, if possible, throughout the whole of Canada which has been so sympathetic in their regard. They are essentially men of the bishops. It is with this in view that I have founded them and, thanks to God, they are all imbued with this spirit that belongs to their Institute. So were it ever convenient to you, because of their proximity, to have recourse to their ministry, do not hesitate to avail yourself of it in keeping with the principles which guide them and of which I shall inform you if occasion arises.

Accept, Monseigneur, the assurance of the respectful sentiments with which I have the honour to be the very humble and obedient servant of your Lordship.

+ C. J. Eugene, bishop of Marseilles.

P.S. - The young man did not die in August but on July 22, 1842 - the parish of St. Charles intra muros.

Diary

Oblate Writings XXI

!!! **August 11**:[[161]](#footnote-161) Letter to the bishop of Ajaccio[[162]](#footnote-162) by the return of our good Fathers Semeria[[163]](#footnote-163) and Gibelli. I said: Good Fathers, this is not enough, one must use the superlative of superlatives in speaking about such angels.

[To Father Dandurand][[164]](#footnote-164)

23:I in Oblate Writings

*Thanks for sending a sketch of the house of Longueuil. Advice.*

L.J.C. et M.I.

Dandurand

Marseilles,

August 11, 1843.

I thank you, my dear Father Dandurand, for the sketch[[165]](#footnote-165) that you have sent. It gives me an adequate idea of the place inhabited by so dear a portion of my family. It fills this gap of time while I wait for you to prepare a picture done with care that I can have framed and hung in my study. You cannot believe how much pleasure I derive from anything that reminds me of the children that God has given me. Let all be intent on making our community very fervent. Fidelity to the Rules, exact discipline, charity, mutual support, goodwill in doing promptly and willingly all that obedience demands, these are the virtues to practise which makes religion a true paradise on earth. I know that you understood this from the moment you entered the Society and I rejoice about this in the Lord while blessing you with all my heart.

+ C. J. Eugene, bishop of Marseilles, S.G.

To Father Courtes, superior of Mis[sionaries], Carmelites Square at Aix, B.d.R.[[166]](#footnote-166)

808:X in Oblate Writings

Letter to Mr. Bret. Send two Fathers to N. - D. de Lumières for August 15.

L.J.C. and M.I.

Courtès

Marseilles.

August 11, 1843.

You are judging things too rashly, my dear Father Courtès, to conclude as you have done with my observations on your letter to Mr. Bret.[[167]](#footnote-167) It is exactly as I have qualified it, but it does not follow therefore that I think you hypocritical, etc. The Archbishops, architects, lawyers, etc.. did not have the same data as I had in judging. I am still put out that you wrote it, even after what Father Mille has just told me, namely. that you had allowed yourself to write it in order to neutralize in part the effects of another letter which had compromised you with that awkward fellow who had taken you too literally.

Be that as it may. It is still an awkward affair; I do not see from here how we can reduce the vexation with what little knowledge we have of all that went before.

Our Fathers at Lumières request the usual help for the feast day of Our Lady. I will send Father Viala from here; Fathers Rouvière and Perron will have to go from Aix. It is possible that I myself may go a little later; I will try then to stop for a few hours at Aix, if these plans follow through. Meanwhile, I greet you and embrace you wholeheartedly.

+ C. J. Eugene. Bishop of Marseilles,

For Father Semeria, priest missionary at Calvaire, Marseilles. In a rush.[[168]](#footnote-168)

809:X in Oblate Writings

Father Semeria is to take up the defense of the Superior General with Bishop Casanelli of Istria, regarding the new professor of philosophy at the Major Seminary of Ajaccio.

L.J.C. and M.I.

Semeria

Marseilles,

August 11, I843[[169]](#footnote-169).

I did not have time to write to the Bishop of Ajaccio. I will do so before the departure of the superior. What I wish to tell you, however, is that when you see His Grace, do not shrug your shoulders as if to pass a judgement of condemnation on what he might say to you concerning the professor of philosophy.[[170]](#footnote-170)

One has to know how to adopt a reasonable firmness and, however with respect, know how to maintain a good cause and wise decisions. I remind you of these things because I think it necessary to forewarn you against a defect that springs from your excessive timidity. We must know how to tell the Bishop that we could not adopt any other course than the one we did, and we must not give in to weakness. Speak according to this principle. Goodbye. Have a good trip. I bless you.

+ C. J. Eugene. Bishop of Marseilles.

Diary

Oblate Writings XXI

 **August 15**:[[171]](#footnote-171) Letter from Fr. Ricard. He asks if he must preside at the exercises of the juniorate, when he is there, for example, the examinations, etc. He does not tell me who it is that would contest with him this right, but I understand that it is the director of studies. This would be an inadmissible pretension on the part of Fr. Chauvet, but it is not necessary that the superior interpose himself too much in the special supervision of these young people for whose instruction and direction Fr. Chauvet is responsible.

Diary

Oblate Writings XXI

 **August 16**:[[172]](#footnote-172) I am waiting for him[[173]](#footnote-173) to give me an account of his interview with the archbishop of Avignon.[[174]](#footnote-174) It seems to me that these voyages are permitted too often, which must be rare and, if urgent, approved by the superior general.

Diary

Oblate Writings XXI

 **August 17**:[[175]](#footnote-175) Mass at Notre-Dame de la Garde according to my custom, which is to go up to the sanctuary on Thursday during the octave of the feast. I promulgated there the miracle wrought by the holy Virgin in favor of Sister Marie Julie Dugas, religious of the first monastery of the Visitation. I made our young Oblates accompany me there, Brothers Brunet, Garin and Laverlochère,[[176]](#footnote-176) who came to place themselves and their missions under the protection of our good Mother. Brother Nicolas[[177]](#footnote-177) was detained in bed by a passing illness. Always some confirmation of a sick person, while on the way. I come back to these excellent young people; a person can not have more worthy sentiments about their vocation. They are going to leave for Canada.

Diary

Oblate Writings XXI

 **August 17**:[[178]](#footnote-178) Letter to young Baret,[[179]](#footnote-179) a reply to his of August 5. While congratulating him on his oblation, I give him some counsel about the abandonment one must have for God without bothering oneself too much about what is properly disturbing to peace of soul.

Diary

Oblate Writings XXI

 **August 18**:[[180]](#footnote-180) I opened the letter which Father…writes to his excellent and tender friend Father Baudrand. I would not have wanted to come across this assertion therein, it bears the mark of his originality: *“You send for me, I obey once and I regret it, you well know, so be it said between us two. Now, what do you want me to reply to you, etc. In order to encourage me, you boast to me about your numerous woes, I thank you for taking me as a saint, but in this respect my provisions are made, I have what I need and I strongly doubt that even the most famished would need to leave France in order to find something to satisfy them. I do not want to say that I am more unhappy than in the past, I entered the society freely and I hope, with the help of your prayers, to understand more and more every day that for me it is a happiness. Continue then to pray for your friend, multum valet deprecatio justi,[[181]](#footnote-181) so that my peace may not be too bitter, that religious life may always become more agreeable, etc.”*

To Father Courtès, superior of the Missionaries, Carmelites Square at Aix,[[182]](#footnote-182)

810:X in Oblate Writings

The trip of a Brother to his family.

L.J.C. and M.I.

Courtès

Marseilles,

August 18, 1843.

Brother Cyprien,[[183]](#footnote-183) my dear Courtès, sends me letter upon letter to ask my permission to make a sojourn in his home district. It would have sufficed that he ask you to contact me; in this way you could have given me your views on this topic which seems to me to have a plausible usefulness, but which also presents certain difficulties. It concerns family affairs, good intentions to inspire for an uncle’s will, promised pilgrimages, etc. I am touched very little by all this. We have had the experience in such matters in which good money was exchanged for bad. I am very much afraid that there is much more of a wish to trot around than a hope of gaining anything advantageous. As to the pilgrimage, it doesn’t weigh with me. I do not know this Brother at all. I can only form conjectures. Judge for yourself the timeliness of the trip, and if you believe that there is real necessity or simply an advantage to undertake this trip, I authorize you to grant it. But at whose expense? The Congregation is too deep in debt to undertake the costs of the pleasure of travelling. It would be good to tell this Brother that it is useless for him to write to me, since he can get through you the permission he needs, especially in regard to those topics of which he writes to me.

If I do not get an opportunity before tomorrow, I’ll send you this letter by mail, since I am afraid that this Brother will arrive here even before I have taken a stance concerning his request. I would like to prevent him the chagrin of being badly received.

Goodbye, my dear Courtès. I hope to warmly greet you at Aix if I am not prevented from taking my trip to Lumières and Avignon. This is a necessary trip; but I cannot foresee what four days I can spare for it.

For Brother Baret, Oblate of Mary Immaculate, at N.-D. de L’Osier.[[184]](#footnote-184)

811:X in Oblate Writings

Congratulations on his oblation. Confidence in God. We will come to the help of his brother Victor and enable him to continue his studies.

L.J.C. and M.I.

Baret

Marseilles.

August 18, 1843.

You were just a novice, my dear son, when you wrote me on August 5*.* Today you are a child in the Congregation which justly glorifies itself in having the Most Holy Virgin Mary Immaculate as a mother. Now you are consecrated to God for life and beyond by your oblation; and I must add in all humility but with great consolation, that thereby I have become your father. I do not know you personally; but since the affection that unites me with my children is essentially supernatural, it is enough for me to know that the Saviour Jesus Christ, our common Master, has received your vows, has adopted you and has marked you with the seal that makes us what we are, so that we are united in the most intimate bonds of charity and that I am bound to you forever as you are to me.

Such thoughts must have come to you during the retreat which must have preceded your profession, and how they must have filled your soul with joy! I am fearful, however, that the thoughts that you communicated to me in your letter might have brought on distractions. Accustom yourself, my dear son, to have confidence in the Lord, without reservation whatsoever. We must become entirely generous toward our Father who is so good and, at the same time, both so great and so powerful. There must be no reservations in the gift of ourselves to him. He knows your needs, he knows the lawful desires of your heart: that’s all that is needed. Rightfully he wants us to consider ourselves so honored, so happy to be admitted into the secrecy of his privileged disciples, that in exchange and in gratitude we give ourselves to him without reserve and without conditions. Your older brothers[[185]](#footnote-185) with whom I am speaking these last few days, prove by their speech and their conduct that they have perfectly understood these principles and they edify me as much as they bring me consolation. It will be the same with you. You consecrated yourself to God, to his Church, to the Congregation. Refer to Him for everything else. He will know how to inspire in those who are in charge that which is right. If you need anything more, well. I will tell you, *propter infirmitatem,* because of your youth, for, if you were more advanced I should not tell you my secret, which will take away from you the merit of this confidence and abandonment to God, which we must attain, that I will give Brother Nicolas permission to help your brother and thus assisting your father. We will see how to give a good direction to the education of this youngster who would be so happy to follow in your footsteps one day.

Goodbye, my dear son. In giving you my blessing for the first time, I embrace you with all my heart.

+ C. J. Eugene. Bishop of Marseilles.

[To Father Guigues, at N.-D. de L’Osier].[[186]](#footnote-186)

812:X in Oblate Writings

Ordinations near. Admiration for the generosity of three scholastic Brothers, future missionaries to Canada. Assessment of Brother Trousset. Brothers needed at Le Calvaire.

L.J.C. and M.I.

Guigues

Marseilles,

August 18, 1843.

I am sending you, dear Father Guigues, the document you requested. Even if it is quite voluminous, I am sending it by mail: it would be too risky to wait for an occasion to send it with someone, which does not come when we want it. Father Tempier must have written to Father Vincens that I was obliged to use my prerogatives to ordain Brothers Brunet and Laverlochère. whose dimissorial letters I had not yet received. Last Sunday they were ordained subdeacons together with Brother Nicolas. The day after tomorrow, I will ordain them deacons, and the following Sunday I will ordain Brother Nicolas to the priesthood. I believe that it is not opportune to speak of the ordination of those who do not have the dimissorials. unless you have these documents in hand, as Brother Nicolas assures me. Then it can be supposed that I ordained them by virtue of these dimissorials and it will be believed that I used our privileges only for the *extra tempora* and the dispensation from the required time interval,

To ease his mind, tell Father Vincens that I am very happy with these young men. I am not speaking of Brother Nicolas who does not have to make great sacrifices, but of the three others who arouse my admiration and my fondness. It is impossible to have more generous sentiments, more perfect dedication, more thoughts that are supernatural. They are sacrificing their most natural and legitimate affections with a true joy arising from their faithfulness to and love for their holy vocation. They are convinced that they will never again see their homeland, and they would reproach themselves for any regrets they might have about it. Brother Garin shares their way of thinking, although he won’t be going so far away.[[187]](#footnote-187) The Lord has given us our marching orders, they said to me; nothing else should come to mind. Truly I have a bit of difficulty to hide my emotion and admiration, These are truly disciples who honor their Master. Let good Father Vincens rejoice and turn his thoughts on them when he encounters some difficulty. The Lord, our divine model had many griefs from his well-loved apostles, who were so often intolerable and bothersome.

Tell Father Vincens also not to be amazed at the griefs of Brother Trouvet.[[188]](#footnote-188) He is a saintly man who does things his own way. To hear him, he is the least of all men, he has neither virtue nor talent nor any good quality. He will tell you that he has a detestable character, and what not. Nothing of this must be believed; even better, we must take the opposite view and proceed. I wish that he were already professed.

Doubtless I am repeating to you what I have already told Father Tempier to tell you. It doesn’t matter: *melius est abundare quam deficere.* Thus. I will ordain Brother Nicolas to the priesthood on Sunday the 27th. Brothers Carles and Santoni should avail themselves of the occasion. I think they have to make an eight-day retreat at L’Osier and get here two days beforehand at the latest. so that they have time to get over the trip’s distractions. They should stay at the Major Seminary. In my stead, you will forbid Brother Carles from stopping anywhere on his way to the seminary. I do not want him to see his parents at home. I will send word to his father in due time.

Brother Bouquet is ill; only Brother Jouvent remains at Le Calvaire. As soon as a Brother has finished his novitiate, I should be told so that we can see to the dire needs of that house. But it will take a man who is sure and firm in his vocation, because Le Calvaire at Marseilles would simply undo a weak and poorly trained Brother.

I had withdrawn to the seminary to have a moment away from all the irksome and tiring details. And here they come to fetch me to welcome a visiting Bishop. This interruption will make me miss the mail! Goodbye.

+ C. J. Eugene. Bishop of Marseilles.

[To Father Honorat ].[[189]](#footnote-189)

24:I in Oblate Writings

It is regrettable that Father Telmon anticipated the Founder in announcing the new members sent to Canada. Let Father Allard be the confidante of the superior in future. First he will make a canonical visitation of the community then afterwards will be Master of Novices, second assessor and local bursar. Functions of the bursar. Lack of poverty in food. Scapular of the Immaculate Conception.

Honorat

[Marseilles]

August 18, 1843.

I am annoyed at Father Telmon’s anticipating my announcement of the persons I am sending because I fear, in view of the execrable custom of those who presume to judge everybody and give their advice about everything, that even before the arrival of these dear brothers, they may have been nailed to the cross, spoken ill of and less than well recommended to the opinion of those outside who await them. Were that so, I would not have maledictions enough to hurl against such conduct. But, you ask, why does this thought trouble you? I have reason to be uneasy: 1) because of the knowledge I have of the habits of certain persons; 2) because seemingly by an inexplicable aberration you were all of common accord in deciding on the one and only Father in the Congregation you could designate as worthy to fulfil the functions I am confiding to another[[190]](#footnote-190). One could be tempted to make odious comparisons of which the least fault would be lack of truth and justice. I have given verbal instructions to Father Allard of which he will inform you... Be on good terms with this excellent Father. He only envisages his duty and the good of the Society. When you are troubled, seek consolation from him. It was an extreme recourse to share your confidences with a personage who is a stranger, however holy, however attached he may be. You did not know how to avoid the very grave disadvantage of giving him unfavourable impressions of all the members of your community and especially of Father Telmon who is nevertheless sincerely attached to the family and who can serve her so well. I must tell you that I admire his reserve and moderation. After all that has happened, he could have spoken of you less than favourably. Well, it is quite the contrary and I assure you that he is well disposed to sacrifice everything in favour of peace and good discipline in the house. I can add that he is sincerely attached to you, that he esteems and loves you. Be for your part a good brother. Father Allard will help you to moderate what is excessive in his activity. He will find this Father a little severe but do not pass condemnation over this. That would be against my intentions for I want us to be what we are. I will never miss those who will not adjust to this.

So I send you Father Allard as entirely worthy of your confidence and mine. He enjoys the esteem of the whole Congregation. Imbued with the religious spirit, he will be quite apt for the functions of master of novices which I confide to him completely. I have named him second assessor of the local superior as well as his admonitor. He shall also be director of the Oblates as long as they are not raised to the priesthood and director of the lay brothers. My intention is that he stay put in the house in order to give his unfailing and assiduous attention to the duties which I have conferred on him. His being constantly in residence likewise determines me to confide to him the bursar’s office but to relieve him when the other Fathers are in community, I designate and name Father Durocher as assistant bursar to fill the functions of this position in place of the bursar as long as he is in the house.

You will be told how matters were clarified at the Chapter precisely on the subject of the role of the bursar. From now on, the bursars will not be such in name only but will exercise their role with all its attributions. Hence the local superiors no longer keep charge of the money. All the money of the house will be entrusted to the bursar. It is forbidden to the superiors as to others to keep the least sum on deposit. The bursar can only pay out money with the authorisation of the superior, so his dealings are regulated. The superior can spend nothing but the money furnished to him by the bursar. Thus the superior finds himself controlled. Nothing more is to be left to arbitrariness, everything is subject to wise regulation, the interests of the Society are safeguarded. The accounts of the bursar having to be kept in order, their verification will be simple and there will no longer be any difficulty about rendering an account every six months to the Procurator General of the Institute. It is needless for me to repeat here what the canons will make sufficiently clear to you relative to the Councils that the local superior must hold at the exact times stipulated.

I have remarks to make to you about the daily diet. It is intolerable that you eat meat three times a day. In England it was indeed proposed to make some changes in the hours of meals but they certainly did not proceed to adopt a meat diet that goes beyond the limits of religious moderation. I now see why there can be reluctance to present us with an account of bills for food and other things, just as all the other houses have done with exactitude. On this score, I will tell you incidentally that we did not expect such an omission on the part of a superior who knows the usages of the Society and who is familiar with the Rules. What are your holdings? What are the assets, what are the liabilities of your house? We know nothing. It is a blank page in your reports to the Chapter. You will have to make up for this and go back to the time of your arrival in Canada. You will indicate on the first line your expenses for the voyage, etc., etc. Begin once for all to proceed by the Rules and do not oblige me to clamour ceaselessly about the inobservances that you wrongfully permit... The daily diet is a grave matter. You have deviated in Canada with too much unconcern and without necessary authorisations on certain points of the rules and usages of the Society. So I have judged it opportune to invest Father Allard temporarily with the faculties of Visitor[[191]](#footnote-191) so that, during the month after his arrival, he may visit your community and render me an exact account of the result of his visit in terms of the Rules. On completing his visit, he will enter into the ordinary duties of his post which he is to exercise in the house of Longueuil. To come back to the reason for appointing Father Allard as Visitor of the community, I am confident that, prompted by the right spirit, you will all concur in living in perfect regularity and correct all that might have crept in which is out of keeping with the rules and customs of the Congregation...

I have had a copy made of the rescript which authorizes superiors to bless the scapulars of the Immaculate Conception which the Chapter of 1837 adopted. Our Fathers wear this apparel in the style which I have given them. You will fabricate similar ones for all the professed. We have not had time to have the image engraved which should be applied to this article. They will be sent to you when they are ready. In the meantime, use the scapular without the image. This hidden apparel, which will be your own, must be dear to all the members of the Congregation. It will serve as the uniform which distinguishes us from the simple servants of Mary and which constitutes us exteriorly as her elite troops. On the day of oblation, it will be blessed solemnly just like the cross and placed momentarily on the soutane of the new Oblate. After the ceremony, he will hide it under the soutane, taking care to let the two pendants fall one on the chest and the other on the shoulders.

[To Father Allard][[192]](#footnote-192)

25:I in Oblate Writings

Act of nomination as canonical visitor to the community of Longueuil.

Allard

Marseilles,

August 19, 1843.

Charles Joseph Eugene de Mazenod, by the mercy, etc., Superior General to our dear sons in Jesus Christ, the Fathers and Brothers of our Congregation forming the community of Longueuil, diocese of Montreal, in Canada.

The remoteness of the place and the duties which retain us in Europe not permitting us to go our self and visit as we desire the important and interesting community of our Society founded at Longueuil, diocese of Montreal in Canada, albeit the difficulties encountered since the beginning of this establishment relative to the government, the direction and the administration of this house demand a thorough examination and wise determinations emanating from our authority.

Having considered the matter before God, we have judged that it would be opportune to send, in conformity with our Constitutions, a Visitor to the place to examine attentively the state of affairs and the dispositions of persons, in order that, after he will have rendered to us a scrupulous account of the result of his investigations, we may be able to judge what must be approved, corrected, modified or reformed for the greater glory of God, and for the honour and greater good of our Congregation.

After invoking the holy name of God, we have named and we name by these presents our dear son in Jesus Christ Father Jean François Allard, Visitor extraordinary of our house and community of Longueuil, diocese of Montreal in Canada, granting him the ordinary faculties of Visitors and charging him specially to hear individually the superior and the members of the community and have explained to him the motives of all innovations that he might meet with, usages which might have been introduced, inobservances which might have intervened either in the house or the missions or in relations with persons outside.

We grant him besides the faculty of approving provisionally, if need be, whatever he may judge can be tolerated while awaiting an ulterior and definitive decision on our part to be made by us after having carefully examined the appropriateness thereof.

Given at Marseilles, August 19, 1843.

+ C. J. Eug., Bishop of Marseilles, Sup. Gen.

By mandate of Monseigneur our most illustrious and reverend father Superior General.

Mille, O.M.I., proc. gen., pro-secretary.

Diary

Oblate Writings XXI

 **August 20**:[[193]](#footnote-193) It is apropos to recount here the privilege granted to our congregation by our Holy Father Pope Gregory XVI, in regard to the scapular or little habit of the Holy Virgin, decreed by the general chapter of 1837. The petition had been conceived in these terms…[[194]](#footnote-194)

 Without further delay, all the members of the institute must receive this holy habit even before the image, which must be applied to one of its sides, is imprinted. Here is what I have ordered about this matter. As soon as the little habits or scapulars have been fabricated, the respective local superiors will bless all those which need to be distributed to their community. This ceremony will take place before community Mass, which will be celebrated by the superior in the interior chapel of the house. The scapular will be kept on the soutane during the Mass at which the Oblates,[[195]](#footnote-195) in the houses where they are located, will receive Communion. After Mass, the scapular will immediately be placed under the soutane and it is in this way that it will be worn. In the future, on the day of oblation, the superior will solemnly bless the scapular like he blesses the cross, and he will clothe the new Oblate immediately after he has pronounced his vows. The Oblate will keep the scapular exteriorly on his soutane during the entire ceremony and will not place it underneath until after he has withdrawn to his room, when everything will have been finished. When one of us will have died, the scapular will be placed exteriorly on his soutane like the day on which he received it, and it will be buried with him.

Diary

Oblate Writings XXI

 **August 21**:[[196]](#footnote-196) Unexpected arrival of Brothers Santoni[[197]](#footnote-197) and Carles.[[198]](#footnote-198) What a jewel is this Santoni, he is an angel. Everything that he said to me has a hallmark of wisdom and of the most high virtue. May God be praised a thousand times for having given us such a subject.

To Father Semeria, superior of the Mis[siona]ries at Vico, Corsica.[[199]](#footnote-199)

813:X in Oblate Writings

Answers a letter addressed to Father Tempier concerning the temporal matters of the house at Vico.

L.J.C. and M.I.

Semeria

Marseilles.

August 24, 1843.

Father Tempier, my dear son, has not yet returned from a short trip[[200]](#footnote-200) he had to take. I will therefore answer the letter you have just written to him. I am perfectly in agreement that you should get rid of your horses. I do not see why you should deprive yourselves of 600 francs of income that would result from renting out your meadow for the pleasure of pasturing two nearly useless animals. For you mention that once a month you make a trip to Ajaccio. In truth, I cannot see the necessity and it might be a blessing that, for lack of horses, you are not tempted to make so many trips away from your community. Do you suppose that the Fathers at Marseilles don’t think of travelling to Aix and vice versa? If from time to time it proved necessary to go to Ajaccio, then you could easily rent a horse cheaply; and perhaps after a while a carriage service might be established on that route, I see some difficulty in the purchase of a cow. This animal would eat up your hay, and you would be deprived of the income from your meadow. Truly your land needs enriching; but besides doing this by having a few pigs whose sale pays back for the expenses they cause, I think it would be easy to buy manure in the countryside. However, it would be a good thing to have a goat to furnish milk for those Fathers who might need it.

I cannot answer about the article on Masses, this part is totally foreign to me. Goodbye. Affectionate greetings to all the Fathers.

+ C. J. Eugene. Bishop of Marseilles.

To Father Courtès, superior of the the Mis[siona]ries at Aix, B.d. R,[[201]](#footnote-201)

814:X in Oblate Writings

Send Fathers to N. - D. de Lumières for the feast of the Nativity. Bishop de Mazenod will be at Aix on September 5 or 6. The Durand affair.

Courtès

Marseilles.

August 27, 1843.

Here is Father Ricard clamoring loudly for help for the Christmas rush. He would have been better off if he had kept the Fathers we sent him. That would have saved the costs of new trips. We cannot however leave him to his own devices, he would never be able to make it; he thinks that he will need even more missionaries than we have sent him. Where to find them? Father Viala is going away again, and Le Calvaire will be left alone; Father Martin will be going to give a retreat at Gèmenos, and Father Bernard will be busy at N.- D. de la Garde. Will you see if you can send them the two Fathers who have already gone there before.

I have written to Tavernier that I will be at Aix on the 5th or the 6th. We will decide then what is to be done in our discussion with our kindly neighbor.

We have finally ended the business with Mr. Durand.[[202]](#footnote-202) He is happy about it; let us hope that some good will result for the Congregation.

Goodbye. It is possible that we will lodge at the Mission, since my mother is away.

Diary

Oblate Writings XXI

 **August 29**:[[203]](#footnote-203) On the same day yet I leave for Lumières where I arrive during prayer.[[204]](#footnote-204) The bell sounds, I know not how. Jubilation spreads in the house, everyone runs to meet me. I bless them, and after some words of felicitation, I send each to go to bed.

Diary

Oblate Writings XXI

 **[August 30]**: Community Mass. Careful visit of the places which have so very much changed in appearance over two years. Interview with the superior and some others. Opening of the visit according to the rule; short address to the community in which I remind them about fraternal charity. Visit of the church and of the sacristy. It's not among the most poor.

Diary

Oblate Writings XXI

 [**August 31]**: Between one and another exercise, successive discussion with the members of the community.

Diary

Oblate Writings XXI

**[September 1]**: Same work as yesterday.

Diary

Oblate Writings XXI

**[September 2]**: Again the same thing with no exception of the young people[[205]](#footnote-205) with whom I have been very pleased. They could be taken for novices. Towards evening some strangers began to appear in order to visit the sanctuary.

Diary

Oblate Writings XXI

 **[September 3]**: Sunday, the people of Gordes come in procession with their parish priest. The mayor and the assistants in sash accompany the large procession. The church fills. High Mass is solemnly sung. I invited the parish priest and the authorities to have dinner, but no one spoke during the meal.

Diary

Oblate Writings XXI

**[September 4]**: Monday, I finished my visit after several conferences either with the community of Fathers or with the young people. I finished too late to give the prescribed blessing. We postponed it until tomorrow.

Diary

Oblate Writings XXI

 **[September 5]**: I gave the solemn blessing of the very holy Sacrament. We went to the subterranean chapel in order to sing the *Sub Tuum.* I then blessed the scapulars of the Immaculate Conception whose adoption the general chapter of 1837 had prescribed and I clothed all the Fathers present with them.

[To Bishop D.A. Sibour of Digne].[[206]](#footnote-206)

100:XIII in Oblate Writings

The Oblates are owners of the boarding school of Canon Durand at Annot. Wants to establish a community of Missionaries there.

Sibour Bishop

[Marseilles],

September 9, 1843.

Your Lordship,

Even though M. Tempier has informed you of the cession that Canon Durand just made to me of his property at Annot, I see it my duty to speak to you about it myself and to express the satisfaction I feel in being able to tell you that the only change in this operation is the name of the owner, and that the establishment will continue more than ever under your high patronage, only under your jurisdiction and in the interests of your diocese.

M. Tempier undoubtedly explained to you how I was in a way forced into acquiring M. Durand’s property. I refused three times in writing and by word of mouth, for the Congregation never accepts the direction of similar establishments. Finally, I gave in to this good priest’s pressing offers, on condition however that I would not get involved at all in the boarding school which would continue to be ruled and governed as in the past. I assure you that if it were not you who is Bishop of Digne, I would have resisted to the end, for on my part, I needed a kind of guarantee to be able some day to establish, in this house or adjoining it, a few missionaries who would be authorized to evangelize the parishes of these high mountains: this is in accord with the purposes of our Institute for which you have always shown esteem and affection. If I had to choose, I would never have looked to such a distance for a dwelling for our missionaries, but since it was offered to us with such great insistence and since it was a matter of some day placing ourselves under your paternal and very friendly jurisdiction, to offer when he judges fit, to a Bishop friend, the cooperation and service of laborers devoted to his person and zealous for the salvation of his flock, I felt it would be failing to recognize God’s will if I were to refuse any longer. That is frankly what determined my acceptance and what I hope will have you sanction by your approval an agreement which is to the full advantage of your dear flock. Please accept, etc....

To Father Moreau, vicar-general and superior of the Major Seminary, Ajaccio, Corsica.[[207]](#footnote-207)

815:X in Oblate Writings

Vows of Brother Blanc. Write as soon as possible to explain why Father Carles, who has scarcely arrived at the seminary should not at all remain there.

L.J.C. and M.I.

Moreau

Marseilles.

September 15*,* 1843.

Already since your departure, my good Father Moreau, I was counting the days of waiting for one of your letters. You will excuse my insistence, knowing my affection for you. I was pleased to get news of you; but not too happy about what your letter said. To answer your first question: I authorize you to receive Brother Blanc’s five-year vows. If this Brother continues to be worthy of the confidence the Congregation places in him by pleasing you by his conduct, if he requests it a bit latter, I will not refuse to shorten his second period of testing.

But that is not the bad part of your letter. Tell me just what Father Carles[[208]](#footnote-208) could have done to turn you so radically against him? Only a few days were enough for you to see him in such dark colors that you go so far as to say that removing him is a question of life or death for the students at your seminary. What happened? Your statement is so serious that I cannot but require of you an explanation that is formal, precise, categorical. You know that before being condemned each member of the Congregation has a right to be heard, or at least his faults must be exposed in such a manner that I can bring an equitable judgment, even if it concerned nothing more than taking a purely administrative solution. Allow me then to postpone the decision you ask of me until I get more ample information. It remains to be seen if it would be right to place a member whom you reject with horror in a house like that at Vico where everything is peaceful under the benign and paternal governance of our angelic Father Semeria. How can we tell ourselves that he could handle a member who alarms a superior with your authority and your experience? But no! The situation is too serious; I need to get to the bottom of this. Therefore ask Father Lagier to write for you, if such a long letter will tire you overmuch, and explain your grievances in supporting them with those reasons which require you in such an urgent manner to exclude from your seminary a member, who we thought would be useful to it under several aspects and whom we presented with all the more confidence since the service we expected of him would contribute to soften the regrets and complaints of the Bishop of Ajaccio.

It is not my fault if Father Nicolas has not already arrived at his assignment; but before leaving the Continent, we wished to put in order certain temporal affairs which were rather mixed up. He has only two religious sisters who were not able to get to Orange on time; he was forced to wait for them to conclude with them all the family arrangements. He had written to me for permission to leave only on Monday.

You will learn with pleasure that Brother Chauvet pronounced his vows on Christmas Day. I saw him yesterday, very happy to belong to the Lord and to the Congregation. And now, we must have the Archbishop of Avignon see reason. What can one do? Our basis can be weak because we haven’t reflected on the principles. But that does not make things easier for me who am trying to preach by example in this matter, but cannot make myself understood.[[209]](#footnote-209)

Goodbye, good Father Moreau. Greet for me Fathers Lagier and Pont, and may you all be blessed in the Name of the Lord.

+ C.J. Eugene. Bishop of Marseilles.

Diary

Oblate Writings XXI

**September 19**:[[210]](#footnote-210) Letter from Father Léonard,[[211]](#footnote-211) the day following his profession. He proclaims, with the most touching utterance, the happiness which he experienced. The bishop of Montreal addressed a very paternal discourse to him; the bishop of Kingston[[212]](#footnote-212) was also present at this wonderful ceremony. The chapel was filled with friends and parish priests. A Jesuit Father was also present. The tears of our Father Léonard made them flow from the eyes of all those present.

 Letter to the presidents of the Council of the Propagation of the Faith of Lyon and of Paris in order to thank them for the allocation of 2,500 francs that they have granted to the mission of Cornouailles.[[213]](#footnote-213)

To Mr. Choiselat Gallien, rue Pot de Fer, Paris.[[214]](#footnote-214)

85:V in Oblate Writings

Fr. Casimir Aubert will come through Paris and withdraw the amount granted for Penzance. The Council of Lyon refuses to pay the travelling expenses of Missionaries assigned to the diocese of Montreal.

Propagation of the Faith

Marseilles,

September 26, 1843.

Dear Sir,

Even though within the citadel of our ecclesiastical retreat, I am taking the time to write a short note before the departure of our excellent Fr. Aubert who is going to the Penzance Mission in Cornwall. This letter is not intended so much to serve as credentials for the bearer and authorize him to withdraw the sum accorded to his mission by the Council as it is to thank you for your kind regard in this matter.

The gentlemen in Lyon have written to inform me that they are unable to pay the travelling costs of the two missionaries I sent to Canada to evangelize the savages. This decision leaves me bereft of aid for the enormous sum of 5 000 francs I had to spend in order to avoid having such an interesting mission fall by the wayside. I do understand the reasons behind this refusal.[[215]](#footnote-215) Nonetheless, since nowhere it is stated that our missionaries will not go beyond the limits of the diocese of Montreal in their apostolic journeys, I do think the purse strings could have been loosened without offending justice. What do you think? If His Excellency the bishop of Montreal does not come to our aid we will be the victims of a petty dispute between himself and the Council of the Propagation of the Faith. I hope the Good Lord for whom we all work will provide a solution to this difficulty.

Please accept sir the expression of my affectionate sentiments wherewith I remain your most humble and obedient servant.

+ C. J. Eugene, Bishop of Marseilles.

Diary

Oblate Writings XXI

 **October 1**:[[216]](#footnote-216) Letter to Fr. Guigues to summon all the Oblates to Marseille so that they may do all their theological and philosophical studies there.[[217]](#footnote-217) Reply to several questions, among others on the subject of the cost-free school that he would like to establish in l’Osier. He has a candidate who brings 400 francs per year to the house; the borough gives 200 francs, plus 75 francs for rent. This is good for the present, but once things are undertaken,[[218]](#footnote-218) it will be necessary to continue even in the situation where the donor of 400 francs withdraws. Anyway, free of charge for the poor, a person can conceive of it, but why also in favor of those who have no need of it?

To Monseigneur Bourget, bishop of Montreal in Canada, at Montreal, Canada, via Liverpool and Halifax.[[219]](#footnote-219)

26:I in Oblate Writings

Vows of Father Leonard. Gratitude for the consideration he shows towards the Oblates. Commendation of Father Allard and the deacons Loverlochère and Brunet. The Councils of the Propagation of the Faith at Paris and Lyons refuse to provide the costs of the voyage of the missionaries of the diocese of Montreal.

Bourget

Marseilles,

October 1, 1843.

My very dear and kind Lord,

I have just received a letter from good Father Leonard. He wrote it on the day following his profession. Oh! what consolation I experience from the account of all that took place on that beautiful morning. It seems that the Holy Spirit poured out copiously on the new Oblate the unction of his sweetest communications. So it can be judged from the letter of this fervent religious. But, Monseigneur, after having expressed my gratitude to the Lord, how can I not declare to you yourself how touched I am by your very paternal charity in regard to my dear children who are most assuredly yours. The words that you address to them in these circumstances, in revealing how good you are towards them, are inestimably beneficial to them. How happy they are to have a father like yourself! Thus am I free from anxiety over the great distance at which they find themselves from me. It is quite as if I were close to them.

At the time I am writing, perhaps you have already bestowed your blessing on the reinforcements you desire. This new contingent must have left Le Havre on the 5th of last month. I do not know the two Irish priests which one of our Fathers recruited in that kingdom. I hope they are such as will match your hopes, but I can vouchsafe that Father Allard is a perfect religious. He is accompanied by two deacons who have not entirely completed their theological studies but who, thanks to the attention that Father Allard will devote to them, will soon be ready to be presented to you for the priesthood. I do not speak of Father Telmon whom I thought I should send back to you, knowing the great potential that can be drawn from such a man. He has deep respect for your person and hence has much confidence in you. You will always be able to speak fully to him with your customary paternal kindness. He will never do other than what you expect of him.

I must not be reticent, Monseigneur, about what happened when we approached the Propagation of the Faith for the travelling costs of our missionaries. I do not refer to Father Telmon. His homecoming and return must be paid for by the Society. But to the five others, I did not doubt that upon receiving the letter addressed to them, the Council would grant me all the costs which I had advanced, all the more because last year I had withdrawn 2400 francs from Paris to cover the expenses of the two missionaries whom I was to send then and who were delayed by illness. What was my surprise when it was replied by the two Councils that the sum last year had been allotted out of consideration for me but without establishing a precedent. It was absolutely impossible that the Councils now allot the least sum for all those being sent to the diocese of Montreal because the Bishop of that diocese had refused to deposit to the account of the Propagation the receipts of his collections and that consequently the interests of the diocese of Montreal were entirely distinct and separate from those governed by the Councils of the Propagation. I must therefore apply to the Bishop of Montreal who certainly would not refuse to pay for the missionaries who were destined to the service of his diocese. I make known to you simply the first of the letters of these gentlemen for the two Councils have both replied to me in the same vein. We are then to consider ourselves fortunate to have obtained last year the 2400 francs which I shall deduct from the costs of this year. These 2400 francs were granted to me to take care of all the expenses occasioned by the travels of these two missionaries. There would remain therefore to charge to the particular account of the Propagation of the Faith of the diocese of Montreal the costs of the three others. Or, if you will, lump together all expenses for the five and subtract the 2400 francs. It will be as you wish. But I will not be able to say precisely what are these costs because I do not know what the two Irish priests spent to get to Le Havre nor what exactly were the extra expenses. Father Honorat will be able to estimate the total with the help of the bills that I will send him.

I would have much preferred that the gentlemen of the Propagation had not obliged me to speak to you of these miserable matters. I left no stone unturned but there was no way to make them change their minds. They would regard it as an injustice to do otherwise.

Accept, Monseigneur, the expression of my respectful and fond affection.

C. J. Eugene, Bishop of Marseilles.

P.S. - 6th October. My letter having remained on my desk, I had time to receive yours of August 14th which left on the 27th. This proves to me that while giving an example of all the episcopal virtues, you yet know how to be inspired by the little which is done by those of your colleagues who would consider themselves happy to be able to imitate you.

To Father Guigues, pastor of the parish of N.-D. de L’Osier, in the Commune of Vinay, Isère. In his absence, to Father Vincens, priest at L’Osier.[[220]](#footnote-220)

816:X in Oblate Writings

The scholastics return to Marseilles. Novice Granier is dismissed.

L.J.C. and M.I.

Guigues

Marseilles.

October 2, 1843.

Our retreat, my dear Father, kept me too busy to allow me to write to you sooner. It is however very urgent that you begin to direct our Oblates towards Marseilles.[[221]](#footnote-221) Father Tempier has inquired if the steamships still provide service on the Rhone; it seems that the water level is too low to allow it. Since Tempier has begun to concern himself on this point. I directed him to arrange things with you.

Have a little more confidence in the Lord, my dear Father. When the Oblates shall have gone from L’Osier, new novices will be coming to replace them. You realize that it was only circumstantial that they remained at L’Osier last year; that situation could not have been a permanent one. Without any regret I call both the philosophers and the theologians to come here. The observations that Father Vincens made to me proved that the middle ground that I had first proposed was not practical. Now that the question has been decided, there shall be no turning back. All of our Oblates will come to study both their philosophy and their theology at my seminary here in Marseilles. Everything is ready to take them in, let them come as soon as possible.

I would have liked you to tell me at least something. in short, your opinion in regard to Granier.[[222]](#footnote-222) I have not been able to comprehend Father Vincens’ attitude, who seemed to want and not to want at the same time. I was forced to judge by the surface, for it would have been impossible for the ablest of men to base a judgment on the contradicting explanations of Vincens. And so, one had to hesitate; in the last analysis the small things, small but significant in a person of doubtful qualities, determined his dismissal.

In a few days, we will send to you a candidate whom Father Tempier judges to be excellent, a nephew of the apostate Archbishop of Warsaw,[[223]](#footnote-223) who ran away from his country in order to save his faith. He speaks Latin very well, is intelligent, active, worthy in all aspects. He is already well advanced in knowledge of the virtues which he has practised until now. He was received as a novice on the eve of St. Matthew’s day.

Your 55-year-old man does not fit in. With 300 francs you cannot feed and clothe him, and soon the age and infirmities will make him a burden.[[224]](#footnote-224)

The teaching brother presents more advantages.[[225]](#footnote-225) Your proposal to allow him free schooling is laudable; but it may present future difficulties when you may no longer have a brother who can bring in 400 francs. So this requires reflection. If we were to adopt this proposal. there will always have to be changes: free to those who are poor, excellent; but why give alms to those who do not need it.

I can hardly think of leaving for the time being …[[226]](#footnote-226) especially since I will require one of our Fathers presently at L’Osier for the missions at Viviers this winter. It will probably be Father Lavigne; I warn you in advance so that you may leave some of your commitments rather flexible. It would be rather difficult to give you an answer in relation to M. …[[227]](#footnote-227) He was so extravagant that we did not bank on him. It would have been very helpful to employ him in the mission of Brignoles but truly I don’t dare.

To Father Moreau, vicar-general and superior of the Major Seminary, at Ajaccio, Corsica.[[228]](#footnote-228)

817:X in Oblate Writings

Reasons for Father Nicolas’ delay. He shall leave at once.

L.J.C. and M.I.

Moreau

Marseilles,

October 5, 1843.

I am, my dear friend, more than provoked by the delay of Father Nicolas.[[229]](#footnote-229) His business has been prolonged to such an extent that he is kept back much longer than I would have believed. I have written to him to leave them half-done,[[230]](#footnote-230) if necessary rather than to stay any longer, since his presence at his position is absolutely required. I feel how much this delay must irk you. I write only to explain the situation. I expect to see him arrive from one moment to the next. I’ll wrap him up and ship him to you the moment he appears.

Goodbye. I do not want the Brothers to have to wait for me .... I embrace you wholeheartedly. Father Lagier did not give me any news about himself. I hope he is well, and also Father Pont. I greet them both. Goodbye.

To Father Semeria, superior of the Missionaries, at Vico, Corsica.[[231]](#footnote-231)

818:X in Oblate Writings

Success of the missions in Corsica. Imperfections of Father Carles who was sent to Vico.

L.J.C. and M.I.

Semeria

Marseilles,

October *5*, 1843.

My very dear son, yesterday I received both your letters at the same time, one from Ucciani of September 14, the other from Ajaccio of October I. As usual. *al solito[[232]](#footnote-232)* I thanked the good Lord for the blessings that he has lavished on your fine mission and also prayed that your health and that of your dear brothers and co-workers will hold up under such rigorous tasks.

Even though I am extremely put out over the solution we had to take in regard to Father Carles, for the time being I will leave him with you at Vico, it being understood that he will work better there than elsewhere at correcting his difficult character and will not in any way disturb the peace and tranquillity that, thanks be to God, are the rule in your house. On that point, I recommend that you let him get by with nothing. How could it happen that, just after ordination and having just arrived at the task assigned him, how could he have shown himself so defective in character that his superior should fear damaging the reputation of the Congregation were the seminarians to see him just as he has shown himself to be. I cannot tell you just how much pain this misfortune has caused me. This is an example of how defects in a member can contradict all the arrangements made by the superiors, and throw consternation into the whole of their planning.

I authorize you to undertake the urgent repairs you speak of in your letter.

I am so pressed for time that I must close, but it won’t be without embracing you and blessing you as well as the whole family.

+ C. J. Eugene. Bishop of Marseilles.

[To Father Honorat].[[233]](#footnote-233)

27:I in Oblate Writings

Prudence and reserve in the matter of taking strangers into his confidence. The two deacons’ expenses are to be charged to the community. Cease making so many plans for establishments and think seriously of those of Montreal and Quebec.

Honorat

[Marseilles]

October 7, 1843.

There has possibly been a mistake but let that teach you not to be too self-opinionated and not to delude yourself about the merits of each one respectively...

I fear that in your intimate interviews with the Bishop, you may have spoken too openly about the one amongst your confreres of whom you should be most considerate and you may thus have to blame yourself for having transferred to the mind of the Prelate the prejudices which dominate you at the moment. This would be extremely annoying because prejudices disappear between brothers but they remain for ever in the mind of a stranger. What good is that to anyone? You may well have had momentary relief by confiding in this way but the wrong that is done to an individual and which has repercussions on the family is irreparable. It is the duty of the superior to insist upon the worth of his members, as it is the duty of the members to uphold the worth of the superior. This concerted charity profits the entire body and facilitates the good that it is called upon to do. So put aside such worry and know how to make the best of all that is given you, always allowing for what is human without being surprised or upset.

Furthermore I would wish that all of you, each as much as the others, focus yourselves more on your interior relations. What a mania you all have to speak of your business to everybody! Be polite but extremely reserved. Go about your business without troubling what all and sundry think of it. You often report to me the opinion of such and such a priest. What does it matter to me what they think? Where would we end if we were ever consulting the petty views of a flock of people? What concern is it of theirs? Is it not amusing to see them worrying about the opportuneness of the voyage of the particular Father whom you have sent to the General Chapter? In one of your letters, you told me you had to explain why, how, etc. What good is it to be so obliging? Once again, let us go about our business as we please: *honni soit qui mal y pense.*

Should the Oblates not live at the expense of the community even were I not to advance you the considerable sums involved? Even so, what prevents you from making them priests? You would then have the stipends of their Masses but in that case, it would be indispensable to keep them in the house so as to have them continue their theological studies and take care not to give them jurisdiction for confession before they had finished them.

I would insist that we establish ourselves at Quebec and Montreal. (I am certainly of your opinion that there is too much talk of projects and even, as you say, that too many of them have been formed; that is why I have not favoured the projects of Toronto, of New York.) If we do not do this ourselves, others will not delay in doing so. And beware especially lest you be outsmarted.

With the trend of all the Congregations, old and new, to establish themselves everywhere, it is impossible that an important prospect will go begging. You say to me: that is not where the most abandoned souls are. True, but in establishing yourselves there, you provide yourselves with the means to come to the aid of those most abandoned souls, without taking into account that you will also do much good to many of those who, while not abandoned, are nonetheless in need. Would to God you could take charge of this post tomorrow - I would consent to it. I gave verbal instructions on this matter to Father Telmon. He will discuss it with you. It was on purpose that I made him bearer of a letter to the Bishop of Quebec. He will map out the terrain and take, if necessary, the preliminary steps for a work which I consider of the greatest importance. You yourself know if it is always necessary to wait for favourable moments, as is maintained by those who have the habit of proceeding slowly. Would you be at Longueuil if you had followed this policy? Was it not you who abruptly closed this deal which was so important and which otherwise would have been completely missed?

Diary

Oblate Writings XXI

 **October 23**:[[234]](#footnote-234) I did not reply to him[[235]](#footnote-235) at all, because in doing so, I ought to have previously provoked his expulsion from the congregation, which he dishonored by the principles which he professed, by his remarks and by his conduct. If there are some setbacks in the calculations of his ambition, it is a just punishment by God. He was mistaken, if he believed that we were duped by his duplicity. Alas, we knew all his intrigues, and, if I held out my hands on his departure, this was only in order to avoid an inevitable scandal which would not have delayed in happening if by any chance I should have hesitated in taking this course of action. Did not the madman say that he had been called to destinies other than the tight circle wherein he was enclosed? Did he never conceal the contempt which he had for all those with whom he had been condemned to live? The madness dated from a long time ago. Had not the bishop of Viviers, being superior of the grand seminary of Ajaccio, already discovered the secret of his unworthy thoughts? It would have pleased God if justice had been done to this malicious subject during this period! We would have spared ourselves some grief. But compassion always predominated in my resolutions, and I continued to shower him with acts of generosity to the point of annually giving him a very considerable sum so as to support his mother too given over to vice and to furnish her with everything she needs. I am not speaking about the expenses of journeying to Lyon and elsewhere, in a word, of everything that could be done for the subject, the most precious and the most worthy of a congregation which his malicious heart made him detest, as he proved on a hundred occasions. May his mind be at ease about the epithets which he expects. He has become so despicable that he is beyond all reproach. I sorrowfully write these lines, but I must explain in advance the reasons for the resolution which will be taken very shortly and which has perhaps been only too delayed.

Diary

Oblate Writings XXI

 **October 24**:[[236]](#footnote-236) Letter to Fr. Courtès, by Fr. Perron, whom I comforted about some troubles which Fr. Cortès caused him in Aix. This good Father wanted me to relieve him of the title of bursar which seems ridiculous to him, Fr. Courtès insisting on watching over the finances and the organization of everything. There is something true in this, but it could be remedied since Fr. Courtès has said that Fr. Ricard had been more than good in yielding the finances to the bursar of Lumières. That corresponds with his old habit of managing all the business in the house of Aix.

For Father Tempier, vicar-general. Marseilles.[[237]](#footnote-237)

819:X in Oblate Writings

Various precisions concerning the schedule at the Major Seminary.

Tempier

Marseilles.

October 25, 1843.

It was impossible for me to go to the seminary. The everlasting sitting I just finished with Mr. B. and Mother E. prevented it. However, I did want to arrange with you about what is to be done first tomorrow and thereafter:

1 - I want to insist that the community proceed from oraison to Mass without interruption in time.

2 - that we have only one low Mass, followed by a quarter of an hour of thanksgiving.

3 - that it be laid down that the bell is rung only twice to get to the Cathedral: the first to don the surplice and to go down; the second to leave about five minutes later, this is even a bit too long from the first to the second. It will be enough if the first bell rings at five minutes after ten o’clock.

4 - that the seminarians who do not come for the holy water blessing withdraw immediately after the High Mass.

*5* - that they assist only at Vespers.

6 - that things be so arranged that, upon arrival at the seminary, the altar will be ready for Benediction to be given after the *Ave Verum* and the whole of the *Pange Lingua,* omitting the Litany of the Blessed Virgin.

7 - After the Benediction, there can be a brief quarter of an hour of recreation, but no more and perhaps clipped off a bit at both ends.

8 - that the bell be rung exactly at the end of classes so that the professors are not tempted to prolong them.

This is all I have to say for now. During the day tomorrow, you will tell me what you intend to do, either for studies or the different spiritual exercises of the seminarians and of the Oblates.

Good evening.

Diary

Oblate Writings XXI

**October 31**:[[238]](#footnote-238) I wrote to Fr. Ricard at Notre-Dame de Lumières. He did not give me an account of the personnel of his house; it's time for him to do it, but he needs first to listen to his council in order to pass on to me the communal opinion.

[To Father Moreau, at Ajaccio].[[239]](#footnote-239)

820:X in Oblate Writings

Reflections on Fathers Nicolas, Lagier and Carles. Know how to get help.

Moreau

[Marseilles.]

November 1, 1843.

I am happy, my dear Father Moreau, that you are satisfied with the attitude taken by Father Nicolas at your place. I needed this consolation to overcome the pain I suffered because of Father Carles. I truly fear that you may have judged the latter too severely. He would have accepted your advice, and I doubt that he would have caused you the annoyance you feared. Certainly Father Semeria has less authority than you and you see that he has no complaints about him. I’m afraid Father Lagier may have influenced you without your realizing it. He is a person liable to prejudices. If I had believed him, Father Rey would no longer belong to the Congregation; the latter is the best person in the world, lends himself to everything with perfect docility, is of excellent character. Father Carles does not have that advantage. His character is faulty; but you would have corrected him by your usual kindness. I did not want to go against your wishes; but it is vexing that he has taken a direction other than I had given him.

I supposed that Father Nicolas had given you some good help with the retreat. I had spoken to him about it and, if he did not waste his time while he was at Orange, he could have prepared a few sermons. Warn him so that during this year he will always have something prepared. I do not understand either how Father Lagier refused to help you out. If he were to give less time to his foolish correspondence, he could write out or learn sermons this would be more in conformity with his duties. I exempt you from the task of telling him my displeasure that he has not written. It is true that he could not enjoy calling me *his one and only dear daughter,* nor tell me that *his soul is completely taken up with the care of his blessed children,* nor that *he has given himself over to and dedicated himself to accomplishing the Lord’s plans for them,* and a thousand other stupidities of this kind. He is quite incorrigible. If his letters were to fall into the hands of ill-intentioned persons, we would have every reason to blush with shame and confusion.

As for Father Nicolas, you can tell him for me (or for yourself, if you prefer), that he should have let me know his attitude and his dispositions relative to the position I gave him. It is an error to have forgotten this.

It hurts me to see that you constantly overwork; spare yourself a little more than you have done up to now. The Lord grant that you are not overcome by the exhaustion of the retreat that you had to give all alone.

Father Bellon will surely have told you that he is in charge of a very interesting family: he has under his direction sixteen of our Oblates or novices. This morning I went at five fifteen to the seminary to assist at the renewal of vows. You were in my thoughts. I even mentioned all of you in my short discourse. It was a beautiful morning for the Congregation.

Goodbye, dear Father. I greet you affectionately. as well as the other Fathers, and ask you to remember me to them.

*P.S.* To help Father Martin and to correct him of certain faults that you have noticed, do you think I should tell him that he has not conducted himself prudently with you, a fact which obliged me to change his posting?

To Father Semeria, superior of the Mis[siona]ries at Vico, Corsica.[[240]](#footnote-240)

821:X in Oblate Writings

Help Father Carles correct his faults. Wait before granting faculties to hear confessions. Annual Retreat. Recruiting. The Corsican Oblates are good religious.

L.J.C. and M.I.

Semeria

Marseilles.

November 1, 1843.

I would like to convince myself, my dear Father Semeria, that Father Carles has been misunderstood and judged too severely at Ajaccio. I agree that there is something unpleasant about his character. He has rather singular ideas and he hangs on to them too much; but I believe that Father Moreau would have gained enough influence over him to correct him. I feel that Father Lagier influenced his superior, the latter has a tendency to be influenced. He is a good member of the Congregation who would no longer be there if I had believed the good Father. As far as you are concerned, don’t be shy with him. Do him the service of letting him know when he gives in to the quirks of his character. Act with kindness but also with firmness. Look upon yourself as if you were thirty years older than he. I hope that the example of his confreres will show him the road he must follow.

I am a bit embarrassed with the advice that I for my part have to give to Father Carles. I understand by your letter that he was kept in ignorance of the discontent that he caused. You must feel that I am at a loss how to explain the change in his assignment, and above all that I am bound by the useful observations that I could have given him. If one of the absurdities of which he is accused has actually happened, there is enough to hesitate in granting him faculties of hearing confessions. He would thereby have given proof of unforgivable ignorance and stubbornness. You will be careful not to leave him alone in care of the house, not until you know him well. I am putting off a little before writing him in order to give me time to receive some more information.

You have finished your retreat; I hope that the time of trial has cleansed you. Here things went well. Father Martin is just leaving. He was really satisfied at Le Calvaire. I presided over the ceremonies at the Major Seminary, where this time the Oblate family was numerous. If the Lord blesses these young men and grants them growth in their vocation, we will be able to do a bit more good work in the Church; but this is more difficult in today’s world! Those who should not only applaud but support the efforts of these men who consecrate themselves to God, are precisely those who hinder as much as they can the vocation and the conscientious progress of a group they cannot appreciate, because today the constitutions and rules of the Church are no longer known. We would have to send them of whom I speak to the school of the saintly Bishop of Montreal, since in France the traditions are being lost, and each person conducts himself according to his whims.[[241]](#footnote-241)

I was grieved by the news of the death of your uncle of the Oratory.[[242]](#footnote-242) It would have been better if he had followed the advice of our saintly Father Albini, and that he had served in our Congregation. I do not say that he would not have died, but he could have done more good in his life.

I greet individually and with affection each Father of your household. They all know how dear they are to me, and yourself in particular, my good Father, whom I love tenderly.

+ C. J. Eugene. Bishop of Marseilles.

*P.S.* I am happy to say for the honor of your island and for the particular satisfaction of our good Father Luigi that I am extremely satisfied with Brother Tamburini, and also with Brother Pianelli. I need say nothing of Father Santoni, we know well what Brother Morandini was. Well, Father Luigi, what does your heart tell you? If I were to complete the picture, it would fill you with pride.

[To The Rector of the Academy at Nimes].[[243]](#footnote-243)

101:XIII in Oblate Writings

Purpose of the juniorate at N. -D. de Lumières.

Rector of the Academy at Nimes

Marseilles,

November 3, 1843.

... The establishment that has been formed at Lumières has no other goal than to prepare young people to enter novitiate for diocesan or foreign missions. I would never tolerate that this establishment be in the least deflected from this purpose, for any reason whatsoever. Their occupations have only clerical instruction as their goal. They will all wear the soutane at all times. Previously, five of their fellow students were sent to the novitiate; several of those now at Lumières are about to be sent to the same place. As soon as we notice that there is someone who is not fit for the vocation for which he presented himself, we hasten to send him away. We are all that much more strict in this regard for it is extremely important that the house avoid entirely the spirit and character of a boarding school; and, what is more, all those young men supported there for a special vocation do not even pay their eating expenses. We have definitely a different idea than simply to give a free education to children called to some worldly profession. The latter is a kind of good that we cannot and do not want to do, not any more than we want to form clerics for parish work.

Diary

Oblate Writings XXI

**November 6**:[[244]](#footnote-244) Letter from Fr. Guigues. He has a salutary conscience when he unceasingly puts ahead the interests of his house. This is to say that he will be incorrigible on this point. It is futile to prove to him that the interests of the congregation must take priority. He claims that he does not have to trouble himself with this. Will I at least accomplish that he will make the best of setting forth his thoughts about what he claims to be the good of his community, without belaboring it in such a way as to hinder me in the government of the entire body? I doubt it.

[To Cardinal Fransoni, Prefect of the S. Cong. Prop. Fide][[245]](#footnote-245)

3:V in Oblate Writings

The death of Bishop Rosati: Mention of the Oblates was omitted in the “Notice statistique des missions catholiques dans le monde”. Details on the Institute’s Approval by Leo XII and on the state of houses and personnel.

Propaganda Fide

Marseilles,

November 6, 1843.

Your Eminence,

When Bishop Rosati,[[246]](#footnote-246) a kind and goodly man who has recently passed away, came through Marseilles it was my honor and privilege to have him as a guest in my house. A very strong bond of friendship grew between us during the few days he spent with me and this is why I so deeply feel and share the loss suffered by the Church with the death of such an exemplary bishop.

Prior to his departure, this very close and inspiring friend gave me a small book entitled: *Notice statistique des Missions catholiques dans le Monde[[247]](#footnote-247)* I read it with the pleasure that a bishop must experience before the prodigious propagation of the faith. However, while I do thank God for the number of workers the Father of the family has sent into his harvest and find cause for consolation in the zeal of so many priests and religious working throughout the world to preach the Gospel truth and proclaim God and His Son Jesus Christ our Lord, I must confess that, when I realized that among the ranks of this distinguished army the author had forgotten to mention the Congregation to which I belong, I was deeply hurt. This Congregation was approved by His Holiness Leo XII in specific form,[[248]](#footnote-248) during the third year of his pontificate, on March 21, 1826, by the Apostolic Letters *Si tempus unquam plane fuit* and, sealed with the ring of the fishermen, under the name Congregation of the Oblates of the Most Holy Virgin Mary Immaculate. Here are the words used by His Holiness: “We hereby establish this family and wish that it be known by the name of the Congregation of the Oblates of the Most Holy Virgin Mary conceived without sin.”[[249]](#footnote-249)

It is a well known fact that, ever since their Congregation was founded, these men have dedicated themselves with unceasing labour to Missions in France, Corsica, and recently in Switzerland. Two years ago they began working in Canada, and shortly thereafter in Great Britain where they have accomplished wonders for the glory of God and the conversion of souls, especially of heretics and unbelievers.

Invited to come to Canada by the Bishop Bourget of Montreal, these men preach missions throughout his vast diocese, not only to the Catholics but also in the townships and mixed villages where the comforts of religion are unknown and heretics and apostates abound. These people are called back to the faith through the efforts of the missionaries who also work among the natives whose language has already been learned by several Fathers.

Bishop Baines, Vicar Apostolic in England, who recently passed away, entrusted the mission of Penzance in the county of Cornwall to the Congregation of the Oblates of the Virgin Mary Immaculate. A beautiful Church has been built there and is visited and attended by heretics from all the different sects. A number of them are converted to the Truth each day.

Another Vicar Apostolic of England has also requested the assistance of their sacred ministry, and so have other bishops in Canada.

Bishop Rosati was very surprised when he learned all about this and promised to make up for the involuntary oversight which, as he well understood, had caused such distress to myself and the Congregation. Death, however, has taken this holy bishop from us and his intent would remain without effect if I were not able to turn to your Eminence to do justice to our cause, especially because the forgotten Congregation precedes in time a number of other religious families mentioned in the *Statistical Bulletin* such as the Oblates of Pignerolo, and the Marists who, moreover, owe their later approbation to the special favour granted to me by His Holiness Pope Leo XII of venerable memory.

Your Eminence, it would take too long to narrate how the Lord moved the spirit and the heart of the Sovereign Pontiff to grant me what he had thus far refused to others. Suffice it to say that the Holy Father did not merely make his will known to the Archpriest Adinolfi, at that time replacing the Secretary of the Sacred Congregation of Bishops and Religious, by telling him *“We wish to approve it”,* but he himself selected the Eminent Cardinals who were to examine the Constitutions. These Cardinals unanimously expressed their favourable opinion on February 15, 1826 and asked the Holy Father to approve them by Apostolic Letter. The Holy Father placed his seal of approval on the Congregation as well as its Rules and Constitutions on February 17 and ordered the Apostolic Letters to be sent under the form of brief. As I indicated earlier, these letters were sent on March 21, 1826.

Even though I have provided Your Eminences with a detailed account of past events, I feel it my direct responsibility to provide you, for a more complete record, with the following documents:

1.A printed copy of the Apostolic Letters approving the Congregation;

2.A copy of letters from other Sovereign Pontiffs in this regard.

3.A copy of the edict whereby the Bishop of Montreal (Canada) formally established the Congregation in his diocese.

As to the number of missions, even though I do understand that this is not matter for the *Statistical Bulletin* but, as a matter of record, I can inform you that the Congregation of the Most Holy Immaculate Mary presently has the following missions in addition to those in America and England: a house of missionaries in the Archdiocese of Aix; a house of missionaries in Marseilles where we also direct the diocesan major seminary; a house of missionaries and a preparatory noviciate at the sanctuary of Notre Dame de Lumières in the Archdiocese of Avignon; a house of missionaries and a novitiate at the sanctuary of Notre Dame de L’Osier in the diocese of Grenoble. In Corsica, we have a house of missionaries in Vico, and moreover, direct the major seminary of Ajaccio where the Fathers teach, as in Marseilles, dogmatic and moral theology, canon law, Sacred Scripture, philosophy, etc.

What I call the foreign missions includes:

1. The diocese of Montreal (Canada) where the missionaries evangelize heretics in the townships and work with the Indians. In the community there are 8 priests, 2 deacons who have perhaps already been ordained, 6 student-novices, two professed, and *5* lay brothers.

2.At Penzance (England) in the western part of Cornwall we have three missionary priests, three students, a lay brother and a beautiful church. The entire population is to be converted because there are still only a few Catholics.

I finish this very long letter your Eminence, with an act of filial devotion.

Your humble and faithful servant,

+ C. J. Eugene, Bishop of Marseilles.

To Father Dassy, priest, at Peyrins by way of Romans.[[250]](#footnote-250)

822:X in Oblate Writings

Impressions of Father Dassy’s writings about the Abbey of Saint Anthony. The exact name of the Congregation. The Mission at Brignoles.

L.J.C. and M.I.

Dassy

La Ciotat.

November 8, 1843.

Before the day begins, my dear Father Dassy, and with all the church bells ringing in La Ciotat where I am making a pastoral visitation, I will take care of you, my dear son. I was waiting before writing to you to receive the letter you told me was coming. It arrived just as I was leaving, and I put it in my portfolio, not wishing to wait my return to Marseilles before answering it.

I understand by what you write that we are not, as I would have liked, inactive in printing your work.[[251]](#footnote-251) but after a thorough and laborious undertaking, as yours was, I will not grieve you by disapproving. I do not however share your confidence as to its sales. Very few people are interested in this type of writing, be it in good standing with all the archaeologists in the world.

I do not think it necessary to put our coat of arms on the book’s frontispiece. I see it sufficient to indicate the author by your position as priest at Notre-Dame de L’Osier as you style yourself; but at the bottom of the dedicatory letter you should put your full and complete name, with your true and complete title of *Oblate of the Immaculate Conception* written out in full: in Latin you should put: *E Congregatione Oblatorum B. V. Maria sine labe conceptae,* for that is the title given us by the Apostolic Letters of our Institution. This beautiful title has but one defect, it is a bit too long. It is impossible to use in French: “of the Congregation of the Blessed Virgin Mary conceived without the stain of Original Sin.” It should be shortened into *of the Immaculate Conception,* an expression which the Church has adopted to state the great privilege of our Mother, Queen and Patroness, an expression which is, besides, the heading of our Constitution.

I have forewarned Father Guigues that I will need you for the mission at Brignoles during Lent. It is a very important mission because of the population, the sub-prefecture and the court.

A hurried goodbye. I bless you with all the affection that you know I have for you.

+ C. J. Eugene. Bishop of Marseilles.

Diary

Oblate Writings XXI

**November 12**:[[252]](#footnote-252) The king gave my letter to the Lord Chancellor, charging him with securing for me his every felt desire to contribute, in as much as it will depend on him, to the development of religious sentiments. [This expression is without doubt the copyist’s.] He is sincerely distressed with the very vigorous discussions which have arisen on the subject of education in France; he applies all his efforts to preventing such deplorable struggles and regrettable debates. He desires nothing so much as to see union and harmony re-established between the clergy and the University of France; he regards the accomplishment of this work of reconciliation as one of the most important concerns of his reign. The minister adds: *I do not need to tell you, Monsignor, with what zeal I am happy to support the intentions of the king in this regard.”* He then speaks with me about the matter of La Ciotat,[[253]](#footnote-253) about which he spoke with the minister of public education. Mr. Villemain told him that that this matter had not been lost from view in his department,[[254]](#footnote-254) and that he would give it all his attention. With agreeableness is the signing of the fine letter that I received yesterday to tell me that there was nothing to do. *Sit pro ratione voluntas*,[[255]](#footnote-255) because this hypocrite has not replied to any of my reasons.

For Father Courtès, at Aix.[[256]](#footnote-256)

823:X in Oblate Writings

List of the missionaries for the coming missions.

L.J.C. and M.I.

Courtès

Marseilles,

November, 24, 1843.

I will give you a good evening with the return of Father Perron. I had asked the pastor of St-Vincent de Paul to tell you that all has been arranged. I am still at a loss to fill the number of missionaries at Gardanne. I feel it is enough to take Father Rouvière at Aix, since you will be preaching at Marseilles; however, three missionaries are not enough for Gardanne. If we were able to assign Father Roux,[[257]](#footnote-257) Father Perron could join with Fathers Martin, Rouvière and Viala.

It seems to me that plastering up the crack would not eliminate the danger, if there is one, but do not count on any funds from the seminary or from the archbishopric.

Do not ever give in concerning the bedroom Mr. Bret demands. He has strangled us enough.

Goodbye until the next meeting.

[To Father Honorat].[[258]](#footnote-258)

28:I in Oblate Writings

Letter from Father Leonard. Father Honorat is to be reproached for not having ceased to demolish and rebuild and for not taking sufficient care of the novices during the absence of Father Telmon. Practise economy, observe the Rule. It is regrettable that Father Allard did not proceed with the visitation of the community of Longueuil.

Honorat

[Marseilles]

November 26, 1843.

If you knew the pleasure which Father Leonard’s letter gave me! Blessed be Canada if she provides many such members, so imbued with the spirit of our Institute and so apt to save the Church and honour our family with their solid virtues...

...You are accused of lacking firmness in your ideas, of ever being out on the highways and byways, of wearying the novices to the point of unsettling their vocations. Since the spring, it is said[[259]](#footnote-259), they have had no regular master; at one time it was Father Durocher, at another Father Dandurand; that their schedule changed every week after the departure of Father Telmon; that they went too often for walks and were wasting time, which disgusted these poor novices as much as the grossness and impoliteness of the manners shown in their regard; and that as far as Father Durocher was concerned, he was greatly disturbed at the sight of such conduct, of such unusual carelessness...

They write and tell me that the Fathers and the novices are tired of constantly seeing masons in the house, demolishing today what they were asked to build the day before, that the masons themselves did not know what they were doing apart from consuming your money because they were forced to conclude that there was no plan, no taste, no sense in what they were made to do. And here I stop; a further letter denounces the same thing.[[260]](#footnote-260) If it is true, it would be a very grave matter since I had positively forbidden the continuance of this game ruinous for us and scandalous for the country. I had prescribed that no construction be permitted without previously drawing up the plan and submitting it for my approbation... You will admit that it is quite untenable that a local superior defy the precise orders of the Superior General and that he deserves to be deposed. I would well wish to be convinced that you have not forgotten yourself to this extent. However a letter of the month of September advises that Father Honorat, no longer having anyone to admonish him and put an end, if necessary, to his monomania of the trowel, has plunged into all sorts of alterations which are not at all necessary and of which the expense is not in keeping with the means of the community, and this at a time when there is extreme penury in the country, this causing a very bad impression in the parish of Longueuil. I have been told that the novices were the first to deplore this disorder; that for more than three months a great number of workmen, led by the superior, have been turning everything upside down without any determined plan. Now they open a door, then a window, then they block them in, then they open them again. Today it is a dining room, tomorrow it is no longer that and so you begin again and so you are becoming a legend in the country. It is claimed that thus you have foolishly spent during the last two years, either at St. Hilaire or at Longueuil, more than 6000 francs. But if that is true, only madness can excuse you from sin. Let me tell you that this letter, which is in perfect agreement with another written by a respectable priest who seems to be familiar with your activities, adds that the novices were dismayed and that Father Durocher had expressed his grief in these terms: “I doubt if I will have enough courage to make my profession after all I have seen”. And the others are saying much the same thing. Very well! Would it not be silly for us to put up with such failure and have to deplore such loss because of the extravagance, the frenzy, the outright folly of a superior whom nothing can stop when it comes to making a mess of his responsibilities? Such is the situation that if what has been told me is accurate, I have no words strong enough to express my displeasure and my reprobation. In any event, I reiterate that it is most emphatically forbidden that anything be allowed contrary to the Rules and my instructions.

I am a thousand leagues away from giving *carte blanche* in money matters to a superior whom I know too well not, on the contrary, to bind him with all my strength in order that he will not stray in this respect. He is very good, very virtuous and I certainly love him much but he has martyred me all his life by his mania which everyone deplores and of which he never cures himself.

So let there be no deviation from anything I have stipulated according to the Rule of which the wisdom is revealed precisely when a situation like this occurs. And do not imagine that we can furnish from over here the least sum to satisfy the caprice of your wretched architects. The Congregation owes not less than 300,000 francs and has only dead capital, that is to say, stones to show for this enormous sum. Be economical, do not allow any expense contrary to the Rules, leave aside this damn trowel that has ruined and discredited you with everybody; then you will have enough to feed and care for your members.

It is up to you to make ends meet. If your income is insufficient to provide two dishes for your whole community, with a helping for everybody, you know you have to make the sacrifice of only eating one. One doles out according to one’s resources. But I repeat you will not be reduced to this extremity if you abstain from making useless expenditures on construction or at least avoid those which are not absolutely indispensable. This is enough for now. When will you start adhering to the Rule so well that I shall only have words of encouragement and satisfaction to say to you? I long for this happiness from the goodness of God and from your own goodwill for you only have to will it with the virtuous resourcefulness that you possess and the goodwill that animates you.

What need had you anyway to speak of your affairs to all and sundry? Who has any right to concern himself with your administration? Know how to keep quiet and permit no one to interrogate you about what concerns only yourself.

I had the idea of giving Father Allard the duty of Visitor on arriving in Canada in order to reform all that might be at variance with the Rule. I have been thwarted by the Fathers. I regret not having followed my first intention for I see that abuses have been aggravated which goes to show that the Superior General must be left to act with the aid of the graces of state he has in virtue of his responsibility.

To Father Courtès, superior of the Missionaries at Aix. B.d.r,[[261]](#footnote-261)

824:X in Oblate Writings

Father Martin will be in charge of the mission at Gardanne.

L.J.C. and M.I.

Courtès

Marseilles,

November, 30, 1843.

My dear Courtès, the Archbishop and the Vicars-General are wrong to be worried. On every mission we must act with much prudence, and Father Martin is experienced enough in this ministry to recognize the results of his presence at Gardanne. He is already informed about the local situation. The mission that he gave at Simiane has acquainted him with what has been going on in the neighborhood. The parish priest is favorable to him, he is well known to the curate; thus everything seems to presage a successful mission. You may reassure the Archbishop and the Grand-Vicars. We need only God’s help and their sense of impartial justice.

As for you, it is impossible to disengage you from your going to St-Vincent de Paul, and you are not strong enough to take on both commitments; so you must not even think of trying to do both tasks at once and with full force.

Only finding a fourth missionary worries me; three alone are not enough. Goodbye. If you get here only on Saturday evening, I won’t see you before Monday, because I am leaving at one o’clock to go to Cassis to close a mission, which has been very successful. Not even a handful of men have been left in the lurch. That is what is called walking away with the whole deck.[[262]](#footnote-262) Goodbye.

+ C. J. Eugene.

Diary

Oblate Writings XXI

**December first**:[[263]](#footnote-263) The holy time of Advent approaching, I have thought that this might be the moment to make some modification to the office that our Oblates and our novices recite daily. The studies which they are obliged to make concurrently with the seminarians suffer a little from the time that they are obliged to devote to the choir. If our students were alone, we would be quits of prolonging their classes for several months, but they need to go along with the seminarians and especially the first years of their philosophical or theological studies, they could experience a disadvantage to which it is important to not expose them.[[264]](#footnote-264)

Diary

Oblate Writings XXI

**December 7**:[[265]](#footnote-265) Visit by the mayor of La Ciotat. He showed me his correspondence with the rector and with the minister. This diabolical race moves heaven and earth in order to bring the community of La Ciotat to provide funds to establish a college. It would cost eight or ten thousand francs a year for it, plus the enormous capital expenses, to the point that they would have nothing to disburse with me. It doesn’t matter! The fury of the University against religion and the episcopacy pushes them to these absurdities.

Diary

Oblate Writings XXI

**December 9**:[[266]](#footnote-266) Blessing of the chapel built in honor of Saint Joseph by Mister Payen on his property at Sainte-Marguerite. I first stopped at the parochial church to bless the statue of the saint which needed to be carried in procession. The parish priest, having requested me to give a brief instruction to the faithful gathered together in the church, I took advantage of the occasion to raise before their eyes the greatness of the holy spouse of Mary and the power of his patronage; I congratulated the parish on possessing a sanctuary where people will come from afar to invoke Saint Joseph and I recommended that they be the first to give the example of a so reasonable devotion and from which they should draw so many advantages, etc.

To Father Vincens, priest miss[ion]ary at N.-D. de L’Osier, near Vinay.[[267]](#footnote-267)

825:X in Oblate Writings

The Founder’s many tasks. Reflections on several novices. Good news from Canada.

L.J.C. and M.I.

Vincens

Marseilles.

December. 10, 1843.

If I am not mistaken, my dear Father Vincens, I am the one who wrote last, thus you cannot argue about my silence to complain about me. Ah! if you were to follow me from morning to night, you would take pity on my slavery and you would blame me for shortening my time for rest to dedicate a few moments to my children! Since I received your last letter, I have been wanting to write you, but I have not been able to. It is useless to try and prove an assertion which appears so unusual, but it is so. My belatedness goes on increasing; I don’t have enough time for my work.

Thank you for the details you give me about our novitiate. Nine candidates, if they are good ones, that is really something. We are preparing others for you at Lumières who will fill the vacancies and more. Besides, are we not in God’s hands? He knows our needs, he is the one who gives the grace of vocation. Let us therefore have a bit more confidence in his goodness, and let us be less concerned about men, about what they may say or would like to do.

I have nothing to say about your novices about whom I am very pleased to receive the impressions that you sent me. It seems to me, however, that you could assign someone to teach French to Brother Pawlowski. It is essential that he becomes capable of understanding your instructions. I see that you have sent Telmon away.[[268]](#footnote-268) That is what has to be done as soon as we judge a candidate unsuitable. It is only because of our regard for his uncle that we prolonged his time of testing to see if the regularity at the novitiate would redress the light-headedness we reproached him of. I was a bit surprised to see Brother Bayeul arrive so quickly[[269]](#footnote-269) he really has not had the time to be formed, or rather to be reformed, as I would have wished him to be during at least six months of novitiate. I am trying to supplement that here, but our work at Le Calvaire makes that difficult. As for Ramel,[[270]](#footnote-270) I have taken another chance in allowing him to make vows for one year. There is something badly organized in this man.

I can say nothing but good about our Oblates and the novices who are with them. They are conducting themselves well and studying as they ought. Tamburini will make his vows at Christmas; I am delaying Walsh a bit,[[271]](#footnote-271) not that things are not going well, but because you pointed out to me that he had not settled down to work until somewhat later than the others.

Finally, I have learned that our travellers have arrived in Canada.[[272]](#footnote-272) They had left on September 1 and, since we had come to December without my having received any news. I was truly anxious. A letter has arrived[[273]](#footnote-273) to reassure me: they arrived at Longueuil forty-two days after their departure from Le Havre. The crossing was rather long, but rather good. The community there is very happy indeed. Father Allard has pleased everybody; he is himself quite pleased in this house which is doing very well, regardless of what one certain peevish member may have told you in a moment of pique. Our two deacons are also very happy. “Oh, what an interesting community,” they write to me. “Be consoled. Here we have not only numbers and contentment, but also piety and religious fervor as they should be in the most fervent of our communities.”

Father Durocher[[274]](#footnote-274) made his profession on October 15,in the presence of two Bishops and of so many other persons that the ceremony had to be held in the parish church. The Bishop of Juliopolis said the Mass and preached. The Bishop of Montreal was present. It goes without saying that the superior received the vows and blessed the cross and scapular. All were delighted and touched by the beauty of the ceremony. This is a third professed priest. The brother of the new Oblate was received as a novice on St. Michael’s eve. “He is another Sulpician. This Father has always had the reputation of being a saint and a learned man. He was especially well thought of in the community in which he had been a member of the council for fourteen years and was director of the Algonquins of Two Mountain Lake. This tells you that he is a master of that language, to such an extent that he has written a grammar and a dictionary, and speaks the language better than the Indians themselves. In a few days from now, following the intentions of the Bishop, Brothers Loverlochère and Bourassa are going to start learning Algonquin. The last word has not been said about vocations. A Mr. Lagorce, parish priest in the diocese, has also decided to join us. Another fine parish priest, a friend of Father Durocher, has just about come to the same decision, without counting several ecclesiastical students at the Major Seminary who are being deferred only because we do not have enough housing or finances.”

I thought that this passage from the letter I have just received would please you and interest the novitiate as much as it has overjoyed our Oblates. You see how the good Lord is blessing us. Let us have courage. and not allow ourselves to be cowed by the least impediments.

Goodbye, my dear man, I greet you affectionately and bless all your novices and the whole community. I embrace you wholeheartedly.

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

Diary

Oblate Writings XXI

 **December 12**:[[275]](#footnote-275) Fr. Allard[[276]](#footnote-276) says that Fr. Honorat has alienated the people of Longueuil against him by his extravagances and that no one any longer wants to give him anything in the other countries, being known everywhere as an irrational spendthrift. People have gone so far as to tell me that he is detested for this. It’s to the point where the inhabitants of Saint-Hilaire, having opened a subscription for the missionaries, have placed a condition thereto that the income should not be given over into the hands of Fr. Honorat who throws money out the windows. He is also judged very severely by the novices on the subject of his extravagance. Quite good as he is and the most simple of the world, he attributes to himself an authority beyond his competence.

 As for Fr. Telmon, he is just as you know him. People have been little edified by the care which he takes for his person, for the elegance of his clothes, of his good woolen coat, of his velvet hat, of his expensive watch. He was rightly reproached for all this in the bishop’s residence and the novices asked if this was the model of poverty that was being proposed to them. All this is very painful from the distance at which we are. Oh! how I congratulate myself for having sent this good Fr. Allard to this country. It will be a counterweight to all his extravagances and to these miseries.

To Father Semeria, superior of the Miss[iona]ries at Vico, Corsica.[[277]](#footnote-277)

826:X in Oblate Writings

Father Semeria’s recovery. Father Gibelli’s kindness for his superior. Defects of Father Carles, how to treat him.

L.J.C. and M.I.

Semeria

Marseilles.

December 15, 1843.

Even if I owed you only a word, my dear son, I would send it to you to tell you all my joy on learning that you are out of danger. Just the thought of your possible ailment, and consequently of mine, wrung my heart and frightened me. So thanks be to the Lord for your quick recovery. But take better care of yourself, and don’t even think as yet of going out on missions.

Tell Father Gibelli for me that I was really deeply touched by the sentiments he expressed about you in the letter he was concerned enough to write me. I return him in affection all the attachment and solicitude he showed for you. Oh, my dear children, how I love you all! You have earned all the love I have for you; you form only one person among yourselves, you form only one person with me. That is what the Lord demands of us since he is the principle and the bond of our union.

You know the worries I have concerning Father Carles. I feel that it is about time to present him for faculties, especially if you want his help in missions; but if this dear Father has built up his own theology, if he considers as sinful that which is not, or mortal sin that which is only venial, if he cannot submit his inexperience to the decisions of those who know more than himself, if he builds up for himself systems of morality that are erroneous and refuses to give them up, then there is reason to be hesitant about granting him faculties. That’s the whole difficulty. You know well that I am greatly attached to him. I had certainly given him ample proof of my confidence by sending him to a major seminary such as Ajaccio. He simply did not understand the attitude to be taken in such a delicate situation. Is it negligence, lack of judgment. a lack of virtue? I really don’t know. All that I wish is that he give some proof of the contrary in the community to which he belongs and which lives in such a good spirit, with little pretension, much simplicity, obedience and zeal. I am fearful of telling him all these things in writing because I know him to be sensitive and touchy. If I had the occasion to speak with him, I would not have hesitated to speak with him frankly; but you know that in verbal communication it would have been easy for me to remain within bounds of any reaction - I suppose the truth would be a shock to him, while in written communication it is rather difficult to modify one’s expressions and explain one’s thoughts sufficiently in a manner that will make it completely understood that one is speaking only for the good of the individual and for his greater usefulness in the service that is expected of him. I realize that a superior, and especially a father like myself, should not be reduced to such manoeuvres and wariness; but should not my children show me that I may act toward them with more liberty and less precaution?

I end up nevertheless by authorizing you to request faculties for Father Carles, but on the condition that you require him to conform to the usages within the Congregation in the exercise of the holy ministry; and to that end, I recommend that you build your theological conferences around the Sacrament of Penance.

If our dear Father Carles should be astonished at my disquiet concerning his theological principles, he will have only to recall his stubbornness on a given occasion when he sustained against all the Fathers who were arguing against him an absurd position about sacrilege. Rather than admit that he had been in error, he found it easier to offer them gross insults; that is what it amounts to when one tells men who have the background in learning and who have been teaching for years, that he knows better than they do, that they are in error, and that he had teachers as good as they are. Our dear Father Carles must correct himself of such lack of manners, and to that end he should practise the virtue of humility, of deference and respect for his superiors, no matter who they may be. He should also get used to bearing up under contradiction and not to believe that he is always right against everybody else. It is easy to correct one’s faults; it is enough to be penetrated by a sense of the duties of the holy state to which one has happily vowed one’s life.

Goodbye, my dear son, I embrace you tenderly and greet all my other sons affectionately.

I believe that you can read to him in confidence and as a proof of your interest, that which I have written concerning him. But do it with great caution. I hope that it will help him. However, I leave that up to your judgment.

To Father Vincens, priest miss[ion]ary; in his absence, to Monsieur Santoni, at N.-D. de L’Osier, Near Vinay, Isère.[[278]](#footnote-278)

827:X in Oblate Writings

The future of the Congregation in North America. Copy of a Letter from Bishop Bourget on the need of founding a house at Bytown.

L.J.C. and M.I.

Vincens

Marseilles,

December 22, 1843.

I believe, my dear Father Vincens, that I will please you and also your novices in sending you a copy of the letter that I have just received from the Bishop of Montreal, In it you will see what the good Lord seems to be asking of us, and we can conclude just how much we must work to correspond to such requests. I think that you could have the copy transcribed in more legible handwriting and pass this second copy along to the Bishop of Grenoble as a sign of confidence, and as a recognition of the interest he shows in the works of zeal of the Congregation. It should seem that you are the source of this initiative, It would not be seemly that I appear as the one to have suggested it. I would add that the Bishop of Louisville,[[279]](#footnote-279) successor to the venerable Bishop Flaget, would very much like to have our Congregation in charge of his college at Bardstown, in which there are 150 students, many of them Protestants, among whom there are a few converts each year. Three men would be enough for now, later on we would take over all the missions of the State of Kentucky[[280]](#footnote-280) which forms the extent of this vast diocese. This is beyond our capacity for the time being. But we must admit that a vast horizon is opening up before us. The establishment at Bytown offers satisfaction to those whom the Lord calls to convert infidels. These Savages are worth more than the Indians or Chinese. Already two of our Fathers[[281]](#footnote-281) have gone to work in this beautiful ministry while waiting for my consent to the founding of the new mission; I won’t hesitate too long.

Please tell Father Santoni that I am impatiently awaiting a letter from him so I may correspond with him. You will learn with pleasure that Brothers Tamburini and Zirio will make vows on the holy day of Christmas,

Goodbye, my dear Father. I wish you a good feast, a good New Year, and good health,

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

Diary

Oblate Writings XXI

 **December 25**:[[282]](#footnote-282) Christmas eve occurring on a Sunday, I officiated pontifically at first Vespers. Several hours later, I returned to the church for evening office. Oh! truly wonderful and holy night. With what joy a person spends it amidst this huge company of faithful in singing psalms and in conversing about the grand mystery whose commemoration is being celebrated. What an excellent preparation at this so properly solemn Mass during which we are given to adore on the altar the same Savior who was born at this very hour in the stable of Bethlehem. For me it was another very precious anniversary, the one wherein I had the fortune of celebrating Mass for the first time. All these thoughts were present to me without being confused, on the contrary; they filled me so much that I told myself that I would consider myself fortunate to do nothing else on earth but sing the praises of the Lord in the house of God, to unceasingly repeat what we are doing during this night; that it would be good finally to die during this exercise so consoling for the soul and so in keeping with our end. I came to take several hours of rest, preoccupied with these thoughts, and since my awakening, so to speak, I have been called to again solemnize the grand feast which was continuing.

Diary

Oblate Writings XXI

 **December 29**:[[283]](#footnote-283) Visit by Fr. Chauvet. He comes specially to explain to me that, during his shopping, Brother Philippe[[284]](#footnote-284) had met two holy persons who revealed to him their desire to leave their property to a religious community in return for a fair annuity pension which they would reserve for themselves. Fr. Chauvet traveled to the home of these persons after Brother Philippe had told him that, their having spoken with our Fathers at Lumières, they had been delighted with this overture and that they were impatiently awaiting someone from Aix in order to inform them of their wish and for the foundations of the arrangement which they were proposing to make. He found, as a matter of fact, these excellent persons delighted with being able to dispose of their property in such a useful manner, and forthwith they handed over to him all their papers so that he might give advice about the measures there were to take. These ladies have only parents far away in another country and these parents, in their account, do not by any means deserve their benefaction. Here is where this matter is at about which I needed to give my consent, because it is advantageous to the congregation, because it is useful to these beneficiaries who are doing a good work, and it does not offend justice in any way, since they want to give us their property in return for payment of a fair annuity pension and because their well-declared intention is to make such use of it, if this is not in our favor, in favor of an entirely different religious establishment, in their eyes as in reality, much less interesting than ours. Moreover, they would have to search for it because they do not have any of them in view. As for the parents, their highly declared will is to leave them nothing.

To Father Cyr Chauvet, at N.-D. de Lumieres, by way of Apt, Vaucluse.[[285]](#footnote-285)

828:X in Oblate Writings

The documents needed for his ordination have arrived from Avignon; dates for the conferring of Holy Orders.

L.J.C. and M.I.

Chauvet

Marseilles.

December 29, 1843.

Your letter, my dear Brother Chauvet, gave me great pleasure. I had waited for it for quite awhile, because a certain visit you had to make caused me anxiety and disquiet. In the interval, I had occasion to correspond with the person of whose meeting with you I was a bit fearful and I attribute to the easier relationship that established between us the better reception you received the second time, and the ease with which I obtained the documents which I had been previously told would be refused. Now they have been pledged to me; there remains only to establish the time of the various Orders you are to receive. I think you would do well to come for a short visit on the Ember Days of next Lent so that I may give you the subdiaconate. This will be a preparation to receive the diaconate at the Ember Days of *Sitientes* and then we will decide on the date for the priesthood, which will complete the graces that the good Lord reserves for you within the bosom of the Congregation to which he called you above all to bring you to this end, one that is so happy for you and so useful to the Church and to souls, As for myself. the Lord reserved the consolation of communicating these gifts to you and, by the imposition of my hands, to identify in some manner your soul to mine and to bind together in a more perfect way the bonds which already unite you to me. I think of this with great satisfaction; I hope that you share these sentiments and that already you pray for me more often and with greater fervor, so that by becoming more saintly, I can add onto the *opus operato* a more abundant *opus operands* in the sacrament I will soon confer upon you.

Goodbye, my dear son. Oh! You already belong to me. I congratulate myself that I am doubly your affectionate father.

+ C.J. Eugene. Bishop of Marseilles.

1. Original: Rome. Archives of the Postulation. L. M.-Courtès. [↑](#footnote-ref-1)
2. Bishop J. Hughes of New York. [↑](#footnote-ref-2)
3. Bishop M. Power of Toronto. [↑](#footnote-ref-3)
4. The priest novices were: Léonard Baveaux, F. Durocher and D. Dandurand; A.-M. Bourssa was the acolyte; the college professor is not named in Father Honorat’s letters. [↑](#footnote-ref-4)
5. Ms. Yenveux VII, *5,* 177, 179, 183, 195, 199, 242; IX supplement 18. [↑](#footnote-ref-5)
6. Ms. Yenveux: Raimond and Kelly. The Rev. J. S. Raymond was director of the college at St-Hyacinthe, cf. letters of Fr. Honorat to Mgr de Mazenod, November 23 and December 4. Jean-Baptiste Kelly was Vicar General and rector of St. Pierre de Sorel, cf. Mgr Bourget to Mgr de Mazenod, November 2, 1842, and J. B. Allaire: *Dictionnaire biographique du clerge canadien-français.* t. I. [↑](#footnote-ref-6)
7. Concerning the Jesuits and Mgr de Mazenod, cf. Rey I, 59-61; 157-158. [↑](#footnote-ref-7)
8. Ms. Yenveux II, 141; V, 208-209, 221; VI, 25; VII, 182, 199, 202; IX, 73. Reply to the letter of Fr. Honorat written on November 23 and December 4. It arrived at Marseilles at the beginning of January since the Founder summarizes it in his letter of January 4, 1843, to Fr. Courtès. Fr. Honorat had given the name of the ordinand, A. M. Bourassa, but not that of the priest. Both had come from the college at St-Hyacinthe where Fr. Telmon had preached a retreat. [↑](#footnote-ref-8)
9. Ms. Yenveux IX, p. 73. [↑](#footnote-ref-9)
10. Damase Dandurand (1819-1921). Ordained priest on September 12, 1841. He was secretary for Bishop Bourget on the arrival of the Oblates in Canada. Oblation: Decembere 25, 1842. He is the first Canadian Oblate. He was pastor of the cathedral in Ottawa from 1848 to 1875 and for a longtime vicar general of the diocese. Cf. E. Lamirande, *Une Figure méconnue: Damiase Dandurand [An unsung figure: Damiase Dandurand]…*Ottawa, arch. Deschâtelets, 1996, 182 pages. [↑](#footnote-ref-10)
11. Rey II, p. 150. [↑](#footnote-ref-11)
12. Rey writes: This Mr. Roux “had devoted himself with such a great zeal to the restoration of the episcopal seat of Marseille.” He had been deputy from 1820 to 1830. [↑](#footnote-ref-12)
13. Orig. - Winnipeg, Arch., Oblate Provincial House. [↑](#footnote-ref-13)
14. Undated but written at the beginning of February, 1843. Cf. Mazenod to Honorat, March 10, 1843. [↑](#footnote-ref-14)
15. Fr. Dandurand made his oblation on December 25, 1842. [↑](#footnote-ref-15)
16. YENVEUX VII. 228. for a better understanding of this letter, we need to read the one the Founder wrote to Father Guigues. on February 18. ef. n. 789. [↑](#footnote-ref-16)
17. Original: Rome. Arch. of the Post.. L. M.-Courtès. [↑](#footnote-ref-17)
18. The reference seems to be to l’abbé Genes, curate at Cotignac. Cf: Letter of Father Martin to Bishop de Mazenod, January 3, 1843. His name does not appear in the Register of Admissions to the novitiate. [↑](#footnote-ref-18)
19. YENVEUX IV. 31; VI. 69 [↑](#footnote-ref-19)
20. Ms. Yenveux VII, p. 257. [↑](#footnote-ref-20)
21. Noël-François Moreau (1794-1846), at the time superior of the grand seminary of Ajaccio. The founder wrote to him on February 15. Cf. *Ecrits oblats* 10, p. 4. [↑](#footnote-ref-21)
22. Fréderic-Pompéi Mouchel (1802-1880). [↑](#footnote-ref-22)
23. The Founder wrote to him the same day. Cf. *Ecrits oblats* 100, pp.4-5. [↑](#footnote-ref-23)
24. YENVEUX V. 226; vii. 194. [↑](#footnote-ref-24)
25. The Founder writes in his *Journal.* February 18: “Letter of Father Guigues. Always stubborn in the opinions which he presents in favor of his house at L’Osier. Far from agreeing to withdraw a priest who is needed elsewhere, he has the courage to request two more. Occupied solely with the prosperity of the foundation he is in charge of, he blames Father Aubert for having dared to try to establish two others in England and in Ireland …” [↑](#footnote-ref-25)
26. Original: Rome. Arch. of the Post.. L. M.-Semeria. [↑](#footnote-ref-26)
27. On his return from Algeria, the wind was so strong that the boat was driven to the islands of Majorca. The passengers disembarked for a day at Palma. Bishop de Mazenod seeing that a ship was waiting in the harbor for a quarantine to be lifted, sent Father Tempier and l’abbé Grégoire, a priest of Marseilles. Father Tempier heard the confessions of several sick people, of whom a few died shortly afterward. [↑](#footnote-ref-27)
28. Ms. Yenveux III, 160-161. [↑](#footnote-ref-28)
29. Original: Arch. of the Post.. L. M.-Courtès [↑](#footnote-ref-29)
30. The second sheet of this letter has disappeared. The Founder must have complained about Father Martin, whose short letter of March 3 was kept and has been summarized here in the last paragraph, without excusing himself and without using too-courteous expressions, as was his wont. Father Martin said in a rather brusque way that he could not go. The Founder wrote on the reverse side of the letter: “unworthy.” [↑](#footnote-ref-30)
31. Orig. - Rome, Arch. Post. - L. M. Honorat. The second sheet of this letter has disappeared. Fr. Yenveux himself probably did not have it since he gives no extract from it. [↑](#footnote-ref-31)
32. Ms. Yenveux 1, p. 13. [↑](#footnote-ref-32)
33. Joseph-Melchior Burfin (1809-1900). [↑](#footnote-ref-33)
34. Joseph-Henri Lavigne, born in 1816, priest on July 17, 1842, Oblate on the following October 15, withdrew in 1852. [↑](#footnote-ref-34)
35. Ms. Yenveux VII, p. 180. [↑](#footnote-ref-35)
36. J.-J.-Fréderic Perron (1812-1848), priest on May 25, 1839, Oblate on January 1, 1840. [↑](#footnote-ref-36)
37. Ms. Yenveux VII, p.5. [↑](#footnote-ref-37)
38. Jean-Baptiste Honorat (1799-1862). The Founder wrote to him on March 10. Cf. *Ecrits oblats* I, pp. 37-39. [↑](#footnote-ref-38)
39. Ms. Yenveux I, pp. 59-62. [↑](#footnote-ref-39)
40. Ignace Bourget, bishop of Montréal from 1840 to 1876. The original of this letter has disappeared. This copy, made by a secretary of Fr. Yenveux, based on the copy made by the Founder in his Diary, has some words which are not identical to those in the copy made in Montréal by a secretary of Bishop Bourget. [↑](#footnote-ref-40)
41. Ps. 78: 9: For the glory of his name. [↑](#footnote-ref-41)
42. Acts 4: 32: One heart and one spirit. [↑](#footnote-ref-42)
43. Bishop Bourget is undoubtedly alluding to the insurrection of 1837-1838 and, as a consequence, to the Act of Union of Lower and Upper Canada, voted for by the English parliament in 1840. By this act, the French Canadians lost much of their autonomy in their own province. Fortunately, Lord Elgin, governor general from 1847 to 1854, found the idea of anglicizing the French Canadians to be absurd; he revoked the clause of the prohibition of French in the Act of Union. [↑](#footnote-ref-43)
44. *Donner à gauche:* French expression which means *to be mistaken, to behave improperly*. (Littré) [↑](#footnote-ref-44)
45. Mr. Olivier Berthelet. On September 25, 1842, the Founder wrote a letter to Mr. and Mrs. Berthelet. Cf. *Ecrits oblats* I, pp. 27-28. [↑](#footnote-ref-45)
46. Rey II, p. 154; Rambert II, 147. [↑](#footnote-ref-46)
47. The organization, very centralized and corporative, for education in France, established by Napoléon and habitually in more-or-less open opposition with the Church. [↑](#footnote-ref-47)
48. Rey II, p. 154. [↑](#footnote-ref-48)
49. The battle for freedom of education, begun in 1828, continued. In his Lenten pastoral letter, on February 12, on *Le danger des spectacles [The danger of pageants],*Bishop de Mazenod called public education a “chair of pestilence.” (An expression derived from the Latin *cathedra petilentiae,* from the text of Psalm 1, 1 in the Vulgate.) [↑](#footnote-ref-49)
50. Original: Arch. of the Post.. L. M.-Guigues. [↑](#footnote-ref-50)
51. Mss.: aboutissent. The Founder wrote often that the House of Calvaire was not suitable to imperfect candidates. The superior himself, Father Martin, agreed. He wrote on January 11, 1843: “The most problematical house of the Society…” The House of Calvaire is a difficult assignment even for priests; concerning the Brothers, they must have reinforced virtue to live there, such as Bouquet and Brother Joubert.” [↑](#footnote-ref-51)
52. The Founder wrote in his *Journal,* March 13: “Father Vincens sent me the letter from Father Burfin, who gave me an account of the blessings of God given to the mission that he has just concluded with Father Lavigne in the diocese of Grenoble. Again it is our men who are instruments of God’s mercy in these areas.” Fathers Burfin and Lavigne were then preaching at Nantes. Isère. Cf.: L. Burfin-Vincens. March 7*,* 1843. [↑](#footnote-ref-52)
53. YENVEUX VIII. 224. [↑](#footnote-ref-53)
54. Probably Andre Père, born at Marseilles, July 26, 1817, who began the novitiate on June 28, 1843. [↑](#footnote-ref-54)
55. Ms. Yenveux VIII, p. 124. [↑](#footnote-ref-55)
56. Ms. Yenveux VIII, p. 124. [↑](#footnote-ref-56)
57. Orig. - Rome, Arch. Post. - L. M. Honorat. Sheet without signature or address included in the letter to Father Telmon, now lost. Cf. Honorat to Mazenod, May 25, 1843. [↑](#footnote-ref-57)
58. Rey II, p. 153. [↑](#footnote-ref-58)
59. Since Julius III (1550-1555), certain bishops receive from the Sovereign Pontiff the title of assistant to the pontifical throne, in order to assist him in the solemn ceremonies in which he participates. These prelates have a preeminence of honor over the other bishops. [↑](#footnote-ref-59)
60. Here Yenveux writes: 1834. The Founder spent a few months in Rome in 1832 and 1833. He did not go there in 1834. [↑](#footnote-ref-60)
61. Ms. Yenveux II, p. 60. [↑](#footnote-ref-61)
62. Ms. Yenveux I, p. 39. Here Yenveux writes:1842, as for several letters of 1843. The mission of Gémenos was preached at the beginning of 1843. Cf. *Ecrits oblats* 10, pp. 7, 8 and 30. [↑](#footnote-ref-62)
63. Jean Antoine Bernard (1807-1870). [↑](#footnote-ref-63)
64. Ms. Yenveux VII, p. 252. [↑](#footnote-ref-64)
65. At N.-D. de Lumières. [↑](#footnote-ref-65)
66. Rey II, p. 159. [↑](#footnote-ref-66)
67. Eugène Boré (1809-1878), from the orient. Ordained a priest in 1850, he then entered the Lazarists. He will be their superior general from 1874 to 1878. [↑](#footnote-ref-67)
68. Ms. Yenveux VIII, pp. 126 and 231. [↑](#footnote-ref-68)
69. J.J Denis Rey (1813-1869), Oblate on December 25, 1840, priest on July 3, 1842. At the time he was professor at the juniorate of N.-D. de Lumières. [↑](#footnote-ref-69)
70. The text of the rule of 1818 and of 1826 says simply that the Oblates confess to a priest of the society. The superior designates two of them in each house. [↑](#footnote-ref-70)
71. In the rule, the Founder does not use the word “class” to distinguish Fathers, Scholastics and Coadjutor Brothers. This word appeared , nevertheless, with this sense in the rule of other congregations, v.g. Les Oblats de Saint-François de Sales [The Oblates of Saint Francis de Sales], whose rule had to be approved by Rome at the end of the 19th century. [↑](#footnote-ref-71)
72. YENVEUX VIII. 69. [↑](#footnote-ref-72)
73. Cor. 11.30. [↑](#footnote-ref-73)
74. Ms. Yenveux VII, P. 34; IX to the end, p. 25. [↑](#footnote-ref-74)
75. Mgr. H. Guibert, O.M.I. [↑](#footnote-ref-75)
76. Two of the first collaborators of the Founder, A. Deblieu and E. Maunier, who withdrew in 1823, belonged to the diocese of Fréjus. [↑](#footnote-ref-76)
77. Guillaume Douarre (1810-1853), Marist, named bishop in 1842, and coadjutor of the Apostolic Vicar of central Oceania. [↑](#footnote-ref-77)
78. Bishop L.C. Mihel. [↑](#footnote-ref-78)
79. It is here that Bishop Charles de Forbin-Janson wanted to open a house for retired priests. Cf. *Ecrits oblats* 19, pp. 171, 264-265. [↑](#footnote-ref-79)
80. Original: Colombo. Archives of the Archbishop. Register of Reports on the Vicariate of Ceylon. 1867-1893. [↑](#footnote-ref-80)
81. Major Seminary of Marseilles. [↑](#footnote-ref-81)
82. YENVEUX VI. 39. [↑](#footnote-ref-82)
83. Original: Arch. of the Post.. L. M.-Tempier. [↑](#footnote-ref-83)
84. Bishop de Mazenod doubtless wrote this letter from St-Louis, a little country-house of the Bishop near the gates of the city. He had retreated there to write a long letter to the Guardian of the Seals on the topic of freedom of education and against the monopoly of the University. [↑](#footnote-ref-84)
85. Letter dated May 29. Canon Chauvet requested to remain in his parish in Aubagne, while Bishop de Mazenod was assigning him to Marseilles. [↑](#footnote-ref-85)
86. Father Courtès was proposing an establishment in the diocese of Fréjus. cf.:*Journal,* May 27. [↑](#footnote-ref-86)
87. Circulars of convocation to the coming General Chapter. [↑](#footnote-ref-87)
88. Without doubt, M. Cas, former curate at Auriol, cf.: L. M.- Ministry of Worship, August 20, 1843. [↑](#footnote-ref-88)
89. Letter dated May 27, in answer to that of Cardinal C. Patrizi of May 18. Bishop de Mazenod takes up the defense of Sister Marie du Hon Pasteur, dismissed from her functions as superior in Rome, and requests that she be permitted to enter the monastery of Notre-Dame de La Charité, in Marseilles. [↑](#footnote-ref-89)
90. Orig. - Montreal, Archdiocesan Arch. - Oblats. [↑](#footnote-ref-90)
91. This letter of January 30 made a strong impression on Mgr de Mazenod, as is evident from what he wrote in his diary, March 20, 1843 (Ms. Yenveux I, 59-62):

“Letter from the Bishop of Montreal. I read it with tenderness, admiration and gratitude. I cannot transcribe it because it is not less than eight pages; but it is precious as a document that gives an exact account of the state of the community in Canada. He knows all its miseries and judges them with a very fatherly moderation. Yet it is quite evident from his observations that our Fathers have conducted themselves with unusual imprudence from the beginning. They revealed themselves in all their imperfections not only to the eyes of the bishop who was inclined to excuse them but to the eyes of the clergy and even to the lay people. It is pitiful. To deceive all our hopes, abuse my confidence, to be oblivious of my injunctions to amend themselves, to support each other mutually, to stand up for each other in front of outsiders, instead of betraying and disparaging each other not only in the matter of virtues but about their characters, their intelligence, etc. In spite of that the good God has blessed their ministry *propter gloriam nominis sui* and in consequence of the protection that he deigns to give our Congregation. But the letter of the Bishop of Montreal includes remarks too true and he makes judgments too wise for me to resist transcribing them here....” The Founder at this point transcribes some pages of the Bishop of Montreal’s letter of which his reply of May 30 and his letter to Father Honorat, May 31, give a good idea. Then he concludes: “What an admirable letter! However much it may weigh on me, it fills my soul with the liveliest sentiments of gratitude for the holy prelate who has given himself the trouble to write it. What moderation, what mildness, what charity! With so many motives for displeasure, not one complaint is uttered; it lays stress on the work and the virtues of those who show themselves to be so imperfect, so far beneath their holy mandate - such he brings out in the first part of the letter which I have not copied. But also how much a lesson is to be learnt from the recommendations which he suggests I make to them! Not a word is amiss. It is the truth pure and simple. It is the mirror faithful to an incontestable reality. It grieves my heart. They stand revealed as having acted badly in every respect. No one is exempt from justly deserved reproach. Each has contributed his share to their common discredit and to that of the Congregation of which they have given so poor an impression in the new world. [↑](#footnote-ref-91)
92. YENVEUX VI. 68: IX. 172 e. [↑](#footnote-ref-92)
93. Orig. - Rome, Arch. of the Postulation - L. M. Honorat and extracts from Yenveux V. 207, VII, 44 and 269, IX supplement, 25, 34-35. [↑](#footnote-ref-93)
94. The names of Father Baudrand and those of Fathers Lagier and Fisette have been effaced in the Ms. Many proper names have thus been effaced in the original writings of the Founder conserved at Rome, especially when Mgr de Mazenod speaks of defects or severely judges certain members. [↑](#footnote-ref-94)
95. The first manuscript sheet finishes here. What follows, except for marginal notes, comes from the extracts of Yenveux. [↑](#footnote-ref-95)
96. This concerns Father Telmon in his letter of April 5cited at the beginning of the text. [↑](#footnote-ref-96)
97. Orig.: Paris, Arch. of the Propagation of the Faith. [↑](#footnote-ref-97)
98. The Council had granted the 2400 F. requested and most likely had asked the Founder to deduct them from the sum collected by the Missionary Society in Marseilles. [↑](#footnote-ref-98)
99. Fr. Telmon was to come to Europe to attend the General Chapter. [↑](#footnote-ref-99)
100. Three missionaries left with Fr. Telmon: Fr. Allard and two deacons: J.-N.Laverlochère and Aug. Alexandre Brunet. [↑](#footnote-ref-100)
101. Rey II, P. 158; Rembert II, P. 155. [↑](#footnote-ref-101)
102. Louis Maillard, S.J. [↑](#footnote-ref-102)
103. Gustave Xavier Lacroix de Ravignan (1795-1859), renowned preacher . [↑](#footnote-ref-103)
104. A secret political society founded in Italy at the beginning of the 19th century. Its goal was the triumph of liberal ideas and the unification of Italy. [↑](#footnote-ref-104)
105. Original: Arch. of the Post.. L. M.-Moreau. [↑](#footnote-ref-105)
106. Ms. Yenveux VII, p. 3. Here it is a question of the elections for the next general chapter. [↑](#footnote-ref-106)
107. Charles Barthélemy Bell (1814-1861), at the time professor at the grand seminary of Ajaccio. [↑](#footnote-ref-107)
108. Antoine Gibelli (1813-1846). [↑](#footnote-ref-108)
109. Ms. Yenveux VII, p. 2. [↑](#footnote-ref-109)
110. Jean Joseph Marie Françon (1807-1888), Oblate on June 30, 1840. [↑](#footnote-ref-110)
111. Copy. Register of General Chapters. Mss.: VII. Rome. General Archives. [↑](#footnote-ref-111)
112. Orig.:Paris. Arch. of the Propagation of the Faith. [↑](#footnote-ref-112)
113. Only 6 of these fathers and brothers came from France. The others entered the Congregation in Canada: e.g. Frs. Dandurand. Léonard Baveux. F. Durocher and other novices not yet priests. [↑](#footnote-ref-113)
114. This sentence was written on the margin of the first page. [↑](#footnote-ref-114)
115. Bishop P.-A. Baines. [↑](#footnote-ref-115)
116. The Founder acted as spokesman for Frs. C. Aubert and Daly who had numerous yet vague projects. We know that a foundation was not possible in Ireland at that time because the bishops didn’t have sufficient trust in the religious who were not dependent upon them. The Oblates didn’t have a house in Wales. This project appears in a very general way only in this letter, in that of July 26. and in F. Aubert’s report to the General Chapter in 1843. [↑](#footnote-ref-116)
117. Original: Arch. of the Post.. L. M.-Dassy. [↑](#footnote-ref-117)
118. Rey II, p. 170. [↑](#footnote-ref-118)
119. C.M. Paul Thurin (1787-1843), bishop of Strasbourg from 1823 to 1826. [↑](#footnote-ref-119)
120. Abbé Paul-Emile Teysseyrre. [↑](#footnote-ref-120)
121. Jean E. Auguste Gosselin. Cf. J. Leflon, *Mgr. De Mazenod,* t. 1, pp. 407, 419-420, etc. [↑](#footnote-ref-121)
122. Ms. Yenveux VII, p. 1. [↑](#footnote-ref-122)
123. Invited by name to the chapter of 1843were Fathers J.J. Magnan, T. Dassy, C. Bellon and J.F. Allard. [↑](#footnote-ref-123)
124. at the grand seminary. [↑](#footnote-ref-124)
125. Rey II, p. 158; Rambert II, p. 156. [↑](#footnote-ref-125)
126. Original: Arch. of the Post.. L. M.-Tempier. [↑](#footnote-ref-126)
127. General d’Hautpoul, commandant of the military division of Marseilles, an exemplary Catholic. Father Tempier and Bishop Guibert arrived at Marseilles for the General Chapter, attended the dinner held on July 7 at the country-house at St-Louis. [↑](#footnote-ref-127)
128. Ms. Yenveux VII, p. 6. [↑](#footnote-ref-128)
129. H. Guibert. He was the third assistant general. [↑](#footnote-ref-129)
130. YENVEUX VII. 203. [↑](#footnote-ref-130)
131. Rey II, pp. 161-162. [↑](#footnote-ref-131)
132. Held on July 11, 12 and 13. In this chapter, among other matters there was treated the acceptance of secondary schools and the plan of studies for the juniorate of Lumières. Cf. J. Pielorz, *Les chapitresgeneraux au temps du Fondateur [The general chapters in the time of the Founder].* Ottawa, 1968, vol. I, pp. 163-224. [↑](#footnote-ref-132)
133. Ms. Yenveux VII, p. 9. [↑](#footnote-ref-133)
134. Ms. Yenveux III, p. 87; VII, p. 205. [↑](#footnote-ref-134)
135. This letter to Father Vincens, copied in the Diary, is published in *Ecrits oblats,* vol. 10, pp. 19-20. It deals with the obedience of Father Nicolas to the grand seminary of Ajaccio, to replace Fr. Bellon there. [↑](#footnote-ref-135)
136. Daniel Valentin André (1802-1848). [↑](#footnote-ref-136)
137. The role of spiritual director or prefect of the Coadjutor Brothers had been foreseen in the rule. [↑](#footnote-ref-137)
138. YENVEUX II. 33. [↑](#footnote-ref-138)
139. The Founder certainly wrote to Father Courtès on July 20. He was telling him of the personnel of the community at Aix following the Chapter. cf.: Journal. July 20, 1843. YENVEUX VII. 205. [↑](#footnote-ref-139)
140. YENVEUX III. 87; IX. 214. [↑](#footnote-ref-140)
141. Ms. Yenveux VI, 55; VII, 147, 178, 256. [↑](#footnote-ref-141)
142. Excerpt transcribed in Lyon and kept in Paris, Arch. of the Propagation of the Faith. The Founder began his correspondence with the Council of Paris. He must have been asked to address his request to the Council of Southern France since practically all his letters were sent to Lyon after the summer of 1843. After that he wrote to Paris occasionally, especially when he had cause to reproach those in charge of the Missionary Society in Lyon. A duplicate was made of some of his letters, thus the same letter was sent to both Councils. Since the letters were written by hand and ordinarily by the Secretary General of the Institute, some words are written in different ways. In such cases we hold to the text of the letters sent to Lyon, the originals of which have been given to the Oblates. [↑](#footnote-ref-142)
143. Published form in Yenveux I, pp. 48-50. [↑](#footnote-ref-143)
144. Antoine du Pouget Duclaux (1749-1827), elected superior general of the Sulpicians in 1814. On the day of his ordination, December 21, 1811, Eugène wrote a letter to Reverend. Duclaux. Cf. *Ecrits oblats* 14, pp. 264-270. [↑](#footnote-ref-144)
145. The letters of Reverend Duclaux have not been found in the general archives. [↑](#footnote-ref-145)
146. The Founder probably met with Reverend Duclaux before his journey to Paris, from July to November, 1817. He was then hoping to obtain official recognition of his congregation by the government. [↑](#footnote-ref-146)
147. Alexandre Le Ragois de Bretonvilliers (1621-1676) succeeded Reverend Olier in 1652 in the vicarage of Saint-Sulpice and, in 1657, in the responsibility of superior of the seminary of of the Company. [↑](#footnote-ref-147)
148. Charles Dominique Albini (1790-1839), currently venerable. [↑](#footnote-ref-148)
149. Ms. Yenveux IV, p. 191. [↑](#footnote-ref-149)
150. Allusion to the indulgence of the Portiuncula granted by Pope Honorius III to the faithful who would be visiting, on August 2, 1221, the sanctuary of the Portiuncula, first house of the Order of Saint Francis near Assissi. This indulgence was subsequently made perpetual. [↑](#footnote-ref-150)
151. Original: Arch. of the Post.. L. M.-Chauvet: Cyr Marius Chauvet, born at Cucurron, Vaucluse, in 1806, an acolyte, entered the novitiate September 5, 1842 and made his vows September 8, 1843. [↑](#footnote-ref-151)
152. The Founder writes: around us to intimidate *our* courage and our faithfulness when it would have been normal in the context to use *you* and your. [↑](#footnote-ref-152)
153. The Founder had clearly written all the names of persons and places in this letter. They were erased later, and are now difficult to read. [↑](#footnote-ref-153)
154. The Founder must have taken the text from a current manual, which we have not been able to find. His references to the sources, in the following paragraph, are not very exact. He writes: “See the c. *Duo sunt leges* 19. qu. 2…” and “St. Thomas 2.2 qu. 189 a. 4” Here the reference is to *Decretum Gratiani, II Part. causa XIX. quaest 2, ch. 2,* reference given in the *Summa Theologica of Sm. Thomas, Iia IIae qu. 189, art. VII.* [↑](#footnote-ref-154)
155. YENVEUX VI. 100. [↑](#footnote-ref-155)
156. After the Chapter, Father Telmon returned to Canada, taking with him Brothers Laverlochère and Brunet, deacons. cf.: L. M.- Bourget. in *Ecrits Oblats* I. p. 53. [↑](#footnote-ref-156)
157. Orig. - Montreal, Archdiocesan archives - Oblats. [↑](#footnote-ref-157)
158. The names of brothers Laverlochère and Brunet appear only in the Journal of the Founder, August 17, 1843 (Ms. Yenveux, supp. 102): “Mass at Notre Dame de La Garde... I was accompanied by our young Oblates, brothers Brunet, Garin and Laverlochère who came to place themselves and their mission under the protection of our good Mother... I revert to these excellent young people; they could not have worthier sentiments about their vocation. They are going to leave for Canada.” In a letter to Father Guigues, August 18 (Orig. - Arch. of the Postulation) the Founder writes: “...Fr. Tempier had to write to Fr. Vincens that I have been obliged to use our privileges to ordain brothers Brunet and Laverlochère for whom they have forgotten to send dimissorials. They were ordained subdeacons last Sunday with brother Nicolas. The day after tomorrow I will ordain them deacons... [↑](#footnote-ref-158)
159. Orig. - Rome, Arch. Postulation - L. M. Signay. This letter had been entrusted unsealed to Fr. Telmon (Mazenod to Honorat, October 7, 1843). As Bishop Bourget did not judge the time had come for the Oblates to offer their services to Quebec, the message was not sent to the bishop. Mgr de Mazenod asked, however, that the news relative to the deceased be communicated to him (Mazenod to Bourget, February 15, 1844). [↑](#footnote-ref-159)
160. James Woolsey Marett. Cf. Mgr Signay to Mgr de Mazenod, June 12, 1843, ibid. [↑](#footnote-ref-160)
161. Ms. Yenveux IX, p. 93. [↑](#footnote-ref-161)
162. Toussaint Casanelli d’Istria, bishop of Ajaccio from 1833 to 1869. [↑](#footnote-ref-162)
163. Etienne Semeria (1813-1868). Fathers Semeria and Gibelli had participated in the chapter, the first as superior of Vico and the second as delegate of this house. [↑](#footnote-ref-163)
164. Orig. - Winnipeg, Archives of Provincial House. [↑](#footnote-ref-164)
165. Fr. Dandurand had sent with Fr. Telmon an incomplete sketch of the house and church of Longueuil, cf. Dandurand to Mazenod, May, 1843. OMI. general archives. [↑](#footnote-ref-165)
166. Original: Arch. of the Post.. L. M.-Courtès. [↑](#footnote-ref-166)
167. This Mr. Bret is named here and there in the letters of the Founder. It seems that he was the proprietor, difficult of approach, of a part of the house of the mission. There were difficulties with him in 1824, and these were continuing in 1859. cf.: L.M.-Mme de Mazenod, April 24, 1824 and December 14, 1825; L. M.-Courtès, November 24, 1843 and April 9, 1859; *Journal Mazenod,* June 10, 1845. [↑](#footnote-ref-167)
168. Original: Arch. of the Post.. L. M.-Semeria. [↑](#footnote-ref-168)
169. Letter without a date. It is found with other letters of 1843 in the folder of letters M.-Semeria. Moreover, it was in 1843, with the General Chapter (July 10-13) that Father Semeria came to Marseilles for the first time following his assignment to Corsica. In his *Journal* of August 11, 1843, the Founder writes: “Letter to the Bishop of Ajaccio for the return trip of our good Fathers Semeria and Gibelli.” Cf.: YENVEUX IX. 93. The Founder doubtless had the time to write to Bishop Casanelli of Istria before the departure of Father Semeria. while in his letter to the latter he says that he has “not had the time to write to the Bishop of Ajaccio.” [↑](#footnote-ref-169)
170. The professor of philosophy referred to must have been Father Carles who was leaving at that time for Ajaccio, followed a bit later by Father Nicolas, professor of Dogma and replacement for Father Bellon who was being recalled to Marseilles. [↑](#footnote-ref-170)
171. Ms. Yenveux VIII, p. 126. [↑](#footnote-ref-171)
172. Ms. Yenveux VI, p. 83. [↑](#footnote-ref-172)
173. The Founder seems still to be speaking about Fr. Ricard, superior at N.-D. de Lumières in the diocese of Avignon. [↑](#footnote-ref-173)
174. Paul Naudo, archbishop of Avignon from 1842 to 1848. [↑](#footnote-ref-174)
175. Ms. Yenveux I, p. 102. [↑](#footnote-ref-175)
176. Auguste Alexandre Brunet (1816-1866), Oblate on August 15, 1842, ordained priest in Canada on September 29, 1844. André Marie Garin (1822-1895), Oblate on November 1, 1842, ordained priest in Canada on April 27, 1845. Jean Nicolas Laverlochère (1812-1884), oblate November 1, 1841, ordained priest in Canada on May 5, 1844. Brothers Brunet and Laverlochère left for Canada in the summer of 1843, Brother Garin in 1844. [↑](#footnote-ref-176)
177. Pierre J.A. Nicolas (1812-1903), Oblate on December 8, 1842, priest on August 27, 1843. [↑](#footnote-ref-177)
178. Ms. Yenveux V, p. 132. [↑](#footnote-ref-178)
179. Charles Baret (1825-1875), Oblate on August 15, 1843. The letter to Bro. Baret, dated August 18, is published in *Ecrits oblats* 10, pp. 25-26. [↑](#footnote-ref-179)
180. Ms. Yenveux V, p. 24. [↑](#footnote-ref-180)
181. James 5: 16: The prayer of the just person has great power. [↑](#footnote-ref-181)
182. Original: Arch. of the Post.. L. M.-Courtès. [↑](#footnote-ref-182)
183. The name is almost entirely obliterated and must be Cyprien (Ferrand). (cf.: letter no. 870) the only Brother then known to be at Aix; one could read also Guigou or Guigue, names which do not appear anywhere else in the Register of Admissions, as is the case for the names of other Brothers. [↑](#footnote-ref-183)
184. Original: Arch. of the Post.. L. M.-Baret Carles. [↑](#footnote-ref-184)
185. Cf.: following letter. [↑](#footnote-ref-185)
186. Original: Rome. Arch. of the Post.. L. M.-Guigues. [↑](#footnote-ref-186)
187. Brothers Brunet and Laverochère will leave for Canada in 1843. Brother Garin will not leave until 1844. They were possibly thinking of sending him first to England. [↑](#footnote-ref-187)
188. The name of this Brother does not appear in the Register of Admissions. [↑](#footnote-ref-188)
189. Ms. Yenveux IV, 100; V, 247; VI, 37-38; VII, 145, 179, 242; VII supplement, 51; IX, 19. [↑](#footnote-ref-189)
190. For quite some time, Father Honorat had been asking for Father Vincens, master of novices at N. D. de L’Osier. [↑](#footnote-ref-190)
191. Because of the opposition of the members of the community, this canonical visit was not to take place. Cf. Mazenod to Honorat, November 26, 1843. [↑](#footnote-ref-191)
192. Excerpt from the Journal of Mgr de Mazenod, August 20, 1843. Ms. Yenveux VII, 110-111. This visitation never took place. Cf. Mazenod to Honorat, November 26, 1843. [↑](#footnote-ref-192)
193. Ms. Yenveux IV, pp. 97-99. [↑](#footnote-ref-193)
194. Bishop de Mazenod copies here the petition and the response from Rome, April 30, 1838. He forgot that these texts had already been copied in his Diary on June 13, 1838. Cf. *Ecrits oblats,* 19, pp. 133-136. [↑](#footnote-ref-194)
195. The Scholastics. [↑](#footnote-ref-195)
196. Ms. Yenveux IX, p. 197. [↑](#footnote-ref-196)
197. Jacques Philippe Santoni (1820-1890). [↑](#footnote-ref-197)
198. L.E. Ferdinand Carles, Oblate on June 29, 1840, priest on August 27, 1843, withdrew in 1844. [↑](#footnote-ref-198)
199. Original: Rome. Arch. of the Post.. L. M.-Semeria. [↑](#footnote-ref-199)
200. Father Tempier had gone to Aix and to Digne. cf.: L. M.-Mme de Mazenod. August 25, 1843. and to the Bishop of Digne, September 9, 1843. For the reasons for this trip, cf.: note 2 of the letter to Courtès of August 27, 1843. [↑](#footnote-ref-200)
201. Original: Rome. Arch. of the Post.. L. M.-Courtès. [↑](#footnote-ref-201)
202. Canon Durand of the diocese of Aix had given over to the Oblates his property at Annot in the diocese of Digne; the Oblates were obliged to take care of the boarding school. The Founder had accepted the gift in the hope “of being able one day to establish in this house … some new missionaries who would be authorized to evangelize the parishes in these high mountains…” Cf.: L. Maz. to Mgr. A.- D. Sibour. Bishop of Digne. September 9, 1843. in YENVEUX II. 24. [↑](#footnote-ref-202)
203. Ms. Yenveux VII, p. 90. [↑](#footnote-ref-203)
204. Bishop de Mazenod made his canonical visit. He remained at N.-D. de Lumières from Tuesday evening, August 29 until the following Tuesday morning, September 5. [↑](#footnote-ref-204)
205. The juniorists. [↑](#footnote-ref-205)
206. Yenveux II, 24-25. [↑](#footnote-ref-206)
207. Original: Rome. Arch. of the Post.. L. M.-Moreau. [↑](#footnote-ref-207)
208. L. F. Ferdinand Carles made vows on June 29. 1840. and was ordained a priest on July 27, 1843. He left the Congregation in July, 1844. [↑](#footnote-ref-208)
209. Cf. on this topic letter no. 806 to Brother Chauvet. [↑](#footnote-ref-209)
210. Ms. Yenveux IX, p. 146. [↑](#footnote-ref-210)
211. Léonard J.C. Baveux (1796-1865). French Sulpician, ordained priest in 1828. He was working in Canada when he joined the Oblates. He made his oblation in Longueuil on August 2, 1843. [↑](#footnote-ref-211)
212. I. Bourget, and Patrice Phelan, coadjutor of Kingston. [↑](#footnote-ref-212)
213. Oblate foundation of Penzance in England. [↑](#footnote-ref-213)
214. Orig.: Paris, Arch of the Propagation of the Faith [↑](#footnote-ref-214)
215. Bishop Bourget had refused to introduce the Missionary Society of the Propagation of the Faith into his diocese and therefore the latter did not feel obliged to assist the missions in the diocese of Montreal. Cf. Blessed de Mazenod, *Letters to* *North America,* 1841-1850. pp. 61-62. [↑](#footnote-ref-215)
216. Ms. Yenveux II, p. 144. [↑](#footnote-ref-216)
217. In the course of the academic year 1842-1843, the Scholastics had been sent to l’Osier. The letter to Fr. Guigues, of October 1, is published in *Ecrits oblats* 10, pp. 32-34. [↑](#footnote-ref-217)
218. Bishop de Mazenod uses a French idiomatic expression – *la planche une fois faite* – which literally means *the plank once made.* [↑](#footnote-ref-218)
219. Orig. - Montreal, Archdiocesan archives - Oblats. [↑](#footnote-ref-219)
220. Original: Rome. Arch. of the Post.. L. M.-Guigues. [↑](#footnote-ref-220)
221. From 1827 except 1831-1833 the scholastics attended classes at the Major Seminary while living at Le Calvaire. Following that, they nearly all lived at the seminary from 1835 to 1854, except in 1842-43 when the theologians were at L’Osier. From 1845 to 1852 the philosophers were forced to stay at Lumières. because the seminary was all filled. Cf.: BEAUDOIN. Y.. *Le grand séminaire de Marseilles suits la direction des O.M.I. (1827-1862),* in the *Archives of Oblate History,* no. 21(1866). 282 pp. [↑](#footnote-ref-221)
222. Word scratched over in the inst. It seems to refer to F. A. Granier, who entered the novitiate on September 24, 1842, and was sent away. [↑](#footnote-ref-222)
223. Archbishop Ignace Pawlowski of Mohylew. He was not an apostate; but the Poles in France so designated him. cf.: 3. PIELORZ. *Les Polonais dans la vie de Mgr de Mazenod,* in *Etudes Oblates,* t. 28. c1969). pp. 261-284. The nephew bore the same name, but we do not know his first name. [↑](#footnote-ref-223)
224. Mss.: *rendront.* [↑](#footnote-ref-224)
225. In the *Journal,* October 1, we read: “Letter to Father Guigues … Answer to several questions, among others the topic of the free school he would like to establish in L’Osier. There is a claimant who brings to the house 400 francs a year … That is well for now; but the nest-egg (?) once given, it would be necessary to continue even if the benefactor were to withdraw … YENVEUX II. 193. [↑](#footnote-ref-225)
226. The name has been so well erased that nothing at all remains. It has to do with a Father from L’Osier that Father Guigues did not want. The community during that summer was made up of Fathers Guigues, Vincens, Dassy, Hermitte, Pierre Aubert, Bise, Santoni and Lavigne. [↑](#footnote-ref-226)
227. The name is erased and illegible. [↑](#footnote-ref-227)
228. Original: Rome. Arch. of the Post.. L. M.-Moreau. [↑](#footnote-ref-228)
229. Father Nicolas was waited for impatiently as a teacher of Dogma . . . Cf.: L. Lagier - Tempier. October 2, 1843. [↑](#footnote-ref-229)
230. “Laisser en dix-huit”, to leave half-done. [↑](#footnote-ref-230)
231. Original: Rome. Arch. of the Post.. L. M.-Semeria. [↑](#footnote-ref-231)
232. *al solito:* as usual, in Italian. [↑](#footnote-ref-232)
233. Ms. Yenveux V, 221; VII, 40, 145, 178; VIII, 209. [↑](#footnote-ref-233)
234. Ms. Yenveux VIII, p. 295. [↑](#footnote-ref-234)
235. This probably concerns J.A. Valentin Reinaud, withdrew in 1841, expelled in 1844. Cf. *Infra* Diary June 10, 1844. Fr. Yenveux precedes the text of the Diary with these words: “Speaking of a Father who had attached himself without permission to a missionary bishop, in the hope of succeeding him, and who then had seen himself abandoned by this bishop.”L’abbé Reinaud was a missionary in Ceylon. [↑](#footnote-ref-235)
236. Ms. Yenveux VII, p. 52 to end of the volume. [↑](#footnote-ref-236)
237. Original: Rome. Arch. of the Post.. L. M.-Tempier. [↑](#footnote-ref-237)
238. Ms. Yenveux VIII, p. 127. [↑](#footnote-ref-238)
239. YENVEUX II. 61; VI. 66: VII. 145. 167. 189. 220; VIII. 101. [↑](#footnote-ref-239)
240. Original: Rome. Arch. of the Post.. L. M.-Semeria. [↑](#footnote-ref-240)
241. Reference to the Archbishop of Avignon and his opposition to the religious vocation of Brother Chauvet, cf.: letter no. 806. [↑](#footnote-ref-241)
242. Oratory of St. Philip Neri. [↑](#footnote-ref-242)
243. Yenveux VIII. 117. [↑](#footnote-ref-243)
244. Ms. Yenveux VII, p. 258. [↑](#footnote-ref-244)
245. Original, Italian: Rome, archives of Pr. Fide, Scrit. rif. nei Congressi, America Centrale, v. 13 (1841-1844) ff. 803-804. On Dec. 5 the Cardinal replied that the inexact statistical report was not official and that, were a new version to be prepared, the “pious and meritorious Institute of the Oblates of Mary would not be forgotten”. Original: Rome, archives of the Postulation, L. Fransoni-Mazenod. [↑](#footnote-ref-245)
246. Bishop Rosati, Italian Lazarist, Bishop of St. Louis (U.S.A.), died in Rome on Sept. 25, 1843. [↑](#footnote-ref-246)
247. Title and text in Italian: Notizia statistica delle missioni cattoliche in tutto il mondo. [↑](#footnote-ref-247)
248. Cf. Georges Cosentino, “La forme d’approbation de nos Règles en 1826”, in *Etudes Oblates,* v. 12 (1953), pp. 234-265. [↑](#footnote-ref-248)
249. The Founder quoted this text in Latin: Eamdem ipsam (familiam) constituimius, eamque nomine Congregationis Oblatorum Sanctissimae Virginis Maria sine labe conceptae volumus insignitam. [↑](#footnote-ref-249)
250. Original: Rome, Arch. of the Post., L. M.-Dassy. The Founder had first written: Notre-Dame de L’Osier, near Vinay, Isère. [↑](#footnote-ref-250)
251. Father Dassy’s letter of November 3 has been preserved. It announced the printing of his work on the Abbey of St-Antoine and gave details about the printer’s terms, the cost of the book, etc. [↑](#footnote-ref-251)
252. Rambert II, p. 160; Rey II, p. 168. [↑](#footnote-ref-252)
253. Bishop de Mazenod wanted to open a boarding school at La Ciotat, a city of 6,000 inhabitants lacking an institution of secondary education. Cf. Rey II, p. 167. [↑](#footnote-ref-253)
254. In the ministry of public education. [↑](#footnote-ref-254)
255. *“Hoc volo, hoc jubeo, sit pro ratione voluntas”*: “I wish it, I command it, may my will take the place of reason.” Verse of Junénal, who puts these words in the mouth of a tyrannical spouse. This verse is cited in speaking about an arbitrary will. [↑](#footnote-ref-255)
256. Original: Rome. Arch. of the Post.. L. M.-Roux. [↑](#footnote-ref-256)
257. Name partly erased. The reference is to J.-N. Roux. [↑](#footnote-ref-257)
258. Ms. Yenveux, III, 28-29, V, 221, VI, 41, VII, 19, VII supplement, 8, IX, 146. This letter with its repetitions and personal reflections of the Founder could be an excerpt from his Journal. [↑](#footnote-ref-258)
259. It is the parish priest at Longueuil, a great friend of Father Telmon, who wrote a letter against Fr. Honorat to Mgr de Mazenod. The harsh reproaches of the Founder wounded the superior of Longueuil who replied on January 30, 1844: “...For pity’s sake! Why are you always writing me in this fashion? Reproaches, always reproaches and nothing but reproaches. So much so that for several reasons I will have to burn your letters which however should be so dear and precious to me. Oh! You do not know me... You know however that I left France purely by obedience. With the persons you were sending, no one but me would have resigned himself to leave. No, I am not a fool. In consenting reluctantly to leave in such company, only to please you, I foresaw all that would happen and I accepted it. From then on I have not been a moment without enduring on this score sufferings worse than death. And you take nothing of that into account. I have a heart, such a heart you know nothing about which is wounded and continually crushed. No, you cannot destroy it. Destitute me, reduce me to any of our communities, no matter which, to the state you wish, for whatever it may be, I will be grateful to you... but do not write to me in this manner There follow eight pages of refutation and explanation after which Fr. Honorat concludes: “Never, my Father, have I worked so much in my life at so many things and with more honest and purer intentions. I say this before God. I have the witness of a good conscience. My will is only for God and the Society. I refuse no work. I believe I have acquired experience. You ought to know me. Trust none of these biased people. Consult your heart and mine and there take your stand...” [↑](#footnote-ref-259)
260. The “further letter” is probably that of Fr. Allard which the Founder mentions in his Journal of December 12, Yenveux III, 29: “Fr. Allard says that Fr. Honorat has indisposed the people of Longueuil by his prodigality and that no one wishes to donate anything more to him in other regions, as he is known everywhere as a spendthrift. It is even said that he is detested for that. It is at the point where the folk of St. Hilaire, having opened a subscription for the missionaries, have laid down the condition that the receipts be not put in the hands of Fr. Honorat who throws money out of the windows. He is judged as severely by the novices on the subject of his prodigality. Good though he is and with all the simplicity in the world, he attributes to himself an authority that is above his powers.”

In this letter, Fr. Allard judges Fr. Telmon not less severely, it seems. The Founder writes in fact in his Journal the same day (Yenveux VI, 30-31): “...As for Fr. Telmon, he is such as I know him. People have been little edified by the care he takes of his person, the elegance of his clothes, his overcoat of good material, his velvet cap, his expensive watch, etc. All that has been reason for reproaching him even in the bishop’s house and the novices have asked if that is the model of poverty proposed to them. All this is quite painful at the distance we are. Oh, how glad I am to have sent the good Fr. Allard into this country. He will be a counterweight to all these extravagances and these miseries!” [↑](#footnote-ref-260)
261. Original: Rome. Arch. of the Post.. L. M.-Courtès. [↑](#footnote-ref-261)
262. “Faire La vole”: making of all the tricks in a card game. [↑](#footnote-ref-262)
263. Ms. Yenveux VIII, pp. 166-167. [↑](#footnote-ref-263)
264. There follows a lengthy enumeration of what is removed for each hour of the breviary. A lengthy explanation would be necessary in order to show how the breviary was formed at the time. It is surprising to notice here that the Founder does not speak about Fr. Tempier, superior of the seminary-scholasticate, who at least should have been consulted about this decision and its application. [↑](#footnote-ref-264)
265. Rey II, p. 168. [↑](#footnote-ref-265)
266. Ms. Yenveux IV, p. 152. [↑](#footnote-ref-266)
267. Original: Rome. Arch. of the Post.. L. M.-Vincens. [↑](#footnote-ref-267)
268. The name is erased. Probably Telmon. This name does not appear in the Register of Admissions, but Father Martin speaks of him in a letter to the Founder. January 11, 1843: “Young Telmon had neither vocation, piety, or sincerity.” [↑](#footnote-ref-268)
269. The name is erased. It reads rather: Bayer but Father Martin writes Bayeul. cf. L. Martin-Mazenod. October 13, 1844. [↑](#footnote-ref-269)
270. The name is erased. It seems so refer to Ramel Claude Joseph. a novice in 1841. and whose departure from Le Calvaire on October 15, 1844. Father Martin deplored. [↑](#footnote-ref-270)
271. Mss.: Vals. His name, like that of Bayeul, does not appear in the Register of Admissions. [↑](#footnote-ref-271)
272. Fathers Telmon and Allard, deacons Loverlochère and Brunet. [↑](#footnote-ref-272)
273. The Founder ends this letter by copying out extracts from Father Honorat’s letter of October 18. [↑](#footnote-ref-273)
274. These are the persons named in the paragraph: Father Eusèbe Durocher, who made his profession not on the 15th,but on the 16th of October, 1843: his brother Flavien, who entered the novitiate September 28; the two Bishops, their lordships Bourget and J. Norbert Provencher, Bishop of Juliopolis, the abbe Irenée Lagorce (1813-1864). This latter did not enter the novitiate. He was at that time pastor at Saint-Anne-des-Plaines. He later became a Cleric of St-Viator, then a Father of the Holy Cross, and thereafter a Trappist. At the time of his death, he had returned to the secular clergy. [↑](#footnote-ref-274)
275. Ms. Yenveux III, p. 29, VI, pp. 30-31. [↑](#footnote-ref-275)
276. Jean François Allard (1806-1889). [↑](#footnote-ref-276)
277. Original: Rome. Arch. of the Post.. L. M.-Semeria. [↑](#footnote-ref-277)
278. Original: Rome. Arch. of the Post.. L. M.-Vincens. [↑](#footnote-ref-278)
279. J.B. David. [↑](#footnote-ref-279)
280. Mss: Kentuki. [↑](#footnote-ref-280)
281. Fathers Telmon and Lagier were the first Oblates the Founder designated for Bytown, cf.: L. M.-Bourget. February 15, 1844. in *Oblate Writings.* I. p. 77. [↑](#footnote-ref-281)
282. Ms. Yenveux VIII, p. 188; Rey II, p. 166. [↑](#footnote-ref-282)
283. Ms. Yenveux VI, p. 174. Cf. also Diary, January 9, 1844. [↑](#footnote-ref-283)
284. Doubtlessly, Philippe Fournier, who, however, made his novitiate only in 1850-1851. [↑](#footnote-ref-284)
285. Original: Rome. Arch. of the Post.. L. M.-Chauvet. [↑](#footnote-ref-285)