1844

Diary

Oblate Writings XXI

**January 1st**:[[1]](#footnote-1) Letter from Fr. Santoni, the first that he writes me. He expresses to me his happiness at being in the congregation. Fr. Vincens being on mission, he fulfills his responsibility as socius of the master of novices. He gives me a good account of his novitiate.

To Monsieur Honorat, priest, at Longueuil near Montreal, Canada, via Liverpool and Halifax.[[2]](#footnote-2)

29:I in Oblate Writings

Establishment of the Oblates at Bytown rather than at Quebec. Learn English. Find other lodgings for the two Irish priests if they are not entering the Congregation. The Bishops of Louisville and Pittsburgh are asking for Oblates. Personnel of the Congregation. Father Allard will be a faithful friend of the superior. The mission of Bytown is an extension of that of Montreal.

L.J.C. et M.I.

Honorat

Marseilles,

January 4, 1844.

Putting aside, my dear Father Honorat, all that could sadden us, I wish only this time to deal with agreeable subjects and first I wish you a happy and holy year as well as all the Fathers and Brothers of your community. These wishes are the renewal of those which I made for you all, the first day of this year when at the holy Altar, I made special mention of each of you. I have received your letter of October 19 and I bless God for what I learn from it.[[3]](#footnote-3) Ah yes, I willingly consent that our Congregation take on the ministry of the lumber camps and the conversion of the Savages! So the establishment at Bytown suits my ideas perfectly. I am in complete agreement with the views of your holy bishop who shows himself so generous. I am counting on him to make suggestions to you about the means of subsistence which the missionaries who are to be placed in this residence must be assured of. We should send three of our men plus a lay brother. As for the choice of members to form this community, this can only be provisory. I will decide on something more definite later on but at present, several local interests must be reconciled and besides, I am not sufficiently informed about this project of Bytown. I beg you not to delay enlightening me down to the least details. You understand that the direct cooperation of the Bishop of Kingston must be clearly expressed, that is to say, he is the Prelate who must call you and establish you canonically as did our venerable friend the Bishop of Montreal. If, other than the general approbation to evangelize in his whole diocese, he gives you a special jurisdiction in the town of Bytown and this mission can be considered as a sort of pastorship, you would need an express permission on my part which I grant you, should the occasion arise. From what you tell me, I regard this establishment as very important in the perspective which it presents of the good to be accomplished. During the time you have been in Canada, it seems to me you will have all been able to learn enough English to bring you into communication with those who speak only this language. Father Lucien especially, who is still very young, should have applied himself to this task. I see you continually in contact with the English and the Irish so it is something not to neglect.

As I have said, I was perturbed at your employing in your name the two Irish priests who arrived with our contingent, while in fact they do not belong to us. One should think twice before acting as the guarantors of strangers who have not enough courage to embrace a life of perfection facilitated, however, by example and all the aids offered by a community like ours, and a Society whose advantages, not to mention the merit (it would not be modest coming from my mouth) they have been able to appreciate. A definite decision will have to be taken in regard to them. If they do not believe they are called to our Congregation, it would be better to find them another place to live; but then arrangements must be made with them to reimburse, from the revenues accruing to them, the costs of their voyage. On this question of travelling costs, I have been surprised that the Bishop of Montreal has told me nothing, in the letter he has done me the honour of writing, of the content of that which I had written to him at the end of September or the first days of October. Perhaps he had not yet received it. I told him what I repeated to you, in the letter I wrote you while on a visit, that the Propagation of the Faith had referred me to him for the payment of the fares of the missionaries sent to his diocese. The reason was that as Monseigneur had refused to pool his receipts with those of the Congregation the latter should not pay for the missionaries destined to him. What is certain is that these disbursements should not be charged to us. They would not have made the same objection if they had been destined to some other diocese which pools its receipts with theirs.

I accept the reasons, which the Bishop of Montreal believes to be pertinent, for not trying to go to the diocese of Quebec. What I am afraid of is losing out to others, for then we would run into much more difficulty to gain an entry. I well knew that the bishop there is not troubling himself to emerge from the state of apathy which one finds around him, but I believed his Coadjutor[[4]](#footnote-4) had quite a different attitude. I was apparently badly informed. However, I recommend to you not to lose sight of this part of the country. You should not count on those who want to establish themselves there letting you know beforehand.

In the perspective of the good to be done, I surely consider that Bytown is preferable, but it is a new territory which will not supply new members for a long time, while at Quebec, one could reasonably be sure, once we become known there, of attracting vocations. Such were my reasons when I insisted that Father Telmon put in an appearance at Quebec. I shall now wait for the good Bishop of Montreal to give the signal. However, I would like my letter to reach the Bishop of Quebec for this prelate must find it strange that I have not replied to him.

Mgr Bourget and yourself again ask me for two members of our Congregation to help you cope with all the work the good God is giving you in your region. I ask for nothing better but remember that you did ask for them and so will not be surprised when they arrive. When the Bishop of Montreal executes the plan which he favours to call you to his episcopal city and especially, to place you close to him in the house adjoining the Cathedral, where you will be assigned to serve without having a church belonging to you, I will leave only two priests, three at the most, in the house of Longueuil, which will then become the special house of the novitiate. I tell you this in advance so that you will realize how many members will be available either to form the principal community of Montreal or of Bytown, or of the Townships and some other establishments asked for in the United States.

You know that the Bishop of Louisville[[5]](#footnote-5) has made proposals to me which have to be considered. That of Pittsburgh[[6]](#footnote-6) has also made offers to me. You must have been told that the latter took the trouble to come looking for me at Lumières, together with an Apostolic Vicar of England, to ask me for help for his diocese in the United States. How hard it is to have to say on such an occasion: *operarii pauci.* However, we have fine hopes. Apart from the fifty priests that we now are, we number 17 scholastic Oblates besides 22 novices and 17 aspirants at Lumières of whom seven will enter novitiate in the course of the year. But we will have to wait for these fine youths of whom the most advanced are only in their second year of theology. If all our territories were as fruitful as yours, we would soon be able to face all the needs. See how in so little time, three good priests have made their profession and a fourth is on the way.6 May they be blessed for having thus thought of responding to the grace of their fine vocation, but also may God be praised for having favoured them in this way and, at the same time, having enriched our family with their fervent cooperation in the great work which is confided to her in the Church. Greet them very affectionately on my behalf as well as all our other Fathers and Brothers.

I embrace and bless you.

+ C. J. Eugene, bishop of Marseilles.

I shall take advantage of this little margin to rejoice with you over the welcome which was given to our dear Father Allard. You have good reason to tell me that he is the man you needed. I knew his worth when I undertook the task of getting him to you. I knew what services he could render to the Congregation in Canada and the good he would do, particularly to your house. Convinced of these things, I could well be grieved at what I had reason to believe might have been written to you. This was said to you in confidence and you should not have shared it with one who could be saddened that I should have said it to you. Complaint has been made to me about what is called a supposition but I have been able to prove in my reply that I had good reasons for supposing it. Anyway, you should not have spoken of it. I revert to Father Allard. Regard him always as a valuable man. He is a perfect religious, sincerely attached to the Congregation, devoted to all duties that obedience will impose upon him, but firm in the accomplishment of these duties. I cannot be more in earnest when I advise you to be on good terms with him and to take his advice beforehand in the affairs you have to deal with and even in the exercise of your office. Whoever one may be, one needs a faithful friend, and happy are you to find one so wise, enlightened, delicate in conscience, having eyes only for the glory of God and the honour of the holy family to which he belongs, as well as to all the members which compose it. Such is Father Allard. Fear nothing, he will never compromise you, but he will sometimes say what he thinks a little bluntly, because of his frankness and his zeal.

The mission of Bytown cannot be considered other than an extension of that of Montreal until definite arrangements will have been made after we have come to an agreement with the Bishop of Kingston. So those of our fathers who will be chosen for it will still belong to the community of Longueuil and ought only to act according to the decisions taken in Council about the affairs transacted with the Bishop of Kingston. Of course, nothing will be settled until after I shall have occasion to approve it.

The beautiful chasuble cannot be allotted to you at all. It was procured only to transfer to a pastor who was to receive it. If this pastor refuses it, you are to dispose of it elsewhere. So avoid making use of it. I certainly agree with you that we must not recede from simplicity, especially when we are weighed down with so many obligations. I recommend to all great love of Our Lord, Jesus Christ, great devotion to our holy Mother and St Joseph, and devotedness for the Church.

Diary

Oblate Writings XXI

**January 6**:[[7]](#footnote-7) During my adoration before the Blessed Sacrament exposed, I was preoccupied with the thought that it was impossible to be better. Is it not a foretaste of paradise to find oneself in the presence of Jesus Christ, prostrate at his feet to adore him, to love him and to expect from his goodness the graces which are needed, Going further into this thought, I came to a conclusion from it that had never presented itself to my spirit. It’s that, if in my last illness, I maintain my reasoning, I ought to obtain for myself the happiness of suffering the anguishes of death and of rendering my last breath in the presence of our divine Savior. It seems to me that this would be an infallible means of being absorbed only with him and that my heart would not cease for a single instant in being united to him who would embrace it by his presence and fortify it in the formidable moment of this passage from time to eternity.

It also seems to me that it would be impossible that this same Jesus Christ continuously invoked, gripped lovingly with a complete trust and in whose bosom, in a way, I would render my last breath, could send me away from his face at the very instant that I would have just left him on earth. I feel these things better than I express them, but I am so seriously preoccupied with them that I would go so far as to arrange how could be carried out this plan which enchanted me in such a way as to justify every irreverence in its implementation. I worked out placing my bed in front of the altar where the Blessed Sacrament would be exposed in such a manner that my eyes could be constantly fixed on him. I am recording it here so as to remind me of it when necessary if God indeed desires to allow me it.

Diary

Oblate Writings XXI

**January 7**:[[8]](#footnote-8) It’s a pity to see the little action taken in Marseille on a matter of this importance.[[9]](#footnote-9) They did not know how to form a committee for requesting signatures.

Diary

Oblate Writings XXI

**January 9**:[[10]](#footnote-10) Tempier has returned from the mission that I had given him. He completed the matter with Mesdames Mustralet de St.-Andéol. We purchased their property with little hope of getting the money back. These ladies wanted to do a good work, they considered themselves fortunate for having spoken with us for this; we have given as much thoughtfulness to this as they have given generosity. We will provide an annuity pension of 2,000 francs, which will be reduced to 1,000 upon the death of one of them. We have held to this so that they may continue to live in their rural area as long as they like. This property is well worth 60,000 francs. In addition, they have given up a credit of 10,000 in setting up the pension, but we still have to pay 8,000 francs from which they were not able to release themselves and perhaps 3,000 which perhaps will be wrongfully claimed by the father and the mother of the late spouse of one of these ladies, although their son has indeed declared that the 6,000 francs which he is supposed to own belongs to his wife whom he wanted, because of this, to set up as his heiress, so that at least half of this sum comes back to its legitimate owner. We have committed to saying 300 Masses on the death of each of them.

To Father l’abbe Martin, priest miss[ion]ary with the Curé, at Gardanne, Bouches-du-Rhone.[[11]](#footnote-11)

829:X in Oblate Writings

Bishop Bernet should be invited to come administer the sacrament of confirmation at the end of the mission. If need be, Bishop de Mazenod could replace him.

L.J.C. and M.I.

Martin

Marseilles,

January 11, 1844.

Just a word, dear Father Martin, inspired by my bishop’s heart. Would it not be good to invite, to urge the Archbishop of Aix to come to Gardanne on your fine mission’s closing day to administer the sacrament of confirmation to so many people who have not received it and who may never receive it. Why this faint-hearted fear? Do your duty in proposing it.[[12]](#footnote-12) If this good Archbishop, fearing the harshness of the weather, should think of asking me to replace him, what happiness I would feel to be able to give the Holy Spirit to so many poor souls who have the duty and the need to receive Him. This time, I would not be able to go on Sunday because I am busy both morning and evening with my own flock; but I could go on Monday, and it would be quite easy to keep together your people for this forenoon. I am expressing my wish, desire, and good will. That is all I can do before God. I thank him that He is working through your ministry, and I embrace you wholeheartedly.

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

Diary

Oblate Writings XXI

**January 15**:[[13]](#footnote-13) Letter from Reverend Mille, vicar general of Aix. He is writing to me in the name of the archbishop of Aix to thank me for the offer that I had made of going to give Confirmation to the inhabitants of Gardanne,[[14]](#footnote-14) who had been converted by the mission given by our Fathers: “*Monsignor,”* he says to me, “*would have accepted only with difficulty, because of the rigor of the season, the good offices of your greatness of soul, even when he was not of the opinion that it is more useful to delay this ceremony. Indeed, in postponing it to a little later, our venerable prelate will find the opportunity to revive the fruits of a retreat which has effected the highest good.”* Is there not a wonderful doctrine therein?

Here is what I will be replying to Reverend Mille. I owe him this courtesy which furnishes me with the opportunity to give a small lesson to the prelate and to his vicar general. *“Be that as it may, I did not at all make this proposal; only in the expansion of my episcopal heart, writing to the missionaries on the subject of the marvels that grace had effected by their ministry, I expressed my candid inclination to substitute for the helplessness in which the archbishop of Aix found himself, to go give the highest of God’s blessings to this regenerated people in administering to them the sacrament of Confirmation, which doubtlessly a great number have not received, as this unfortunately happens only too often everywhere. The archbishop of Aix has been informed about it and you have had the goodness to write to me that he does not judge it apropos to take advantage of my goodwill. I have nothing to say about this, I only had to give you the explanation which you have just read. It is not the same as the sentiment that it is more useful to postpone this ceremony. That is a deplorable error. Doubtlessly, there are great inconveniences in postponing a ceremony, but there are always irreparable matters in postponing the administration of a sacrament, when the subjects are disposed to receive it, especially when it concerns the sacrament of Confirmation which a person can receive only from bishops and at times too often very far off, this premise is too easy to prove for me to want to say more to you about it. When someone proves to me that by reconciliation with God a person obtains the gift of sinlessness, I will be able to modify my opinion, which up till then will be very marked by the correlative duties of ministers and subjects in the matter of the sacrament. Be assured, dear vicar general, etc.”*

Some may find this letter a little severe, as if I was able to let go an assertion disastrous for souls, an assertion which was given to me as the expression of the sentiment of the archbishop. I could have added, in order to corroborate my opinion, many excellent reasons that I have left on the side so as not to go beyond the limits of moderation. At least, I would have been able to say to him: in the present situation, here are men in great number who have been awakened from their slumber by evangelical preaching. Prodigious graces were needed to pull them out of the quagmire wherein they were stagnating since their infancy. They have fought for a long time with all the energy that the devil, whose slaves they were, knew well how to inspire in them. The first who surrendered to the urgent invitations from the goodness of God have had to suffer a type of persecution, all those who finished by following their example have had, in the same way as them, to make great sacrifices, they generously imposed them on themselves, defying with courage the sarcasms, the contempt and even the songs of the evildoers of the place who persist in not wanting to be converted. Nothing has been able to shake them in their resolution. Do you believe that they could have merited being reconciled with God after such ordeals? Yes, certainly. Well! here they are returned in grace and such as the merciful goodness of God has fashioned them. Do you delay to grant them the Blessed Eucharist which they have the obligation and, let us say, even the right to receive? Do you wait six months and more to have them receive Communion? Of course not! And you would sin very grievously if you were to put these Christians, reconciled with God, to such a test, under the pretext of assuring yourselves that they will persevere. Why? Because they are obliged as soon as possible to fulfil this duty neglected for too long, and doubtlessly also because you know very well that absolution granted and received does not give impeccability to anyone.

I say as much for the sacrament of Confirmation. These men are perfectly disposed. They are obliged to receive it and, in addition, they have a right to what is granted to them, with so much more reason that they are placed in a very difficult and very dangerous situation, which obliges them to provide themselves with every supernatural power that God has placed in this sacrament so as to help the infants of the Church in the combats which hell, the world and their own passions aggressively bring to them. They have to wage battle, you know it! and you will deprive them of the spiritual armor which they would receive by the sacred character of a soldier of Jesus Christ and of a perfect Christian which the Holy Spirit will imprint on their souls in descending upon them in this sacrament! Nevertheless, our Lord has instituted this sacrament for this, and I think that this divine Savior has done nothing useless. It is not a question of knowing whether a person will persevere in the grace of reconciliation, six months or a year, in order for you to be judged worthy to receive it; since it is precisely in order to persevere in grace that people ask it of you with such insistence, and, I will add, with full right. Yes! As soon as a person is well disposed, he has the right to receive it, and, since I am speaking about principle, I maintain that a bishop must, under pain of sin, administer it as soon as possible, at least when he is not deterred by the fulfilment of other duties that are also quite legitimate and which must take him away for the balance from the sanctuary.

But may he be very careful to not deceive himself. God would not know how to make use of excuses that men themselves would judge frivolous. The fact remains that it will never be admissible to give the reason of wanting to place the converted under a test. It cannot be repeated too much, no one is rendered sinless by the grace of reconciliation, no more than by that of first justification in baptism. Such men, very piously disposed today, will no longer be so in six months or in a year, and from the fact that they will unfortunately be fallen back into sin, it cannot be concluded that they have not been truly reconciled with God. No one can deny this. I say more: had they persevered in faithfulness to grace, as must be hoped, by your delay you expose them to being deprived of this sacrament. Barely instructed as they are, they will be able to conclude from the little eagerness that you put into administering it to them, when they asked it of you, that it is not as necessary to receive it as was able to be said to them; from then on, they will be laid open to succumbing to the human respect which will turn them away from joining with small children, in the eyes of the entire population, when, in the course of your visits, you will come to administer Confirmation in the parish. At the time of the mission, they would be quite courageous, supported as they would be by so many encouragements; today, reduced to their isolation and given over to their natural timidity, they will leave the bishop pass by without presenting themselves and all will be settled for life.

To Father Courtès, superior of the Miss[iona]ries, at Aix. B. d. R.[[15]](#footnote-15)

830:X in Oblate Writings

Preachers for the coming missions. Good work of Father André at the prison of Aix. Duty of Bishops to administer the sacrament of confirmation.

L.J.C. and M.I.

Courtès

Marseilles.

Jan[uary] 15, 1844.

I thought, my dear Courtès, that, since Father Magnan missed the mission at Caromb, it might be good to have him work at Aix until he will be going with you to Brignoles. I leave it to your choice either to have him keep to the house while you give the mission of Charleval with Fathers Rouvière and Roux, or assign this work to him and then you would stay in your community. Either way, it seems to me that it would be good to prod Father Roux and to shake him up a bit, to get him away from his too quiet life.

I am very pleased to tell you that twice Father André is mentioned with honor in the Prefect’s report to the General Council. This distinctive privilege was accorded only to him. I’ll have you read the passages in the official record.

I have answered suitably to Vicar-General Mille who had the kindness to write me in the name of the Archbishop of Aix.[[16]](#footnote-16) Alas, we are far from having the same opinion concerning the duties of our pastoral office and I am quite sure that it is not I who am mistaken. Meanwhile, you did very well in acting as you did. The attitude which you knew me to entertain imposed on all of you the duty to make it known. You would have been responsible before God of the consequences of your silence - always supposing that at Aix they would have been disposed to perform their duty - since we must not delude ourselves, it is a Bishop’s duty to administer the sacrament of confirmation to those who are well-disposed; these needy Christians can receive it from nobody but him. And if one is legitimately prevented, can we, ought we, suppose refusal of the offer of someone who would show himself disposed to administer it in one’s stead? Ouf! That chokes me. Goodbye. I bless you.

Diary

Oblate Writings XXI

**January 21**:[[17]](#footnote-17) It’s a year yesterday, day for day, that I had established the Soeurs de Saint-Vincent de Paul [Sisters of Saint Vincent de Paul] in the service of the poor of our parishes. Who would have told me that, one year later, on the very day, they would be installed to render the service *de la Misericorde [of Mercy]* [[18]](#footnote-18) after the great anger of the administrators and the opposition of all these gentlemen? The Lord, who is the master of hearts, has turned theirs in such a way that they could become the most powerful promoters of a good to which no one could have dared lay claim. The Sisters were adopted by the administration and soon all good will be done by them, and the enormous abuses which existed will be destroyed. Only God works such marvels.

To Father Courtès, superior of the Miss[iona]ries, Carmelites Square, at Aix.[[19]](#footnote-19)

831:X in Oblate Writings

Requests information on the subject of the cathedral canons’ increased income.

L.J.C. and M.I.

Courtès

Marseilles.

January 27, 1844.

I think that if you had the occasion of seeing Mille, the Vicar-General, you found him satisfied with the letter that I wrote him in answer to the one I showed you on the day of your departure.

I am able to grant a small supplement to the canons of my cathedral, but I want them to earn it. It will be by way of an allotment because of their presence at ceremonies that I will grant them this little benefice. To that end, I will set up some kind of regulation or register;[[20]](#footnote-20) but before deciding anything, I should like to know what has been done in other cathedral Chapters, even since the Concordat. I know that at Aix such a register existed under Bishop de Cicé and during the See’s vacancy. I believe that practice has been discontinued; nevertheless. I would like you to get me a copy of the regulations that governed it. The former Bishop of Dijon[[21]](#footnote-21) should have a few samples; please do me the favor of sending him my respects and ask him for a copy. In case that he doesn’t have any, he will tell you whom to ask at the Archbishop’s office to get one. If the good Mr. Boulard hadn’t gone senile, he could give you what you want. In the event that he has maintained some of his faculties, you could ask him to make a copy of certain formularies which he has at hand, I am sure, concerning appointments to Chapter dignities, such as arch-deacon, master of ceremonies, deans of chapters.[[22]](#footnote-22) etc. Try to obtain these documents. I truly believe that I had them at one time; but I wouldn’t know where to find them now.

I received your letter. I know nothing further. In such matters we do well to proceed too slowly; and so you see that I am not in a hurry. Goodbye.

**January 28**:[[23]](#footnote-23) Letter from Fr. Magnan:[[24]](#footnote-24) The mission of Charleval[[25]](#footnote-25) has been wonderful from the beginning. The men have, so to speak, given the example to the women.

Letter from Fr. Bernard on the mission of Château-Gombert. He counts on four hundred men for Communion. All the dancers backed down.

[To Fr. Casimir Aubert at Penzance].[[26]](#footnote-26)

5:III in Oblate Writings

The Oblates will remain at Penzance even if the Irish Bishops are not hopeful for the return of the English to the Catholic Faith. Advice for Fr. Daly who remains alone. Send to the novitiate of Notre Dame de L’Osier only those who have long proved themselves in England.

Aubert C

[Marseilles]

February 1, 1844.

...The fact is that all these Prelates have very little confidence in the future and are far from being inclined to share the illusion we have formed in France about the dispositions of the English people to return to the truth of the Catholic faith. The last English bishop to pass through Marseilles removed from my mind all false ideas that publications have given on this subject. In any case we will keep the mission of Penzance however small it may be and our dear Father Daly will continue to be in charge of it. The only thing that troubles me is that he is the only one of us in this country.[[27]](#footnote-27) That is hardly right and we must see to it that some suitable provision be made. It seems to me that the Irish priests are somewhat ungenerous. This man Power[[28]](#footnote-28) apparently thinks along the same lines as the two whom we have had the misfortune to send to Canada. They claim that you assured them that they could make money there. Zeal at this price should not be to our liking... Let us revert to Penzance.[[29]](#footnote-29)

Before leaving Penzance, recommend firmly to our dear Father Daly to put all things in order in his house, as they have to be in all our communities. Let him keep his books in order and not just receipts, disbursements and mass offerings but also a diary of foundation. This is required as an historic record of all he will do for the glory of God and the salvation of souls and all remarkable events, each entry under its own date. Recommend to him also that he write me every month or, at the latest, every six weeks. Let him do his best to observe the Rule and to send none of those under his charge until they have been amply tested. When I think of the poor recruits you have hampered us with, I cannot get over it. It is remarkable that we have been able to keep two of them, either of whom might well have deserved the fate of their wretched companions.[[30]](#footnote-30) We had to go against prudence and count on a grace not assured by God. So take great care on this point. We have decided to admit Brother Walsh to make his profession - I admire the goodness of God in his regard as well as in that of Brother Noble.

I say no more about Cork or Ireland. The Bishop of that city has behaved like a bad pastor and the zeal of Monsieur O’Sullivan carries little weight. May God bless him and take into account the good that we wished to do for them and that they have so miserably rejected.[[31]](#footnote-31)

It would be as well if Father Santoni could learn English. Destined to take over entirely from the master of novices, of whom he is still only the associate, he could eventually be helpful to the young people whom we will send from England after they have been tried out at Penzance. You will make it a duty to give him the first elements of this language which, for that matter, is to become common in our Society though used less than we had hoped for at first.

[To Father Honorat ].[[32]](#footnote-32)

30:I in Oblate Writings

Regrets that the project of Bytown is not yet realized. Impossible to accept the college of Bardston. Codex historicus.

Honorat

[Marseilles]

February 7, 1844.

If ever anything compelled belief, it was what you proved so convincingly and what the Bishop of Montreal properly represented as ideal and beautiful for missionaries who live only for the glory of God and the salvation of souls. So I welcomed with ecstasy this happy news and, to sustain the zeal and renew the courage of those who had shown readiness to dedicate themselves to the missions of the new world, I hastened to send copies of the kind and excellent letter of the Bishop of Montreal to each of our houses. They were overjoyed and rightly regarded this new mission (of Bytown) as a sign of the protection of God and a means of doing immense good whether to the Savages or to the Christians forsaken in the forests for so long a period of time. I wrote you in this vein, persuaded that I had only to ratify what, I gathered from you, must have already begun.

As well as the good points presented by Father Telmon, we had to look at the little matter of a debt of 80,000 francs which we would have to assume. We would also have to compete with the day college at Louisville where the Jesuits had corralled all the well-off children of the city and also with the boarding school which flourishes under the direction of these same Jesuits at Sainte-Marie and which is, I believe, only six or eight leagues from Bardston. I can hardly believe that, if this might be a good proposition, the Jesuits would let it go. The place was positively offered to them. We have been asked only in the last resort. One must not look, in administrative matters, only on the good side. I see no probability of our being able to sustain such competition even if we had the personnel, which we have not, to run such a college properly. You can pass on these thoughts to Father Telmon to complete what I told him in a letter last month. On receiving his, I was undecided and even mulled over the idea of sending a visitor to the scene but, after a very long conversation that we have had with M. Henrion, we have perceived difficulties of a kind that it would be imprudent to try to cope with.

You content yourself with remarking in your last letter that your mission in Saint-Jacques was magnificent. Some details would not have been superfluous. Do you at least take care to write an account of each mission so that there will be a record of it in the archives of the house? This is a practice at Osier and in the other houses. I insist that you do this in Canada. It is thus that you will compile, little by little, the history of the Congregation in that country. Give this responsibility to Fr. Flavien (Durocher) and furnish him with the necessary data. It will be a very suitable occupation during his novitiate. I beg you not to neglect this directive. You still have time to repair the omission of two years, supposing that you may not have done anything until now. Kindly regard what I tell you as amounting to a command and start to work immediately on receipt of my letter. It is not a great task and once you are up to date, it will be easy. You love order so this you will do well. It is not a register that is needed but numbered sheets in notebooks which are to be bound and cartoned as soon as they form a volume.

[To Father Vincens, at N.-D. de L’Osier].[[33]](#footnote-33)

832:X in Oblate Writings

Father Casimir Aubert’s unsuccessful mission in Ireland. The Congregation can help financially only its own members. Send in narratives on all the missions; the scholastics are interested in the apostolate of their older brothers.

L.J.C. and M.I.

Vincens

[Marseilles,]

February 9, 1844.

Father Aubert’s return will sufficiently tell you the little success of all our efforts to establish the Congregation in Ireland. The obstinacy of the Bishop of Cork[[34]](#footnote-34) is a veritable blindness which he will find difficult to excuse before the Lord. It is a veritable trip-up that the devil worked at the crossing; I counted on this foundation not only for the good of Ireland but to draw members whom we could have employed in all our missions of the British domains and in those being offered to us in the United States. We have nothing to reproach ourselves for. I did all we could have done, and the last trip I had Father Aubert make will attest that when it is a matter of God’s glory and the salvation of souls, we will spare no expense or trouble. The good Lord has His plans when He allows us to put forth fruitless efforts; I am resigned without discouragement to try to do work in some other field.

It will not be very easy to have him[[35]](#footnote-35) be reasonable about Father Baret’s sister. It is certainly strange that, with ourselves burdened with members whom we must feed and house, we should go and take on providing allowances for girls who wish to become Sisters. We take care of the needs of the young man who belongs with us; I provided a place for his brother with Mr. Audric[[36]](#footnote-36) without costing his father a penny. That’s certainly something; it seems enough to me. If the young lady does not become a religious, she can return home to her father and earn her living by working. as do so many other fine girls who would become religious if the good Lord had given them as much money as they have virtue.

Your accounts of the blessings that the good Lord has showered on your missions have been quite sober in giving details. You should, however, not be in doubt of the happiness that I feel on hearing them. Moreover, you know that our young Oblates are very much interested in the success of your ministry. Again yesterday, they asked me to tell them something about your work. What could I tell them? I do not ask for detailed narratives; but at least something we can bless and thank the Lord for.

[To Father Courtès , at Aix].[[37]](#footnote-37)

833:X in Oblate Writings

We will not be able to do the mission of Brignoles, for lack of available missionaries.

Courtès

[Marseilles.]

February 13, 1844.

It is evident that you cannot go to the mission of Brignoles. Father Dassy is not free, Father Magnan is so overtired and has such a bad cold that he cannot in any way undertake the least work, unless he can take sufficient rest in between. As the only available resource, to undertake a mission in a city of six thousand souls, there remains only Father Martin. The project is totally impossible. The situation is vexing, disagreeable, whatever you want it to be; but this mission will have to be given up. Please write immediately then to the parish priest at Brignoles that your condition does not allow you to accept his invitation and that the other missionaries who might be available cannot undertake that mission since they have been counting on you to help. Let us put that aside, it is finished. Besides, these annoyances happen all the time. And now Mr. Combalot, who was supposed to preach the whole of Lent at Trinity, has given us the slip, since he is required to go to Paris to plead his case before the courts.[[38]](#footnote-38) The parish priest at Brignoles will have to do like the parish priest at Trinity: endeavor, with a bit of effort on his part, to fill in for the help he expected and did not get. We mustn’t worry anymore about this. It is vexing; but no one is held to do the impossible.

Brother Ferrand told me that he found a few errors in Father Perron’s accounts. You must oversee what he does. It is not surprising that, lacking experience, he may make errors; however, keeping proper accounts seems easy to me. If unhappily he does not have that aptitude. I should be informed so that I can remedy the situation.

I embrace you wholeheartedly.

Diary

Oblate Writings XXI

**February 15**:[[39]](#footnote-39) All day in bed, which did not prevent me from sending to Grasse the letter that announced to the parish priest that I had held back Father Loewenbruck[[40]](#footnote-40) in order to continue his mission of Saint-Martin, and that in exchange I was sending him the Jesuit Father who had to preach the station of Lent in this church. I sense everything strange in this extraordinary measure; but Father rector[[41]](#footnote-41) understood its supernatural aspect, and he gave himself to it with a charming grace. The fact is that Fr. Loewenbruch is on the way to producing some resounding and multiple conversions. No preacher, whatever might be his talent and his merits, could pride himself on succeeding like him. It’s a tangible grace; I believe I was acting as a good pastor in proposing this exchange.

To Monseigneur the Bishop of Montreal, at Montreal, Canada, via Liverpool and Halifax.[[42]](#footnote-42)

31:I in Oblate Writings

The advice of Mgr Bourget will be followed in all things. We will go to Bytown rather than to Quebec. Hopes for establishing a community in the city of Montreal and for reserving the house of Longueuil as a novitiate. Father Baudrand has not manifested sorrow for his conduct. Pastoral letter of warning against spectacles. Closing ceremonies of missions attended by the bishop.

Bourget

Marseilles,

February 15, 1844.

My dear Monseigneur,

Day by day there deepens in me a lively sense of gratitude that comes from learning of your continual kindnesses towards the family which you have taken to your great heart and which, for her part, is entirely devoted to you. You rightfully regard her as belonging to yourself. She is as much yours as mine; God’s family too and that of the Church. I can but approve, therefore, whatever you decide as best for her to do for the greater glory of the Master whom we all so happily serve. None is better able than you to judge what is advantageous to undertake, Pontiff that you are in the Church of Jesus Christ and consequently having your share of the solicitude, not only for your own flock, but for all the Churches. So it is in all tranquillity that I adopt what you propose for the good of the diocese of Kingston both for the ministry of the lumber camps and the conversion of the Savages. I cannot express the consolation that I experienced from your letter. You show me a field that is fertile, ready to cultivate. Could I allow myself to refuse to go and work there? Right away I wrote to Father Honorat to tell him how much I thanked the Lord for having inspired you with this idea. I designated to him Father Telmon and Father Lagier whom he should accompany with a brother to found this establishment which is so interesting. Father Telmon knows enough English to understand those who speak only this language and I believe with a little experience, he would soon be able to make himself understood. The young Irish Oblates who are studying here assure me that this Father knew their language well. Providence will find us the means eventually to give more scope to this mission; so I consent with all my heart to the proposal that you make to me. Only I leave you to take care of the arrangements with the Bishop of Kingston, since Bytown is in his diocese. All that you will do shall be done well. Whatever desire I might possibly have had to establish the Congregation in the diocese of Quebec before other Orders should get in, I adhere entirely to your opinion that no attempt should be made for that purpose, given that you think the time is not yet ripe. It was especially in the hope of being able to procure some recruits, this diocese being I believe well stocked with clergy, for I well know that one can do good everywhere and the project you propose is certainly proof of that. One thing, however, troubles me. If my letter is suppressed, the Bishop of Quebec may be inclined to take offence because I have not replied to him while on the contrary, I made it a duty to fulfil his request and I rendered an account to him. It seems to me that even though not approving that Father Telmon be the bearer of the letter, one could send it on to the Prelate. All the more could this be done for, as I recall, I did not speak in a manner too explicit of an establishment to be founded in his diocese.

That whereon my heart is set is to see our Fathers come closer to you. How pleased I would be if you would place them within reach in that house near the Cathedral which has been mentioned to me. They could be useful in that church without being obliged to open another and you will have them at hand under your orders at every moment. In this supposition, the house at Longueuil would become the house of the novitiate. Two fathers would suffice to serve it. With the present personnel, we could easily sustain the three establishments of Longueuil, Montreal and Bytown. I must admit to being quite insistent on the novitiate’s being separate from the house of the missionaries. I can enter into such details only with the bishop that you are and one who has the goodness and friendship of an intimate of the family, so I share my thoughts entirely with you.

I will speak as frankly about Father Baudrand. It took nothing less than your manifest desire for his retention to prevent my insisting that he be sent back to me in Europe. Without doubt, one can let oneself become devoid of the respect one owes to his superiors and be pardoned, but at least one must acknowledge the fault and have enough humility to make reparation. But when infatuated with his foolish pride, he will not admit he has acted badly, and has made of his lapse a real rebellion, he remains as culpable before men as before God. Such is the case with Father Baudrand and I have to ask myself how could anyone have given absolution to this priest as long as he persisted in making no reparation for his insolent letters and his hateful accusations.[[43]](#footnote-43)

I am charmed at your believing that possibly my pastoral on public spectacles may be useful to your people. The parish priests of Marseilles have just imitated your example. They have reprinted three thousand copies to spread it throughout the city precisely at the time of the carnival. I have read with great interest the pastoral letter that you addressed on the occasion of a mission to each parish favoured by this great grace. I know that you are not without consolation in this respect and I bless God for it. It is a just recompense earned by your zeal for the salvation of your flock. I also gather consolation of this kind when I go to preside over the closing of all the missions which are annually given in my diocese. It is at such assemblies that one understands what is the communication of the Holy Spirit between the father and the spiritual children that grace has just regenerated. I cannot conceive why all bishops do not procure this happiness for themselves.

When I visit our communities I do not fail to speak to them in the manner you desire. They know me to be too well united to you not to include us both in their holy prayers. Father Tempier, who is very grateful for your kind remembrance, begs me to present you his very humble respects. Accept also this new assurance of my most affectionate sentiments.

+ C. J. Eugene, bishop of Marseilles.

Diary

Oblate Writings XXI

**February 17**:[[44]](#footnote-44) Young Fabre,[[45]](#footnote-45) the best subject of the seminary, has been received as a novice.

Diary

Oblate Writings XXI

**February 18**:[[46]](#footnote-46) It’s not for nothing that I did not want to permit a physician to be called; the doctor would have believed himself obliged to keep me in bed and I needed to arise in order to do the will of the heavenly Father. Today must take place the general Communion of the men in the parish of Saint-Cannat, fruit of the mission which Fr. Loewenbruck has been giving for five weeks. A certain number among them, and many women also, were waiting for me in order to receive the sacrament of Confirmation which they had neglected to receive. I would have needed to be in my death throes to stay away. What more consoling duty to fulfill! Who could have replaced me for this ministry? How, besides, to consent to depriving myself of the truly ineffable happiness experienced by a bishop to whom God gives the grace of sensing what is characteristic of the true pastor in regard to his flock in such a situation?

Without thinking I was doing a heroic deed, I then wrapped myself in my ceremonial fur and got out of bed to go to the church, where so many renewed Christians found themselves gathered at the foot of the holy altar, in the expectation of the remainder of the graces which had been reserved for them after their reconciliation with God. What a delightful sight! I was counting on a great number of attendants, but when, placing my foot on the doorstep of the main door, I saw the nave filled with gathered men, all of whom prostrated themselves to receive my blessing, when, having arrived in the sanctuary, I prostrated myself to adore our Savior, to give him thanks for having arranged such a harvest in my ministry, and while a thousand men’s voices were raised at the same time to sing the mercies of the Lord, to exalt the power of his arm and to witness to the happiness with which they were filled, I no longer knew if I was in heaven or on earth, and I had to shed tears of joy and appreciation.

Yes, a thousand men made the vaults of this temple resound with hymns most touching and most appropriate to the happy location in which the overabundant grace of the Lord had placed them all. Not being able to address this immense assembly, I requested Fr. Loewenbruck to make up for the incapacity to which I was reduced by the loss of voice that was the result of my discomfort. Father said what was necessary, then the *Veni Creator* was sung, and more than two hundred men and one hundred women broke away in order to come to receive the sacrament of Confirmation. It was necessary to see the contemplation of all these Confirmands, all adults, of every age and of every condition. Young men shining with youth, from twenty to thirty years; men of an age mature in years, and old men in great number also presenting themselves in the most respectful attitude, majesty on their brows and fervor depicted on their faces.

What need for tongues of fire to see, in someway, the presence of the Holy Spirit? On these occasions, his presence is perceptible to me and I am penetrated with it to the point of not being able to contain my emotion. I need to force myself to not cry with joy, and, in spite of my efforts, very often involuntary tears betray the feeling with which I am animated and which is overabundant in every depth of the term!

I then offered the Holy Sacrifice and secluded myself after my thanksgiving, leaving to the parish priest the sweet consolation of distributing Holy Communion to this fervent assembly of Christians, my sickly condition not permitting me to obtain for myself this happiness which I appreciate so much!

What power has been able to produce such admirable results? It was necessary to see these men who, for a month, perhaps fifteen days, would not dare to make the sign of the cross upon entering the church, if they still entered it; today, Sunday of Quinquagesima, that is, Sunday called *Fat Sunday* by the fashionable*,* to appear courageously as disciples of the Savior in the face of the entire city which they had more or less scandalized up to the present; not only to sing the praises of God and the hymns of their thankfulness in the whole course of the procession, but to glory in their conversion and to trample underfoot human respect, generously carrying in their buttonholes the cross, a visible sign of their reconciliation with God, and to want to not take it off even after the ceremony which, in bringing everyone together, made of them a formidable army corps, and to keep it on while returning home individually! It’s something as admirable as it is phenomenal, when a person knows in what century we are living and who are the men who surround us.

The reports which reach me from La Ciotat[[47]](#footnote-47) are also most consoling. More than two thousand Communions were given this morning. A great number of men participated therein, although the entire circle did not know how to undo the ties which attached it or, to say it better, enslaved it to the devil. It was necessary to plant the cross on the island where I had planted it twenty-two years ago, when I gave the mission with our men in this country. This time it is the enfants de Saint François [children of Saint Francis] who have been the instruments by which grace is served; it’s indeed a case of saying: *dummodo Christus annuntietur, in hoc gaudeo.*[[48]](#footnote-48) Truly, it's too many favors! May the Lord be a million times praised for this.

Here it is eight days since our men have been on mission in Ceyreste.[[49]](#footnote-49) I still have not had any news about it. It is a difficult country, but I trust in the power and the mercy of god.

Letter from Fr. Bernard. What he reports to me from [Ceyreste][[50]](#footnote-50) cannot be more distressing. They are reprobates. They persist in not wanting to profit from the mission: *“ I do not lose hope, in spite of all these efforts of hell; but it must be admitted that the depravation of this people is at its peak. It will, nevertheless, be necessary to prorogue the mission until the 17th so as to give them time to return to contrition.*

[To Father Tempier, at Viviers].[[51]](#footnote-51)

834:X in Oblate Writings

Account of the closing of the mission preached by Father Lowenbruck in the parish of St- Cannat.

L.J.C. and M.I.

Tempier

Marseilles.

Feb[ruary] 19, 1844.

No one can tell me, my dear Tempier, just what day you left. I have just spent two days in bed and so I can be excused if I get mixed up; but for the others it is something else. Still, I do wish to write you two lines, and I fear that my letter will no longer find you at Viviers. Yesterday’s ceremony suggested a thought that I would like you to add to your note.[[52]](#footnote-52) The gist is that in a country as religious as ours, a Bishop who has the confidence of his clergy is a power. Imagine, at my arrival yesterday I found in the church of St-Cannat a thousand men gathered and singing with their powerful voices hymns of gratitude. I confirmed more than 200, a thousand received Holy Communion. During the afternoon an immense procession of an even greater number of men courageously faced what people might say and filled the enclosure and the square of Le Calvaire as well as all the near-by streets, windows, balconies and roofs. Lowenbruck preached at the foot of the cross and the Pastor gave the Benediction of the Blessed Sacrament. Each man in his lapel wore a cross hanging from a ribbon. and they wore this sign of grace the whole day long; and these men who, a few days previously, would have been ashamed to make the Sign of the Cross on entering a church, dared to wear this pious decoration in all the streets of the city and down to the port where many were seen walking. Isn’t this admirable? And what if it had been the women? We know what they can do in similar circumstances.

I ask you to say many friendly things to our dear Bishop. whom I embrace as well as yourself with all my heart.

To Father Courtes, superior of the mission, at Aix B.d.R.[[53]](#footnote-53)

835:X in Oblate Writings

List of Fathers who will go to Brignoles.

L.J.C. and M.I.

Courtès

Marseilles.

February 22, 1844.

The Pastor of Brignoles, my dear Courtès, has just been in Marseilles. I was extremely happy with his good manners. He truly merits that we do all we can to give him satisfaction. He has announced the mission for the second Sunday, and this news was welcomed with great pleasure. I hope that, in the Lord’s goodness, this mission will be successful. Take good care of yourself until then. You will have good workers as cooperators. You will arrange what is to be done. Father Magnan will be here the 27th and 28th. Father Martin’s health is better. I have written so that Father Dassy will not be late in getting there. Goodbye.

Diary

Oblate Writings XXI

**February 23**:[[54]](#footnote-54) At the juniorate of Lumières, I hold to the abstinence that is observed during Lent, grand and petit.

Diary

Oblate Writings XXI

**March 1st**:[[55]](#footnote-55) Visit by seven Jesuit Fathers who have left for the mission of Maduré,[[56]](#footnote-56) that is to say, who are going, for the love of Jesus Christ, to face a nearly certain death in this dreadful climate where cholera reigns, which already has consumed seven of their brothers. It’s in this way that these good religious respond to the detractors of their holy Order.

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

32:I in Oblate Writings

Send Oblates to Bytown as soon as possible to form a permanent community there. The deacons must complete their studies before being ordained priests. Bro. Loverlochère is not well enough trained and therefore should not be sent immediately to a mission. Do not delay to send an account of finances.

Honorat

[Marseilles]

March 1, 1844.

You certainly need to be enterprising if you are called to the conquest of souls. I was fuming at finding myself 2000 leagues from you and unable to make my voice reach you in less than two months. And yet your letter of February 2 arrived today, March 1. God grant that you may have at last received mine which not only approved this great project but applauded it with delight. This was not something tentative to be tried. You had to go there with the firm resolve to overcome all obstacles, go there to stay, take root there! How could you hesitate? What more beautiful mission than this! Ministry in the lumber camps, missions to the Savages, establishment in a city which is wholly of the future. But it is the beautiful dream coming true and you would have let it escape! The thought makes me shiver! Take all your courage in your hands once more and establish yourself there properly. Urge each one to do his duty. It is only thus you will bring upon yourselves the blessing of God...

If a man who makes a daily meditation, examines closely his conscience twice and spends half an hour in mental prayer before the Blessed Sacrament each day, does not correct his failings and makes no progress towards the perfection of his state, I would believe him much to be pitied and quite close to perdition, whatever preaching he may do in order to convert others...

I revert to your project to have your deacons ordained for Easter. I have just talked over this matter with Father Tempier who is more informed than I about the time these brothers spent at their studies, especially as regards theology. Let us not speak of the mediocrity, I would even say the nullity, of the literary studies of Bro. Loverlochère. The only teacher he had was the good M. Andosi who gives his pupils absolutely nothing except a little Latin. We send them all to the minor seminary after they come from him. But as for Bro. Loverlochère, that is all he learned. So his studies have been garbled and are utterly insufficient. You must therefore allow him time to make up for so great a lack. You cannot possibly ignore what he has failed to learn at this level. And as for theology he only did one year while you know that at the very least he must study it for three years.

It is not to be supposed that he has studied much since he has been at Longueuil. I know that you have set him to learning the language of the Savages. It is to be presumed that he has applied himself to this and with detriment for his other studies. In the name of God, let us not be encumbered with mediocre types. It is useless to lull oneself into thinking that their minds can be formed later. If their studies are not finished at the appropriate time, they remain ignorant. And yet in the missions more than anywhere else, learning is necessary because of the lack of books and of the possibility to consult.

Let theology therefore be properly taught and let there be no neglect of training in literary composition for a missionary must not persuade himself he has the privilege of preaching against the dictates of good sense, without style, without method and without doctrine, etc.

I certainly have something to say about the sudden choice you have made of Bro. Loverlochère for the missions to the Savages. Do you not know that he needs much exercise in the practice, not only of religious, but even of the ordinary Christian virtues? It is not right to leave him on his own. And in that connection, I want to insist again that our Fathers be not sent alone into the missions. The Jesuit Fathers have just made it a rule that even in the missions of the Maduré, the Fathers must always go in pairs. It is my formal intention that you adopt this policy. It must only be set aside by dispensation and necessity.

This is no excuse for putting it off. One must frankly admit the debts that have been unduly contracted and it is a sin not to tell the truth and the whole truth. This report must come to me after it has been drawn up by the bursar. Make up your ledgers quickly for the sake of good order, the observance of the Rule and in case a Visitor might be sent to settle matters.

Diary

Oblate Writings XXI

**March 6**:[[58]](#footnote-58) The letter to Fr. Honorat,[[59]](#footnote-59) dated the first of this month, has remained in my desk. I have added a second page whereon I am responding to some questions which had been put to me by Fr. Allard: 1–All the canons of the general chapters have power by law in the whole society and consequently in Canada as elsewhere. This responds to the first question concerning the faculty, which all the Fathers claim to have, to go to confession among themselves. Everything was sufficiently explained during the chapter and by the canons; except for this, there would be a profanation of the sacrament, since a person would have the temerity to administer it without powers. 2–The position of spiritual director of the coadjutor Brothers gives the faculty to receive their confession. 3–In the absence of the superior and of the spiritual Father, I give the power of absolving from reserved cases to the current master of novices. 4–The Father Superior may delegate to receive the novices. If he should be absent when an oblation must take place, the one who replaces him may receive it. 5–No one may in conscience delay any longer in conforming so that each assumes the duties of his assignment.

[To Father Magnan at Brignoles].[[60]](#footnote-60)

836:X in Oblate Writings

Reproaches the missionaries who lacked determination and became demoralized because Father Courtès, taken ill, could not direct the mission. Father Vincens will replace him.

Magnan

[Marseilles,]

March 8, 1844.

My dear Father Magnan, this faint-heartedness that has possessed all of you is truly strange; this childish fear of what people might say, this cry of distress that all of you uttered when you saw the formidable town of Brignoles which stunned you, that which demoralized you so that people could see straight through you, and all of that dismay because Father Courtès was not there. In truth, if another sentiment had not taken hold of me at that time, I would have laughed at this panic. Come on! When you are sent in the name of the Lord, once and for all leave aside all these human considerations, the effect of poorly hidden pride and lack of confidence in the grace of Jesus Christ whose instruments you have however been over so many years. You deserve that this divine grace be withdrawn from your ministry, it is then that you could be fearful of people’s judgment. But as long as it is with you, you will convert them, with sermons that are simple, not affected and inspired only by the spirit of the Lord who does not work through the well-rounded phrases and the fine language of orators.

Since you were so affected, the pastor and his curates must certainly have noted how discouraged you were. That is doubtless the reason that emboldened him to express so detrimental an opinion about you, one that you yourselves provoked and perhaps even seconded by your own sentiments so poorly disguised that they could not but be recognized by the least clear-sighted of men. Who knows, even if you were content to remain humble in his presence, rather than extol the dismay of your ministry, so different from the fruitless and sterile ministry of those heady preachers of Lenten sermons whose names and talents Father Martin recalled to me,[[61]](#footnote-61) and who passed by Brignoles as everywhere else; who can say, I repeat, if you were not caught in passing severe and unfavorable judgments on our own confreres whose favorable side, perceptible to any impartial man, you ought, to the contrary, have underlined.

Happily it is eleven o’clock and I have to get ready to go to bed, otherwise I would not have finished my harangue, which I wish you to read in common, since my observations are meant for each of you.

I hurry to end my letter so as not to miss the mail. It goes without saying that Father Vincens will take over the direction of the mission. I suggest that you readopt attitudes befitting the dignity of your great ministry. You were not sent to Brignoles to court the applause either of the Pastor or the priests, or of the town’s upper class. You have been sent to convert souls by virtue of the grace of Jesus Christ which has never been lacking, unless you relied more on your own efforts than on his power; I forbid you in your conversations with the Pastor or with others to use those formulas of false or at least misplaced humility which lead you to agree to your put-on mediocrity, your weakness, your inadequacy in evangelizing an area like Brignoles. To the contrary, exalt your ministry, if needs be, by maintaining that your preaching is that which is fitting to your sublime functions. *Sat multi, dicendi sublimitate sonantique elegantis, admirationem movere satagunt; aliam insistere viam debemus,* etc.[[62]](#footnote-62) But it is even better never to play that tune, out of respect for the Word of God which works miracles of conversion through your ministry, despite the judgment of men.

Goodbye, dear children. Receive my advice with the deference and the respect that you owe my teaching, since here I speak to you as “one having authority.”[[63]](#footnote-63) that is to say that it is not meant to be received jokingly or with misplaced laughter. I embrace and bless you all. Goodbye.

Diary

Oblate Writings XXI

**March 9**:[[64]](#footnote-64) I wish to copy the letter which I am writing to the Fathers of the mission of Brignoles to remind them, if necessary, about the wrongfulness of their pusillanimity.[[65]](#footnote-65)

To Father Courtès, superior of the Missionaries, Carmelites Square, at Aix. B. d.R.[[66]](#footnote-66)

837:X in Oblate Writings

Father Courtès can continue to get rest since Father Vincens replaces him at the Brignoles mission. Not to believe too readily what the gossips say about his men.

L.J.C. and M.I.

Courtès

Marseilles,

March 9, 1844.

I was convinced, my dear Courtès, that I had written to you among the deluge of letters that I have had to answer for the last while. You had not yet left when I wrote to Father Rouvière to hold you there forcibly if need be. In the fear that my letter would arrive too late. I had specially instructed the Fathers who were to meet you at Tourves to give you notice to return as promptly as possible. I could not recover from the errant imprudence of your leaving the day after having been bled, and in such a state of suffering you were experiencing. I answered Father Martin that I would never consent to have you make a new attempt at preaching. Now that Father Vincens has arrived, the mission will lack nothing. There is no longer any reason to worry you. Take care of yourself, get well in peace, it is the good Lord who has granted you this rest. Even though you should feel better, I think you should stay away from this mission in which you could no longer act as superior but only take part as a helper. You see that I think you superfluous, that is exactly my advice.

You were unjust regarding Father R.[[67]](#footnote-67) He did not write me a word about what others told you; from which I conclude that there is some meddler around you who exaggerates and calumniates rather easily. I am keeping Father R’s letter to give you proof of what I am telling you. It is possible that Father Perron has also been described to you unjustly by malicious interpretations of his words and his actions. We must be careful against these officious persons who try to be useful by appearing to blame others, especially when they see that those they are deceiving seem to agree with them.

I hope that your health will continue to be better. I would be happy to hear such news. Goodbye.

Diary

Oblate Writings XXI

**March 10**:[[68]](#footnote-68) Nothing is comparable to the reception that was made for him [Berryer].[[69]](#footnote-69) Those who related it to me said that no reception of a prince can be compared to this spontaneous ovation. One hundred thousand men were at his gathering and welcomed him with cheers and applause. Flowers, bouquets, wreaths rained from all parts on the hero of the feast.

Diary

Oblate Writings XXI

**March 18**:[[70]](#footnote-70) I pushed away every trap[[71]](#footnote-71) with a feeling of dignity that did not permit a reply. They will be furious with their disappointment, I make fun of it. I hope by the goodness of God that never in my lifetime will the dignity of my sacred character be diminished by my indulgences to parties whoever they may be.

To Monsieur Casimir Aubert, missionary priest, at Notre Dame de L’Osier, near Vinay, Isere.[[72]](#footnote-72)

6:III in Oblate Writings

On his return from England, Fr. Aubert should have paid a visit to the directors of the Propagation of the Faith. Let him take a rest at the novitiate while rendering aid to the Irish novices. Greetings and encouragement to Fathers Pierre Aubert and J. P. Santoni.

L.J.C. and M.I.

Aubert C

Marseilles,

March 21, 1844.

God be blessed, my dear son, now that you are settled and at rest after a very long pilgrimage. The weight is likewise off my heart and so I do not regret this journey, however arduous and costly it may have been. Nothing less could suffice to ease our concern, after being disappointed for such a long time.

You did well to act as you did on arriving at Osier. You could not, however much you may have been importuned, act as master of novices in a house where everyone has his proper appointment. You will nevertheless be confessor to the English novices as long as they remain with insufficient knowledge of French to profit from the direction of the master of novices.

I await with great impatience all the details you promise me but you must abandon the habit you have acquired of separating the lines of your letters half a foot from each other and leaving blank an enormous margin. One could easily insert another line between each of yours.

I note with regret that you have not been to see the President and the Treasurer of the Propagation of the Faith. The case before their judgment is of too great an importance not to strengthen it with all the means in our power.[[73]](#footnote-73)

[March] 24.

Mercy me! It is hopeless trying to finish a letter. I am going to seal this one so that you may not pine over having to wait too long. I embrace you with all my heart and greet your four Irishmen, recommending to them that they profit well from the remainder of the novitiate that they are going to do.[[74]](#footnote-74) Adieu.

P.S. I thank your brother for the several lines he has added to your letter. I have learned with much pleasure that he is marvellously fit and managing well. Greet him affectionately for me.

I charge you with the duty of telling Fr. Santoni to have a little more confidence in the grace of the mission he has received. Let him abstain from belittling himself before those who are confided to him and whom he must guide. Tell him I am pleased, let that suffice him.[[75]](#footnote-75)

Diary

Oblate Writings XXI

**March 23**:[[76]](#footnote-76) I had occasion to admire the living faith of this young man [visit by E. Taconet, administrator of the journal the *Univers {Universe}*], full of talent and of dedication which he and his young collaborators have for the Church. They all have made enormous sacrifices and they are delighted by it; they let themselves be torn to pieces for the Catholic faith which they have uniquely in view.

Diary

Oblate Writings XXI

**April 9**:[[77]](#footnote-77) I must not forget to say that Reverend Régnier,[[78]](#footnote-78) parish priest of Brignoles, conducted himself perfectly with our missionaries. He was satisfied, beyond our hopes, with the success of the mission; he attributed its happy success, after God, principally to Fr. Vincens, about whom he made the greatest praise to me, as far as telling me that it is a good fortune and an admirable arrangement by providence that the illness of Fr. Courtès had obliged me to replace this Father with Father Vincens.

As a matter of fact, I set off again from Brignoles[[79]](#footnote-79) today at ten-thirty and I arrived in Marseille before seven o’clock in the evening. While passing through Rougiers, I got out of the coach in order to adore the Blessed Sacrament in the parish church of this country which I had already evangelized many years ago.[[80]](#footnote-80)

Diary

Oblate Writings XXI

**April 16**:[[81]](#footnote-81) Death of the venerable Diaz Merino, bishop of Minorca.[[82]](#footnote-82) I intend to render him all the honors that are due his rank. I will even go beyond measure[[83]](#footnote-83) in order to render homage to his great virtues and to honor in his person the confessor of faith, dead under the press of persecution. The prelate has died like a saint. On Sunday, when he had received the sacraments, he edified everyone by the vivacity of his faith, of which he made a public profession with an expression of voice and of gestures so touching that he permeated all those present with admiration and with respect. He maintained his awareness until the end, and he had the consolation of being assisted by a religious of his order of Saint Dominic.

To Monsieur Aubert, missionary priest at Notre-Dame de L’Osier, near Vinay, Isere.[[84]](#footnote-84)

7:III in Oblate Writings

The many duties of Bishop de Mazenod. While awaiting his obedience, let Fr. Aubert help the Irish novices and give lessons in English to Fr. Santoni. Irish Oblates are needed for Canada.

L.J.C. et MI.

Aubert C

Marseilles,

April 17, 1844.

I put off writing to you, my dear son, to take advantage of the return of our fathers who have to proceed to Osier, but now I am caught in a quandary. The train of events has taken on an unbelievable rapidity. I have had to spend hours on end interviewing our Fathers about the interests of the Congregation and in addition to all that, here is the Bishop of Minorca who has just died, which gives me a new worry I can scarcely cope with.[[85]](#footnote-85)

Yet I had to thank you for the details that you give in your last letter, the subject of which it is impossible for me to revert to. I shall return later when my mind is rested to the somewhat strange condition posed by the Vicar General of the district of Penzance. Impossible to reflect on this just now.

As for your ultimate destination I cannot decide on it positively. However, it seems that I will not put you at Lumières, neither will you remain at Osier. Continue to give aid, as you tell me you are doing, to the Irish novices and to give English lessons to Fr. Santoni in order that this Father may eventually understand and make himself understood when English or Irish recruits are sent to him. We are already in need of such who are disposed to go to Canada - they are clamouring for them from me - for you know that the two you had sent have played a trick on us. I do not understand how you let yourself be deceived by it. They want to do their utmost to make money and pretend that you promised them as much. They are no longer in our house and I admit I am not without anxiety over types like these being diocesan (priests).[[86]](#footnote-86)

Enough, I will have to finish, contrary to my habit, without scribbling all over my paper but how can I help giving in to necessity? Greet affectionately your brother Pierre and all the other Fathers.

I embrace you with all my heart.

+ C. J. Eugene, Bishop of Marseilles.

Diary

Oblate Writings XXI

**April 18**:[[87]](#footnote-87) [p. 1] Solemn funeral of Diaz Merino, bishop of Minorca. The death of this holy prelate has been that of a blessed. He fell asleep in the peace of the Lord after a quarter hour of agony. The last act of his life was a letter dictated for his chapter and for the people of his diocese in which, according to what someone has told me, he explains once again that the refusal which he constantly made to take an oath had nothing in common with politics, but that it was for him a matter of conscience from which he was not able to turn aside, the new Spanish constitution undermining the immutable principles of the Catholic, apostolic, Roman Church, in whose bosom he wanted to die. Also, I have always considered the bishop of Minorca as a true confessor of the faith, I commended him for this virtue during his life and, after his death, I wanted to render him all the homage that was in my power to render him.

I had convened all the parishes of the city and the chapter, the Brothers of the Christian Schools and the Capuchins, and I myself went to the house of the deceased to remove the body and to accompany it to the cathedral; the Major Seminary also assisted in this ceremony which was truly imposing. We traversed the entire city, since we left from Longchamp, we went along all the avenues, the street [of] Tapis Vert, traversed the Cours, and came to the cathedral by the Grand Rue, the Place de Lenche and the rue de l’Eveché. I preceded the body of the holy bishop, who was attired in pontifical clothing, a mitre on his head. I myself was in cape and mitre. There were some Spanish priests who carried it on their shoulders, other priests of this nation surrounded the body, candles in their hands. A large number of refugees or Spanish exiles followed and completed the procession. Having arrived at the cathedral, they placed the holy bishop on a catafalque arranged in the middle of the church, and I vested myself to pontifically celebrate Holy Mass, which was sung with gravity and was admirably accompanied by Mister d’Anjou, organist of Notre-Dame de Paris who was by chance in Marseille.

I had asked the authorities to keep the mortal remains of Bishop Diaz in a chapel of the cathedral while waiting for them to be transported to Mahon. The Spanish priests came to place them there and sang the office of the dead before withdrawing.

Diary

Oblate Writings XXI

**April 19**: [p. 2] Blessing of the bell of the Petites Maries [Little Marys],[[88]](#footnote-88) which General Labatte had made a gift to the convent. He was the godfather of one of its girls, student of the house. Interminable discussion with the council of this community about the vocation of novice, Schnel. These good ladies, after having received her in chapter, changed their minds and were persuaded that she did not have the spirit of the Visitation. For her part, the young Schnel believed to be called to an Order more austere than the Capuchins or the Clairists. I contested the opinion of some and the other without hope of bringing them to a reasonable resolution. There is nobody more obstinate than these better daughters.

I received a visit by some Spanish priests and by the Dominican Father attached to the bishop of Minorca. They came to thank me. They confirmed for me what I have written that, two hours before dying, he dictated this letter about which I have spoken, that he did not have the strength to sign, but which expresses no less his faith and his fidelity to the Church. This letter will very likely be printed.

Diary

Oblate Writings XXI

**April 20**: Certificate granted to Reverend Héraud,[[89]](#footnote-89) priest of my diocese, to provide him a recommendation to the bishops to whom he will present himself in order to propose being their commissary in Rome.

Letter from the Marquis de Regnon, of an earlier date (March 28), to ask me to be as favorable to him as to the *Univers* [Universe] and to the *Ami de la Religion [Friend of Religion].* He wants me to know what he says in favor of liberty when in Belgium and he will send me his diary free of charge. I should have replied to this letter.

[To Father Honorat].[[90]](#footnote-90)

33:I in Oblate Writings

Establishment of the Oblates at Bytown. Sacrifice everything to remain there. Fidelity to the Rule.

Honorat

[Marseilles]

April 20, 1844.

I certainly replied without hesitation that far from magnifying all the difficulties, you must disregard them. I not only consented but immediately organized the personnel for the new mission. I granted all the necessary dispensations and thereupon looked forward only to prompt news of the fulfilment of my hopes. My letters must have been in transit longer than usual and to prolong the torment, yours were hesitant to the point of making me afraid to see you lose through your own fault the most beautiful mission that could be offered to us. Today I am still not entirely reassured since I am only apprised so far of something you call tentative. What’s this! Was it not with the resolution to face any adversity for the sake of settling in Kingston (diocese) that you sent Father Telmon to Bytown? I believe I made myself sufficiently clear about the establishment of Bytown. Not only have I accepted this mission but I thank God a thousand times for having chosen us to serve it. So much do I insist on this mission’s being ours that I wish to over-ride all difficulties. If there is opposition, pay no attention to it. If the beginnings are painful, do not be deterred by them but offer to God the privations and suffering that may have to be endured. Become established at Bytown - that is all. I have said what I think about the difficulties of the language...

You see that you can be called upon to found establishments at any time at all, that is, to be placed in a conspicuous position where strangers can see the worth of your virtues: *ut videant opera vestra bona.* What do I intend by this reflection? It is that you must be worthy of your vocation, truly apostolic men devoted to the service of the Church, fully zealous for the salvation of souls and above all, saintly as regards yourselves and your brothers. This degree of perfection is the normal state of the missionary. Fidelity to your rule is sufficient to bring you to this state and maintain yourselves in it. I perceive that in the beginning, the excessive work with which you were burdened may have been hurtful to your interior recollection and have occasioned, I would say, almost a kind of evaporation of the gifts of God that you should nourish assiduously within you, but today you would be inexcusable if, numerous as you are, you did not save the time that the Rule prescribes for the intervals of respite between missions.

Diary

Oblate Writings XXI

**April 21**: Installation of the new parish priest of Chartreux.[[91]](#footnote-91) I went to the afternoon service in his church, which gave more lustre to the solemnity. The church was full of people as in the morning.

Letter from Fr. Allard. Details about the personnel of Longueuil , various issues.

Letter from Fr. Telmon dated in Bytown. Explanation and justification of his behavior. Details about this establishment.

Diary

Oblate Writings XXI

**April 22**: Arrival of the Duke of Montpensier.[[92]](#footnote-92) He had the thoughtfulness to give me an audience before the official reception of all the authorities. I owe this service to General d’Hautpoul,[[93]](#footnote-93) who reasonably thought that I would not be at ease in the midst of this crowd where the rabbi and the gentlemen of the consistory[[94]](#footnote-94) were appearing and where certain speeches might take place in the name of young people. I have therefore been…[[95]](#footnote-95)

**[Not dated]**: (p. 5) I may be able to reply to the bishop of Viviers: what is the ungratefulness that you experience in comparison with that which I endure? Reverend B[icheron][[96]](#footnote-96) was with you for only several months, and he might have believed himself to have rendered you a service in following you to Viviers. For this he had sacrificed a happy existence in Marseille. If, in changing place, he had nourished some reservation in his heart, he would have been unable to acknowledge it, and to only make a show of the abandonment of his wonderful place. I do not intend to excuse the unworthiness of his behavior. If he had been mistaken in his calculations, if he did not feel well in the little country which he had for awhile preferred to the beautiful city of Marseille, he had only to withdraw. Nothing excuses him from his unworthy behavior in your regard.

But what will you say about what is happening to me? A man unfaithful to his vocation[[97]](#footnote-97) had forced me to break the bonds that tied him to me and to the congregation for life. In order to satisfy him, I made use, though regretfully, of the power that the law of our family gives to me. I ought to have abandoned him to his fate. I had compassion on him, and knowing how much he was unhappy in the painful exercise of a ministry which was not according to his tastes, I brought him closer to me in calling him to the house of my uncle. I wanted to arrange his fortune in a manner as profitable as is honorable, I had him named canon, dependent upon his rendering several services in the administration of the diocese in his role as personal secretary. He was soon initiated into all the family secrets and admitted into the most flattering privacy. This absolute trust doubtlessly added very much to the other advantages of his position. Lodged, fed, master in the house like we ourselves, having no outlays to make, he was able to dispose fully of all his salary as a canon and of his remuneration for his Masses, and this is what he always did for the profit of his family or for looking after himself with the revenues. I want to say that he had never come to us with the thought of imitating the archbishops of Aix and of others who had a pension paid to those who ate at their tables. That was not at all enough. Suggesting that I seize whatever occasion favorable to giving him the title of vicar general, which I knew must be greatly pleasing for him, I had first appointed him the third archdeacon so as to prepare, in some way, the way for him, and for this I had risked the displeasure of canons more senior than him in [p. 6] the chapter. Should I suspect that in the eyes of this individual I had still done nothing for him? I indeed saw him sometimes pensive, dreamy, taciturn, but I attributed these alterations of sadness, making room for excesses of cheerfulness, to the type and turn of his spirit and of his character. The presentation which Father Mille just made to me was necessary to persuade me that the attack of pride of this man, taken advantage of by his imagination, was so strong that it had made him lose feeling and reason. Can a person say otherwise, when he had the audacity to complain bitterly and in the most out-of-place terms about my methods in his regard. To hear him, I had neither esteem, nor trust nor affection for him. I left him to stagnate in a location less worthy of his merit. He was suffocating in this secondary assignment, his existence, his future were compromised; he was furious, he was irritated to the highest degree. This could not continue like that. He needed…, what he then needed, placed next to the bishop, honored with one of the premier dignities of the chapter, member of my council, my partner at table, my companion in some way and my friend, at least believed such by myself and by everyone to the present? What he needed was to be vicar general, and this without delay because he was no longer able to hold himself there. But Fr. Mille said to him, while portraying to him the wrong which he had thus worked himself up about, I know that the bishop’s intention is to grant you this favor, he is waiting only for the opportunity. Bah, Bah, replied the other, I have been waiting for seven years and this never happens, the bishop is trifling with me, it’s to keep me under his hand that he lets this desire be glimpsed.

While waiting, I sleep and I waste away. If it must be so, be informed, Monsignor, that I am disposed to withdraw, that he is preparing the way for this separation. This is coldly written, it would have been necessary that Fr. Mille, witness of the briskness of the deed, of the exaggeration of the expressions whose force and extravagance he mitigated, of the eagerness to return to duties morning and evening and several times during the day, had himself rendered these scenes which he himself had characterized as madness. What is most painful in all this is not the ungratefulness pushed to its limit, it is not having misunderstood and slandered my feelings, alas, always much too benevolent for a man who merits so little my benefactions, but it is the pride…[[98]](#footnote-98)

Diary

Oblate Writings XXI

**April 29**:[[99]](#footnote-99) Announcement of the death of my venerable friend, Cardinal Pacca,[[100]](#footnote-100) doyen of the Sacred College. The Church is losing in him one of the most renowned prelates, I am losing a true friend who always bore affection for me with a type of tenderness. His correspondence shows to what degree he had borne me affection. Today I offered the Holy Sacrifice of the Mass for the repose of his soul, but I want to be applied for him all the indulgences which will be earned in the congregation during a two-week period. We must not forget that he presided over the congregation of cardinals which approved our rules in 1826.

To Father Moreau, vicar general and superior of the Major Seminary, at Ajaccio, Corsica.[[101]](#footnote-101)

838:X in Oblate Writings

The superior of the Major Seminary should not be promoter. Desire for a new Bishop at Ajaccio. Reflections concerning Father Nicolas. The Congregation cannot help further Father Pont’s father. Exit papers for Brothers Pianelli and Tamburini. Father Guigues will be visitor for the missions in Canada. Novice at Vico.

L.J.C. and M.I.

Moreau

Marseilles.

April 30, 1844.

By a miracle, my dear Father Moreau, I was able to escape and hide at the seminary to clear away a bit of my back-log. It always happens that each day I send out hastily that which is most pressing, and leave for a later time that which I want to consider when my mind is at peace; but such peace never comes. Now it is your turn. In an old letter dated January 8, you were telling me that the Bishop wants you to be Promoter and that you refused. I think you are right. This is a task that the superior of the seminary cannot take on, because he may often be the one to administer severe reprimands to his students, his former penitents, who should maintain filial sentiments toward him, even during their mistakes if such should occur. The ministry which falls upon the superior of the seminary is different. So do not accept that position. Furthermore, it presents other inconveniences for someone who is a foreigner in a country like Corsica.

You know that I reproached the Bishop of Viviers for not having tried to obtain a bishopric on the Continent for Bishop Casanelli, and at the same time requesting the See of Ajaccio for M. Sarrebayrouse. A certain delicacy of conscience deterred him. I thought that I could calm him on this matter; I think that today he does not enjoy the same influence. That this plan be put through for the good of Corsica and peace in the Congregation is desirable, however.

You notice that I am going over your old letters. Father Nicolas has not asked me for a dispensation from saying the Office in common. He did well because I would not have granted it, at least not *semel pro semper.* I would have referred him back to you to judge when it would be opportune to dispense him on a temporary basis. Besides, this Father never writes to me. I dispense him from that more readily than from the Office; there must be nothing forced among us. Only this negligence gives me the measure of his affection. It is always good to know where one stands.

I now refer to your letter of the 10th of this month. As a matter of fact, I was very much surprised to see Bishop Casanelli and his Grand Vicar arrive, and even more by the proposal he made to me in regard to obtaining money for him. This project by the Auxiliary Bishop is impractical, if he means to achieve it without the consent of the government. I made him face up to all the difficulties and inconveniences that this plan presents. He hoped to be successful with Rome by means of a first letter by the Nuncio; but Rome is in the habit of crossing t’s and dotting i’s. The more sure plan would be transferring the present Bishop to some See on the Continent and appointing M. Sarrebayrouse to Ajaccio. There have been two recent transfers which could set the stage.

With all the costs that we have to bear, we may not imprudently neglect our temporal interests. I much agree therefore with your idea of delaying the departure of the young man of whom you spoke; but it would be to put off too long if we waited until he had cleared up all his business before receiving him as a novice. According to what you say of him, I find no drawback in having him start his novitiate immediately. It is true that you no longer have a Father Bellon to care for him as he did for Father Santoni. That will be up to you; the formation of a candidate is too important an undertaking for you to rely on someone else in this task.

I am overjoyed to learn that you are happy with all our Fathers. I much appreciate the good qualities of Father Pont in particular, and I certainly would want to do all I can to satisfy his needs. You know very well how easy-going I was for the arrangements he made with his father. But it seems to me that his father is a bit too exacting and is abusing our kindness a bit. Nothing tells us that the requests he is making today will not be repeated, and where will we land up? How come that, in addition to what we have given him, he again needs 3 or 400 francs? That requires an explanation. Have him give you in detail his alleged reasons. Unless I am mistaken, there is a stepmother somewhere. and so we must not be surprised if someone wants to milk the cow. Give me more details about this business. You know that the Congregation is deeply in debt; it must therefore act only with prudence and discretion.

You will have to send us exit letters for Brother Pianelli. I tell you in confidence that I intend to send him to America with the Father Visitor I am delegating for that country. Another very confidential item: this Visitor will be Father Guigues. Pianelli very much wishes to be chosen for that mission in order to be freed from the sentimental or better self-serving persecution of his parents. especially from that of his brother, the parish priest who plagues him insistently with false reasoning.

You will do well to obtain exit letters for Tamburini, who is always the same as you have known him to be. I will get their baptismal names before sealing my letter.

Father Tempier asks me to tell you that he is anxious to receive the account of your Masses. He has the same message for our Fathers at Vico. He also asks me to tell you that your clerk could sell off his credit-slip by making a little sacrifice, and then he would be free to leave anytime. Accept him as a novice and let him begin seriously his novitiate at Vico under Father Semeria; time is of the essence since he is older and has not yet done his philosophy.

*P.S.:* I beg you to tell Father Pont that I am not answering him in order to spare you postage for his letter. I have dealt of his affairs with you; I would only repeat the same things to him.

Tamburini’s name is Ambroise Louis; Pianelli’s is Charles. He is from Olmeto.

To Father Semeria, superior of the Missionaries at Vico, Corsica.[[102]](#footnote-102)

839:X in Oblate Writings

Wants to go to Corsica. Pastoral letter on the missions. Illness of Father Semeria. Account of the Masses and administration of the house. Inheritance of Brother Roux.

L.J.C. and M.I.

Semeria

Marseilles.

May 2, 1844.

My dear Father Semeria, I must be very tardy in my letters to you. I have forgotten the date of my last letter; but I certainly cannot forget your person, who are always so dear to me. I learn with pleasure that you have completely recovered from your illness; take care of yourself to avoid any recurrence.

I have never doubted the good results deriving from the spiritual retreats prescribed by our Rules; but I am very glad that you experienced this especially in Sari. I gladly consent to go to visit these good people when I visit you; but will I be able to do it this year? It seems certain that the Bishop of Viviers will not be available, and how can I go alone on such a long journey? I also fear the hot weather in Corsica, where trips are made on horseback, exposed to all the heat of a burning sun; and again, I must admit, at my age we become lazy about travelling. You must never doubt, however, how pleased I would be to be among you. I am buffeted on the one hand by the heart and on the other by reason, or if you would rather, by sentiments of my weakness, not to mention also age.

You did what had to be done regarding the cure of the good man of whom you spoke. All of these extraordinary things will be useful at some time; but if this good man had broadcast the news of his cure earlier, he would have aroused the faith of his compatriots, and other interesting things might have happened.[[103]](#footnote-103)

I cannot understand how they neglected to send you my Lenten pastoral letter. They did so well at the secretariat that they have no more copies; but I have had a certain number printed under another format. I will send one to you, all the more willingly because it speaks directly of the missions. *ex professo.*

If the doctor judges that the waters of Orezza[[104]](#footnote-104) will help you, you must not hesitate to take them; I advise and exhort you to do so; but I don’t think it necessary that you be accompanied by one of our Fathers. Our communities are not numerous enough to allow depletion.

Father Tempier complains that you do not give him an account of the Masses you celebrate on his account. Please regulate this important item as soon as possible. I believe you are also forgetting to give the six-month accounting of your stewardship; that must not be neglected. Are you regularly holding your meetings either for spiritual conferences or for council with your assistants? This must be regularized and communicated to me each month.

As to Brother Roux, we cannot consent that he allow himself to be disinherited. I do not know the laws of this country; but it seems to me that a father should not have this power. Besides, there mustn’t be too much, and since this Brother at times seems to be discontented, I would never consider it proper that he should go and regulate his own business. I am a bit wary about this correspondence.

Goodbye, my dear son. I ask you to give many friendly greetings from me to all our Fathers at Vico, all of whom I embrace and bless with all my heart, as well as yourself.

+ C. J. Eugene. Bishop of Marseilles.

*P.S..* Greet Father Carles for me and tell him that I grant him, as well as to each of you, the faculty of blessing 4000 crosses and rosaries while on mission and 1000 at the convent; this for three years.

Diary

Oblate Writings XXI

**May 4**:[[105]](#footnote-105) Letter to Fr. Allard, customarily lengthy and all about our concerns.[[106]](#footnote-106) I am telling him about the choice that I made of one of the most distinguished subjects of the congregation to go to America in the role of extraordinary visitor, whose powers will endure until revocation by me, who will have authority over the local superiors as over the other members of the congregation, to whom I will give purely consultative counsel. This will not impede anyone from communicating directly with me.

To the Council of the Propagation of the Faith, Lyon.[[107]](#footnote-107)

87:V in Oblate Writings

Oblate foundation in Bytown in the diocese of Kingston. Request for assistance in paying the journey of two missionaries.

Propagation of the Faith

Marseilles,

May 5, 1844.

Dear Sir,

The extraordinary success achieved with the grace of God by the Missionary Oblates of Mary Immaculate in the diocese of Montreal has prompted His Excellency the bishop of Kingston[[108]](#footnote-108) to call them into his diocese and entrust them with the mission among the savages. He is assigning them the house of Bytown on the banks of the Ottawa.[[109]](#footnote-109) That will be their base for travelling among these poor idolaters in order to bring them to a knowledge of the true God and His Son our Lord Jesus Christ. The men I had sent to Canada earlier are all at work in the vast diocese of Montreal. Therefore, in order to reply to the invitation of His Excellency the Bishop of Kingston, I am obliged to send from here at least two good Missionaries of the aforementioned Congregation of the Oblates of Mary Immaculate who will go directly to Bytown where one of their confreres has already taken possession of the important mission entrusted to them.[[110]](#footnote-110)

I have recourse to you, Gentlemen, begging you be so kind as to grant the sum necessary to cover the costs of this long journey. I calculate that no less than 1 200 F. apiece will be required. That is more or less what it cost me to pay the expenses of the ones I sent to Montreal last year and Bytown is approximately 100 leagues farther inland. I plan to have our two missionaries leave towards the end of this month. I would therefore be most obliged if you would be so kind as to process my request as soon as possible.

Please accept, gentlemen, the assurance of my most high regards.

+ C. J. Eugene, Bishop of Marseilles.

P.S. I take the liberty of referring you once again to the needs of the Penzance mission in Cornwall[[111]](#footnote-111). I refer to the note I had sent you.

Diary

Oblate Writings XXI

**May 6**:[[112]](#footnote-112) Letter to the Irish Brothers who had written to me from the novitiate. Fr. Aubert praised to the utmost each one of them. Their names are, the first Robert Cooke, [diocese] of Waterford, in Ireland, 22 years of age…[[113]](#footnote-113)

To Father Courtès, superior of the Missionaries, at Aix.[[114]](#footnote-114)

840:X in Oblate Writings

Come to Marseilles more often to talk over business.

L.J.C. and M.I.

Courtès

Marseilles.

May 12, 1844.

My dear Courtès, my poor sister is returning to Aix to try the baths, the state of her health has not at all improved. I take this occasion to say good-day to you. With pleasure I learned that you are coming to Marseilles to preach; I will then have at least the consolation of seeing you. Be it said in passing. this circumstance allows me to make the observation that you might from time to time make a short appearance here during which time we could talk things over. At the present time, there is one thing under consideration, something truly essential; but I certainly do not have the time to speak about it in writing.

You most likely know more than I do about the Bicheron affair.[[115]](#footnote-115) I have gotten used to the fact that everything is kept hidden from me. I presume that the wrongs are not on the part of the Bishop of Viviers. I have experience of what Bicheron can do and just how much he appreciates gratitude. Besides, he is not the only one to give this word a meaning not found in the dictionary; it is not the equivalent of the word gratitude which is a sentiment hereinafter unknown especially among those who consider themselves better than others.

Perhaps you do not know that the unfortunate Roux has been going from one fit of madness to another for a month.

Goodbye. I will perhaps go to see you before you come to see me.

To Monsieur Guigues, superior of the house of Notre Dame de L’Osier, commune of Vinay, Isère.[[116]](#footnote-116)

34:I in Oblate Writings

Father Guigues is to wind up his affairs at N. D. de L’Osier and make his farewell visit to Bishop Philibert de Buillard of Grenoble, prior to making his preparations to leave for Canada. Activities of the Oblates in Canada. The sending of Fathers and Brothers to Osier.

L.J.C. et M.I.

Guigues

Marseilles,

May 12, 1844.

This should be the time, my dear Father Guigues, for you to wind up your affairs at Osier and begin your preparations for the great mission that I am confiding to you. We need to spend some days together and calmly concert our ideas about all that can contribute to the prosperity of our establishments in America. The choice having been made, it should be put off no longer. I would insist that you make the crossing during the fine season and arrive early enough before winter to see the country in its beauty and visit at your ease the different missions so as to put everything on a good footing. I am going to write to the Bishop of Grenoble to let him know beforehand of your designation. I would wish that your farewell visit, to receive his benediction, coincide with his receipt of my letter so as to cut short all observations he might be tempted to make. I will be very polite. It will be for you to emphasize the importance of our establishments especially now that the missions to the Savages are confided to our Congregation as well as those of the lumber camps and what they call the Townships, regions without spiritual aid where Catholics are mixed with Protestants at peril of losing their faith. Our missionaries not only bolster the wavering Catholics but convert a great number of apostates and many Protestants. You are being sent to organize all these efforts which are so promising.

My letter will be brought to you by Fathers Mouchel and Rey. I am only sending Father Rey to Osier in order that he may work there at his task. This is something arranged with Father Vincens and he must keep at it. Father Mouchel will be missed at Calvaire where he was confessing quite a lot of people but as you need someone at Parménie I am sending him off to this solitude and do not wish that he be placed too much in view. On the contrary, this devotion should subside. There are more inconveniences than advantages in keeping it up.

I need not recommend that you mark out well to your successor the policy he must follow with persons outside. I am not concerned about interior discipline. When you are here we will talk about the orientation of the house.

May 17. I now decide to send you my letter by post. I propose to send my pilgrims next Wednesday if I can obtain enough places, as seven will be going: Fathers Mouchel and Rey; Brothers Palle, Piot, Bouvier, Coste and Coutelen.[[117]](#footnote-117) Father Bise will have to come as soon as possible.

I do not think it necessary to postpone the oblation of the Irish brothers who are ready. It might be possible that Brother Bouvier should devote still more time to prepare himself.

I shall try to write tomorrow to the Bishop of Grenoble. I am not however sure of being able to do so. If I cannot do it tomorrow, it will be put off to Monday because I will spend the whole of Sunday in church.

I embrace you with all my heart.

+ C. J. Eugene, Bishop of Marseilles.

Diary

Oblate Writings XXI

[**May 14]**: [p. 9][[118]](#footnote-118) …was irked about redoing his bags. So I did not insist, but I asked him to at least accept a meal, which he very graciously did. Everything that he told me about Rome, whence he comes, gave me the greatest pleasure. He was perfectly received by the pope and the cardinals. They were all perfectly disposed and were well aware of the grand question.[[119]](#footnote-119) The pope especially is extraordinarily effusive when he speaks about the episcopacy of France, it’s my right hand, he says kindly. He said, among other things, some things flattering for me to the bishop of Orléans, as well as to Cardinals Lambruschini, Ostini[[120]](#footnote-120) and others.

The bishop who knows well the terrain[[121]](#footnote-121) does not camouflage the fact that nothing must be expected from all that is in the hands of the government or in public affairs. He does not except anyone, however highly placed he may be. All our hope must be in God who does not abandon his Church. The main thing is to hold oneself in an attitude that suits our dignity and the great interests entrusted to us.

On the whole, I have been greatly pleased with my former fellow student. He is just as I desire a good bishop to be. Knowing the relationships that he has with the people in the government, I had been afraid that he would be compromised. It is true that the government, I wish to say, the ministers and even the king, speak willingly to him, not being able to rely on others, but, judging by everything that the prelate said to me, this trust does not make him deviate from the course of his duty.

The bishop of Orleans told me that, the king complaining to him about the opposition of certain bishops, he was not afraid to say to him: Name one of them for me. Then Louis-Philippe said to him: Very well, the bishop of Marseille has shown himself in favor of the candidature of Berryer, he pushed things to the point of prohibiting the singing of *Domine salvum fac*.[[122]](#footnote-122) The bishop did not hesitate to reply to him that this was not true. Nevertheless, it is indeed necessary that he have been written to from here, since Mrs. Adélaide[[123]](#footnote-123) says as much to him, and we know that she has a correspondent in Marseille who readily takes his inspiration from his neighbor Mister de la Coste, our prefect.[[124]](#footnote-124) On his part, the Lord Chancellor had to receive the very calumnious denunciations , since he had written to me to complain, but as the accusation must have come from the public prosecutor’s office, it was more precise, it concerned only several churches wherein there was not sung the *Domine,* etc; in the cathedral it is not accompanied by the organ. [p. 19] Although I do not distress myself greatly about what anyone thinks about me, and since the testimony of my conscience suffices for me to be perfectly peaceful, even so I do not like someone ascribing to me what I do not do. The government must know that I have the courage of my convictions and of my behavior, which I am not afraid to acknowledge and to stand by, because, thanks to God, they are always inspired by duty. I thus believed that it was appropriate to write a firm and dignified letter to the king to rebuff these false imputations. That’s what I did. I do not have the draft of this letter at hand, that’s what prevents me from copying it, but I am keeping it.[[125]](#footnote-125) We will see what reply there will be to it, if there is, however, a reply to it.

Letter from Fr. Courtès and reply.

Diary

Oblate Writings XXI

**May 15**: A Greek priest by the name of Maccario[[126]](#footnote-126) took me aback. He was schismatic, he became Catholic. He was sent from Rome to Asia in the capacity of missionary. Having arrived in Syra,[[127]](#footnote-127) the schismatics pursued him in order to kill him. He fled this danger, but he was still persecuted elsewhere. Then he retreated to Messina[[128]](#footnote-128) and, although Cardinal Fransoni[[129]](#footnote-129) had written to him to present himself to the cardinal archbishop in order to receive orders from the sacred congregation, he embarked for Marseille where he knew neither what to become nor to do. Impossible to understand one word of what he says, I referred him to the Greek parish priest[[130]](#footnote-130) who does not speak this language, but who had the spirit to bring me an old interpreter who is deaf, which did not contribute to making communications very easy. Nevertheless, I understood very well that it was necessary to pay the customs duties to deliver his trunk, that it was necessary to pay the wretched inn where he alighted to take poor shelter where he had stopped, that it would be necessary to pay for feeding him in the house which I endeavored to procure for him. All this with the anxiety of doing some good at great expense for some impostor such as is met only too often among these Orientals.

Diary

Oblate Writings XXI

**May 16**: Departure of the bishop of Orléans who appeared to be very touched by the welcome which I gave to him. I suspect that he did not expect it, as if I were a man to remember the past[[131]](#footnote-131) when the present is the rule and everything is going well.

Diary

Oblate Writings XXI

**May 17**: Letter to Cardinal Fransoni. I am giving him the story of my Greek priest, asking him for his direction. I am consulting him at the same time [p. 11] to make known to me the intention of the pope about the matter of the crusade being preached by the bishop of Nancy whom I await each day in Marseille.[[132]](#footnote-132)

[To Fr. Casimir Aubert at N.D. de I’Osier].[[133]](#footnote-133)

8:I in Oblate Writings

Has received a letter from the Irish novices. Advice and recommendations for the novitiate. News from England. Admission of three Irish novices to profession.

L.J.C. et M.I.

Aubert C

Marseilles,

May 17, 1844.

Would it not seem, my dear Father Aubert, as I take this large piece of paper, that I might relish the hope of conversing at length with you? It is not so. Never have I had less time to give you and yet I would not let our Fathers and Brothers leave for Notre Dame de L’Osier without sending a little word to you. I have been enchanted with all you have told me about our dear Irish novices. Their letter gave me the greatest satisfaction. I am replying to them to mark my satisfaction. I would also wish to write a few lines to your good brother, Pierre, and hope to do so after tomorrow for today, at this moment, I am being taken away and tomorrow I will spend the whole day at the Church of the Trinity.

I would not wish you to wait too long to admit to profession those of our novices who are ready. This is not to say that Bouvier can be admitted so soon. Before closing my letter, I will give you the decision of the Council that I shall convoke on the day after tomorrow, Monday.

I have received nothing from Fr. Daly. I have told you that the Apostolic Vicar has written me quite an amiable letter. I will send a copy to you. He will not pass through Marseilles.[[134]](#footnote-134)

Do not wait to explain the reasons that you would plead to have me change the decision concerning your future destination. I also await your observations about the community. It is not that you lack the time so why put off the matter so long?

I take my leave for I must go out. Adieu, I embrace you with all my heart.

+ C. J. Eugene, Bishop of Marseilles.

P.S. The three Irish novices - Robert Cooke, Peter Grey and Edward Bradshaw - have been unanimously admitted to make their profession. I pray you to inform on my behalf Father Superior and Fr. Vincens.

Diary

Oblate Writings XXI

**May 18**: Letter to Fr. Bise[[135]](#footnote-135) to call him to Marseille.

Letter to Fr. Aubert, letter to Fr. Pierre Aubert.[[136]](#footnote-136) Letter to the Irish novices. Letter to Mme de Gramont[[137]](#footnote-137) to recommend to her the two young daughters of Mr. Roux-Arnavon.

Diary

Oblate Writings XXI

**May 19:** Letter from the central council of the Propagation of the Faith. These gentlemen quote the exact words written to them from Rome on the matter of the charitable work of Mr. de Janson. I do not have the letter before my eyes, I will quote the expressions further below. The pope explained himself quite clearly in order to be understood. The council took into consideration my request for the journey of our missionaries to Kingston.[[138]](#footnote-138)

Diary

Oblate Writings XXI

**May 20**: The vicar apostolic of Batavia[[139]](#footnote-139) again travelled through Marseille with three missionaries who are accompanying him in his mission. He is a very respectable prelate and the three missionaries who are with him have a very good turn of phrase. This gives hope for this mission. What was said to me from Holland is very distressing for religion. The king [[140]](#footnote-140) is good, but excessively timid. When it was desired to urge him to conclude a concordat with the Holy See, the Protestants threatened him and he broke off all negotiation on this matter. Thus, there is no Catholic bishop at all in the whole of Holland, because the bishop of Curium[[141]](#footnote-141) does not have any jurisdiction at all in this country. Nevertheless, half of these subjects are Catholic.

Council of the congregation composed of the superior general and Fathers Tempier, Ricard, Mille and Bellon. Admitted to profession by unanimous vote, Brothers Robert Cooke, native of Waterford, province of Leinster in Ireland, age 22 years, Pierre Grey, native of Carlow, province of Leinster, age 21 years, Edward Bradshaw, age 23 years, native of Cashel, province of Munster.[[142]](#footnote-142) (See, for favorable information, the letter of Fr. Aubert, April 24 of the current year.)

Diary

Oblate Writings XXI

**May 21**: [p. 12] Mass at the association of the Filles de Marie [Daughters of Mary], former students of the Dames du Sacré-Coeur [Ladies of the Sacred Heart]. There I confirmed a formerly Protestant lady.

Letter to Madam de Gramont. Recommendation for the little Roux-Arnavon's whom their father will be taking to Sacré-Coeur in Paris.

Journey to Aix to visit the cemetery there where we are constructing two crypts, one for my family and the other for the missionaries. Later on I will decide about the construction of a chapel over the two tombs. I am eager that the Sacred Mysteries may be celebrated there from time to time. I also went to see my good sister[[143]](#footnote-143) who is not much recovered from her fall.

To Father Vincens, priest missionary, at N.-D. de L’Osier, near Vinay, Isère.[[144]](#footnote-144)

841:X in Oblate Writings

Sending several novices to L’Osier. Admission to vows of three Irish Brothers.

L.J.C. and M.I.

Vincens

Marseilles.

May 21, 1844.

You would be the only one, my dear Father Vincens, to whom I would not write. That just won’t happen, even though you would deserve it a little for, if I am not mistaken, you haven’t given me any sign of life for a long time. Father Aubert will tell you that the council has unanimously admitted to profession three Irish novices.[[145]](#footnote-145) Brother Piot very much wants to return to L’Osier; I was in no hurry about this matter because we haven’t felt the heat much here. Brother Palle is not in too good health; it will help him to change climate. You may present both of them for ordination at Grenoble. Brother Bouvier was impatiently waiting the completion of his philosophy to place himself under your direction and properly complete his novitiate. You may judge if he applies himself in earnest. I did not present him to the council because I understood that there might be difficulty in getting him approved. There remains only to mention the two other novices: Coste and Coutelen;[[146]](#footnote-146) they felt that they just couldn’t live outside the novitiate; we had to give in and send them back to you.

I strongly suggest to Palle to put aside his childish ways and to be serious as befits a young religious who is so near to the diaconate. As a matter of fact, I insist very much that more serious manners be adopted in the novitiate; we must point out that religious are not college students.

Dinner was served a quarter of an hour ago, and some around me are vexed at my slowness in getting to the dining room.

To satisfy them, I am leaving my office, and greet you affectionately.

+ C. J. Eugene. Bishop of Marseilles.

Diary

Oblate Writings XXI

**May 22**: Mass at the Mission. Visit to the cemetery, accompanied by Fathers Tempier and Courtès and de Dupuy, who took charge of directing everything. These two crypts appeared to me to be sufficient, all the more so since there is a very immense ossuary which will be able to make up for the cramped nature of this subterranean resting place. Each crypt will be able to hold about a dozen normal-sized boxes. The old bodies which will first be laid there are contained in boxes of lesser size.

I went to l’Enclos[[147]](#footnote-147) to verify the state of these holy remains. The remains of Fr. Marcou[[148]](#footnote-148) are contained in a small square box made of walnut. The remains of my father[[149]](#footnote-149) as well. The bodies which will be exhumed will very likely be placed in boxes of the same size. These are the bodies of Fr. Suzanne, of Fr. Arnoux, of Brother Morandini and of my niece Nathalie de Boisgelin.[[150]](#footnote-150)

As for the body of my maternal grandmother,[[151]](#footnote-151) it remains in the same state in which we found it in 1823, when, 13 years after her blessed death, to our great astonishment, we saw it whole with the exception of the head which broke away from the body during the journey from Saint-Julien-les-Martigues to Aix. All the limbs were joined, covered with skin which was not at all blackened but which was preserved in a state of whiteness more or less like parchment which gives way under pressure from the thumb. This holy body whole in this way is of a great lightness, it weighs very little. It appears that the inside has been totally…[[152]](#footnote-152)

Diary

Oblate Writings XXI

**[Undated]**:[[153]](#footnote-153) [Letter to the king.] *“Sire, I have just learned at this very moment from one of my colleagues that some malevolent people have sent a report to your majesty that I have pronounced myself against his government on the occasion of the election which took place this past month of March in Marseille and that not only have I sought to procure votes in favor of the opposition, but even that I pressed matters to the point of interdicting in the churches the singing of the Domine Salvum fac, etc. I am eager to rebuff these charges as calumnies. It is known that I have enough courage of my convictions in such a manner that permits me to deserve being believed on my word when I affirm that I have done nothing of which I am being charged. Prayer for the king has not stopped taking place. If I have spoken about it to my priests, that has been to recommend to them the greatest precision in carrying it out. I have remained completely unfamiliar with the turn of minds in the election which is in question. No one may attribute anything to me either in favor of or opposed to each candidate. Pastor of all, I never declare myself against anyone in the struggles of parties. I render to the royal authority all the obligations of a good bishop and of a good citizen. I am personally suffused with an openly admitted sentiment for the king and his august family, but I always hold myself in a sphere impervious to political passions which I tower above with all the loftiness of my ministry and against which, in the sense in which they declare themselves, I oppose in every circumstance a spirit of peace and conciliation worthy of the Gospel.*

*"Nevertheless, they were right, if they said to your majesty that I was not able to approve, still less participate in, the insane demonstrations to which some so-called friends of the government have subjected our city in order to counterbalance other demonstrations. I would like, at this time, to write directly to the king so as to alert him to the odious absurdity and the phenomenal clumsiness by which they compromised the government here. I regret not having followed my conception. If I had been able to foresee what has been done by some men who do not have a sense of the true moral situation of the country, I would have stopped the spirits of 1830, reactionary to the point of hate, by means of reminders of 1793. The harm that has been done is great. I do not conceal from the authorities what I have seen in this time of aberration. People have let themselves be enticed lamentably, if, as I like to believe, there was not a fatal stimulus which would have been explained only by malicious pieces of spiteful advice. There will be necessary much wisdom, moderation, dignity and especially unequivocal witness of a general kindness marked with, if that is possible, a religious character for reestablishing in the most numerous and most respectable part of our populace a trust slowly acquired and then immediately lost in several days of dizziness.*

*"It is especially unfortunate for the government that this great local error had coincided with the effect that [p. 15][[154]](#footnote-154) the question of education is producing in all of Catholic France. If my complaint[[155]](#footnote-155) to the king appeared in the aftermath of this error, this was necessitated because of inaccurate information. Moreover, more than the blindness of passion was needed in order to not see in this episcopal action a corrective for what is happening in such a compromising manner elsewhere. This corrective, full of meaning, consisted especially of two paragraphs which the enemies of the government would have liked to extract from my writing. One of these paragraphs has been quoted by the* Gazette de France*I* [Gazette of France] *in order to prove, according to its phrasing, that I was a Philippist,[[156]](#footnote-156) and the other by Mr. de Montalembert to the Chamber of Paris in order to prove that the bishops are not seditious. I have especially proven to the people of Marseille one matter currently very important to know: that honest people would still be able to not break with the government and that there is a way to combine the most sincere fidelity to the king with the most devoted love for religion, I am, etc.”*

[To Mgr Philibert de Bruillard, Bishop of Grenoble].[[157]](#footnote-157)

35:I in Oblate Writings

Unexpected developments in the mission of Canada. Father Guigues must leave the diocese of Grenoble for America. Father Vincens will be the superior of N. D. de L’Osier. Request for prayers.

Bruillard, P. de

Marseilles,

May 24, 1844.

Monseigneur,

You are aware of all the good effected by your dear sons, the Oblates of Mary Immaculate, in the vast diocese of Montreal and you have blessed the Lord for it. You will not then learn without further consolation that other regions have opened before them. The Bishop of Kingston, having witnessed the marvels that God has wrought through the ministry of these apostolic workers, has wished to call them to Bytown in his diocese, a town where Savages are close by, the mission to whom he has confided to the Oblates. Also he has at the same time entrusted them with catering to the spiritual needs of what they call the lumber camps in that country. These are numerous agglomerations of three or four hundred men dispersed in the immense forests of this part of the new world. Here poor Christians spend six to eight months logging the trees without any religious resources to help preserve them from the dangers inseparable from this nomadic and dissipated life.

For his part, the Bishop of Montreal, not content with having established our missionaries at Longueuil, wishes to bring them closer to him by forming a new establishment at Montreal. The generosity of this holy prelate who, in spite of his penury, not only authorizes but encourages vocations from his clergy, makes it impossible for us to refuse what he desires for the good of the Catholics, Protestants and Savages of his diocese. Other bishops have also made proposals that must be considered either in order not to enter into engagements lightly, or not to reject what could contribute to the glory of God and the salvation of so many abandoned souls.

In this state of affairs I find myself obliged to send to the scene a capable man who has my entire confidence so that he can organize properly the services of the Congregation in the different ministries entrusted to her and in the different places where he will judge it opportune to establish her. This person cannot be other than Father Guigues. You know his skill and devotedness. I think that the paternal affection you have for the family whose interests you have always espoused will incline you to approve this choice especially as your diocese will be affected, not by a brief absence of Father Guigues, but by one of several years. Father Vincens will naturally succeed him in the superiorship of the community of N. D. de L’Osier. I do not hesitate to give my preference to this excellent Father because I know what esteem he enjoys with you and I likewise know his attachment to your person and the filial confidence with which he will comply with your direction. Such will be his titles to your confidence for the rectorship which you have been good enough to accord to the superior of the house.

When I consider the vast field which opens before our evangelical workers, I am filled with a lively gratitude towards God who calls upon them to propagate the knowledge of His Holy Name and to save so many souls who were lost in the darkness of idolatry or heresy but I also feel my impotence to thank the Lord worthily for such a great benefaction. I beg you therefore, Monseigneur, to unite your prayers with mine. I will feel stronger with this support I seek from your friendship for me and from your bountifulness towards the Congregation thus favoured.

Accept the assurance of the respectful attachment with which I am, Monseigneur, etc.

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

Diary

Oblate Writings XXI

**May 30**: Withdrew letter of exchange which has been sent to me by the central council of Lyon[[158]](#footnote-158) on widowed Guérin and son, Lany in Lyon. Through the mediation of Messieurs Chancel, etc.

Diary

Oblate Writings XXI

**May 31**: General Confirmation at the cathedral. I wanted to attempt doing this. All the children of the city numbering 1,700 were gathered together there. It was close to two hours when I finished. I had dismissed the boys after I had confirmed them. I was not able to conceal that I was very fatigued towards the end of the ceremony. The timbre of my voice was failing, which obliged me to strain my lungs to articulate the sacred words. Two hours after having returned to my residence, I no longer felt any fatigue nor any of this pain resembling a contusion that I was experiencing in the front and in the back of my chest between the two shoulders.

Letter from Mr. Rey, father of our little postulant.[[159]](#footnote-159) Letter from the bishop of Vivier.[[160]](#footnote-160) Arrival of Fr. Guigues. I am always very pleased with the ability of this Father. A person can not have a better attitude about the question of going to America where I expect much from the mission with which I am entrusting him. Letter to Cardinal Fransoni on the issue of the Greek priest.[[161]](#footnote-161)

Every day the evil journals of Marseille regale the public with articles that are offensive to the clergy, it’s an adopted system. The *Messager [Messenger]* promotes only themes which are in turn nasty, insolent, calumnious, but always stupid. Today, it thought itself incisive for announcing my departure for Paris, which false rumor spread throughout the entire city, in these words: “*Some people, always hurried in their conjectures, say that his greatness is going to seek directly from the king the authorization to put his clergy in procession, not wanting to submit to requesting this authorization from the mayor. Is not the humility of the clergy something admirable?”*

To which the *Gazette du Midi [Midday Gazette]* replies: *“Humility does not hinder a person from supporting the rights of the Church and from seeking respect for the laws of the government just as one respects them himself. The bishop knows all too well the legislation concerning the practice of worship and the decisions of the courts for requesting from whomever it may be, even from the head of state, a permission which the Church does not need; but the processions serve as a forewarning.* *The* Messager [Messenger] *has thus been led into error. It has never been a question of a journey by the bishop to Paris.”* This response pleased me, that is why I have copied it.

Letter from Fr. Vincens, from Fr. Dassy which tells about the sending of his composition.[[162]](#footnote-162) Letter from Fr. Aubert[[163]](#footnote-163) which explains to me the reasons he would have for being put in reserve for the missions of England. Letter from Reverend Bony, superior of the seminary of Aix, to fulfill the commission which the Bishop of Châlons[[164]](#footnote-164) gave him to collect money[[165]](#footnote-165) in favor of Mr. Veuillot[[166]](#footnote-166) to help him pay the fine to which he had been penalized by the jury.

Letter from the bishop of Algiers[[167]](#footnote-167) containing an urgent note for deciding that the chapter assist in the construction of the presbytery.[[168]](#footnote-168)

Diary

Oblate Writings XXI

**[June 4]**: [p. 19][[169]](#footnote-169) “to always be delighted with him. Justice must indeed finally triumph. Then the Church of France will see arise for it this beautiful day of liberty for which she calls with all her heart and it will be again given her to pursue the accomplishment of her glorious destiny. Such, Monsignor, are the views, such are the hopes of the clergy of your diocese.” More than one hundred signatures follow.

I responded: *“Gentlemen, In the words that you have just written to me I recognize the clergy of Marseille. Here indeed is this clergy, solicitous to obey the holy traditions which so many faithful priests have passed on to them, whom neither exile nor death have been able to separate from their bishop.[[170]](#footnote-170) The venerable old man whom you have chosen to be your representative is one of the last remaining confessors of the faith and his voice, which revivifies itself in order to express your views, bears witness in a touching manner to the fact that the spirit of your predecessors still animates you.*

*"Those who believe they can conquer this sacerdotal spirit do not understand it. Submissive to the law, it renders every justice to the temporal authority; happy with sufferings endured for the name of Jesus Christ, it is resigned in advance to suffer insult and calumny like the other trials which might come to it; but devoted above all to the grand interests of the glory of God and of the salvation of souls, it perseveres without fear on the path that duty has traced for it. It does not at all let itself be cut down by false success. Far from ever accepting a definitive defeat, it renews its courage under the blows rained on it and it always keeps its hope for a certain victory because it draws its strength from the faith that has conquered the world.*

"For eighteen centuries, its everyday history is that of its battles and of its triumphs. It has worn down the two-edged sword of all its enemies. It is accustomed to seeing every heresy pass by. Even in our day, impiety, the mistress of France and sovereign of Europe, was amazed at being obliged to give back to the Catholic priesthood altars reserved for the true God. Later still the supreme head of this priesthood, a captive and isolated old man, opposed with only spiritual weapons the formidable conqueror who had humiliated so many kings, then the pontiff, stripped of his power,[[171]](#footnote-171) returned to his capital to reign with glory from on high from the throne of the prince of the Apostles.

*"For myself, Messieurs, I wish to simply conclude, from this protection of Providence, that God will always be with us and that you are right to hope that the day will finally dawn when the Church of France will have regained its freedom; but, if we must await help from on high, it is also permissible to think that the guidance of wisdom and of justice will end up by bringing to a favorable decision the grand question which is so intimately connected with the destiny of religion and with that of our native land.*

[p. 20]"I congratulate myself, however, that a single word uttered in order to minimize the power of the claims of the episcopate earned for me from you a precious testimony which solemnly attests how strong in struggles of faith is a bishop who sees throng around him a clergy such as mine.”

Letter from Cardinal Fransoni. He does not hide the fact that neither the pope nor the congregation are able to conceal that the charitable work propagated by the bishop of Nancy[[172]](#footnote-172) is harmful to the Propagation of the Faith.

Letter to Fr. Pierre Aubert to inform him about the choice I made of him to accompany Fr. Guigues to Canada and to be employed in this country in the service of the Church and in the salvation of souls.

To Monsieur Pierre Aubert, missionary priest at Notre Dame de lOsier, near Vinay, Isère.[[173]](#footnote-173)

36:I in Oblate Writings

Announcement of his obedience for Canada. He will leave in several days with Father Guigues and Brother Garin.

L.J.C. et M.I.

Aubert P.

Marseilles,

June 4, 1844.

My dear Father Aubert, I was far from thinking when I wrote you the other day that I would so soon have the occasion to write you again to confide to you a very important mission. I have just received several letters from Canada. The horizon extends ever wider before us. To the establishments already founded in the diocese of Montreal must be added those offered to us in that of Kingston, either for the ministry to the Savages or that of the great lumber camps. It is not possible to abandon the Townships where our Fathers are already doing much good. And now unexpectedly the Bishop of Quebec is crying aloud to us for missionaries for his immense diocese. It is all the more important for us to respond to his invitation in that we are the first he calls... As a consequence of this new state of affairs, I can no longer content myself with sending Father Guigues alone. Other Fathers must arrive at the same time as himself while waiting until I can send still more to these blessed regions which long for the Good News.

I am going to ordain Brother Gain deacon to accompany Father Guigues and yourself whom I assign to this beautiful mission. Make yourself ready to leave Wednesday so as to arrive at Lyons on Thursday morning at the address which Father Guigues will have given you. This Father will arrive at the same time as you with his other companion and you will continue your journey together towards Paris and Le Havre where you will embark. I accompany you with my best wishes and my paternal benediction while regretting my not being able to be one of the group. Goodbye my dear son, I embrace you with all my heart.

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

P.S. It is too late for me to write this evening to Father Vincens. I will do so tomorrow on returning from St. Joseph where I am going to administer the Sacrament of Confirmation.

Diary

Oblate Writings XXI

**June 5**: Confirmation at the Dames du Sacré-Coeur [Ladies of the Sacred Heart] at St-Joseph.[[174]](#footnote-174)

Letter from Fr. Semeria. Mission of Cauro,[[175]](#footnote-175) blessed by God. He asks to be given permission to have at least a pistol in the house. What do they want to do with it? Do they know how to fire it? If it is prudent, necessary for their security, I will not refuse it.

Letter from Fr. Mouchel. He feels happy to be in the community of Osier, which he finds very edifying.

Diary

Oblate Writings XXI

**June 6**: Letter to Mr. Bony. I will give my offering, but I will not take it upon myself to ask others. It belongs to the bishop of Châlons to organize alms collectors, etc.

Letter to the bishop of Valence.[[176]](#footnote-176) I do not have any plan at all of going to Bordeaux; thus, I will not be able to be his traveling companion.

Letter to Mr. Rey at Briançon. I will very gladly give permission to his young son to go to fondly greet him before going to the novitiate.

Diary

Oblate Writings XXI

**June 7**: Confirmation at Chartreux.[[177]](#footnote-177) Distribution of prizes at the boarding school of the Dames de Lyon [Ladies of Lyon].

To Monseigneur, the Bishop of Montreal, at Montreal, Canada.[[178]](#footnote-178)

37:I in Oblate Writings

Gratitude. Importance of establishment at Bytown. Bishop Signay and Bishop Provencher ask for Oblates. The sending of an alter ego of the Founder, Father Guigues, accompanied by Father Pierre Aubert and Brother Garin. Recall of Father Lagier.

Bourget

Marseilles,

June 7, 1844.

Monseigneur,

How will you not let me express my gratitude when you never cease to give my sons the most touching marks of paternal goodness? My whole complaint is that they have not shown themselves worthy enough of you. This is certainly not from lack of devotedness. I attribute their imperfections entirely to deficiencies of character that they have failed to correct as much as they might have although one should expect this of men in their profession. You are so good and so charitable in wishing to be the first to excuse them and in giving them advice which I dare hope will profit them.

You have seen by my letters how much I approve all you have done to establish our Fathers at Bytown. I quickly perceived the worth of the reasons which determined you to prepare the way for so highly important an enterprise and although some difficulties have since arisen, I continue to believe the establishment to be advantageous for the ends which the Congregation proposes as her own, I mean the glory of God and the salvation of souls. It is for you, Monseigneur, to bring to fruition the good begun as you continue to avail yourself of your influence with the Bishop of Kingston and his Coadjutor in order to reduce all obstacles.[[179]](#footnote-179)

Your last letter and that of Father Honorat announced an unexpected piece of news. The Bishop of Quebec, who had not hitherto shown any intention of employing our Fathers in his diocese, now writes several letters to call them. Already some of our members have been placed at his disposal and I am asked to send more to organize the ministry and found a community. The Bishop of Juliopolis[[180]](#footnote-180), who has shown himself very favourable to this project, appeals on his own behalf for help to which his zeal and friendship would give him a right. This is a considerable development which requires to be coped with and prudently planned. Here we have new relations established with different prelates who cannot be for us like the Bishop of Montreal, that is to say, the affectionate father who takes to his own heart the interests of the Congregation and who is always ready to interpret favourably or excuse, if necessary, ways of doing things which are no doubt inspired by zeal and the desire to benefit but are sometimes ill considered. Given this state of affairs, it will not suffice that I send more members to enable the founding of communities which are requested. I regard it as a duty to make the utmost sacrifice for the sake of suitably organizing a kind of province of our Congregation in America. I have had to choose for that a distinguished man who has proved his worth in a difficult administrative situation. He also enjoys much esteem within and without the Congregation and it has taken nothing less than displaying the utility of her mission in Canada to obtain pardon from the excellent bishop of Grenoble for the grief I cause him by taking away this person from Notre Dame de L’Osier where he was so happy to have him. It is Father Guigues to whom I entrust this mission, with the most extensive faculties. He will be a sort of *alter ego* who will have jurisdiction over all the members of our Institute whoever they are, and upon all the communities of the Congregation in America. It is with him that their Lordships the Bishops must deal, respecting the services they desire from the Congregation and the establishments they would wish to be founded in their dioceses, etc. You will find in him, Monseigneur, a capable man, without pretension, imbued with respect for the episcopate, accommodating and very proficient in administration besides being very agreeable company. I hope you will always have reason to be happy concerning his relations with you, whom he considers already as the second father of the family to which he belongs. It is superfluous for me to recommend him to your kindness. I am sure that from the very first day on which you come to know him, you will be most pleased with him.

Father Guigues will be accompanied by a priest and a deacon of the Society. With God’s help, we will send you more but I would wish first to take some time to breathe. All things considered, I have sent an obedience to Father Lagier to return to France.[[181]](#footnote-181) I would have thought this person would have rendered himself more useful in Canada. Not having become such as I would have wished, I am recalling him to employ him here according to his capacity.

Accept, Monseigneur, the expression of my affectionate attach­ment.

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

P.S. Permit me to present you with a little souvenir which has value only in respect to the subject which it represents, the thought of him who offers it and the holiness of her who painted it. This little picture was given to me by a very holy nun.

Diary

Oblate Writings XXI

**June 8**: Various matters.

To Monseigneur, the Bishop of Quebec, at Quebec, Canada.[[182]](#footnote-182)

38:I in Oblate Writings

Information concerning a Quebecois who died at Marseilles. The sending of two missionaries for the Indian missions and of Father Guigues. The Oblates are at the service of the bishops.

Bishop of Quebec

Marseilles,

June 8, 1844.

Monseigneur,

I have had the occasion and the honour of writing to you, but have since learnt that my letter was not brought to you. I would be quite mortified were you to have thought that I had not hastened, as I should, to fulfil the mission which you gave me. I am now taking advantage of the departure of three of our missionaries to say to you again that, on taking steps to obtain precise information, I learned with certitude that the young man in whom you were interested had died in the best dispositions, after having received the sacraments of the Church.

Father Honorat sends me word that you have done him the honour of writing to request some missionaries who might devote themselves to the instruction of the poor Savages. I am responding by sending the modest help of two missionaries. But I am sending likewise a third member who will be precisely empowered to organize the work of all the missions and to arrange with their Lordships the Bishops about communities of missionaries they would kindly wish to establish in their dioceses. The Missionary Oblates of Mary are essentially men of the bishops. They ought to be able to proceed the moment you signal them to do so, receive directions from you, and act only according to your views, which to me makes it desirable that Bishops prefer to have them close at hand, as much as possible in their episcopal cities. In any case, Monseigneur, you can count on their devotedness and on the zeal which they will always show in seconding your pastoral solicitude in all the tasks that you will deem it proper to confide to them.

Respectfully, I have the honor to be your humble and obedient servant.

+ C. J. Eugene, bishop of Marseilles

[To Father Honorat].[[183]](#footnote-183)

39:I in Oblate Writings

The sending of Father Guigues as representative of the Superior General. Notwithstanding his merits, Father Honorat could not assume this responsibility. Nature of the powers of the Visitor. Father Aubert and Brother Garin will accompany Father Guigues.

Honorat

Marseilles,

June 8, 1844.

The expansion which our missions in Canada are undergoing and the proposals which are being made to us by different bishops to found establishments and form communities of our Congregation in their dioceses necessitate that I proceed to organize the services which our Institute must render in these vast regions. Hence I have named Father Guigues as Visitor extraordinary with very wide powers to organize each community, deal with the Bishops, accept missions and, in a word, do all that I would do myself were I on the scene. His jurisdiction extends over the communities and over all the members of the Institute. I have a good enough opinion of you, my dear Father Honorat, and I am counting on your religious virtue to be persuaded that not only will you not be disconcerted but that you will be delighted that I have taken this truly indispensable measure to put things on a good basis in Canada. It was urgent both to centralize and regularize authority and as everyone admits, I could not make a better choice.

You yourself feel that after all that has happened and the general misgivings which militate against you rightly or wrongly, it was impossible to invest you with these functions. Each gives justice to your devotedness, your virtues and your goodwill but there is but one verdict against your administration, within and without; the numerous letters I have received from all sides vouch for that. For the rest, it would not have been suitable or opportune that I turn to anyone but yourself among the Fathers who are in Canada. I have thus been obliged to choose amongst the Fathers in Europe the one who combines the most appropriate qualities for the mission I am giving him. I have all the more reason to hope that you will be satisfied with this choice in that I remember you asked me in one of your letters to send this father and proposed that I name him superior. You will then give an example of the submission and respect that will be due to one who is invested with the powers of the Superior General and who will be the immediate superior of all the members of the Institute in America, as long as these powers will not be revoked. I await most happy results from the organization that the force of circumstances obliges me to establish but all will have to concur in a general renewal of fervour and fidelity. I see by the letter I have received from the Bishop of Montreal at the same time as yours that each will have to apply himself to this renewal since the recommendations that he begs me to make prove that there is need of this. I shall give a note about this to Father Guigues.

I have said that Father Guigues will arrive in Canada with the title of Visitor extraordinary. His powers will not only extend to the time fixed for his visitation but they will last until revocation on my part. These powers are very extensive. He shall have for the duration of his commission in America all those which I exercise in the Congregation with the exception of admission of candidates to oblation, of their expulsion from the Society and of dispensation from the vows of religion, of convoking the Chapter and other faculties not related to the special administration of the Congregation in America. He will be obliged to consult the Council which I shall give him and render me an account within the current month of each of his operations while letting me know the opinion of each counsellor and the reasons on which he rested his own opinion. However, the members of this Council have only a consultative voice. The Council will be composed of the local superiors, the novice master and the Procurator General of our houses of America.

The Visitor extraordinary, in respect of communities formed, will be able to reserve to himself the local superiorship of one of them. In the meantime, he will reside where he considers suitable and in such case, he will take the place which the Visitor extraordinary takes in the course of his visits.

I have named Father Allard as admonitor of the Visitor extraordinary and Procurator General of all our houses of America, that is to say, the particular procurators of each house will render to him their accounts so that he in turn will render his and theirs to the Procurator General.

Since both you and the Bishop of Montreal are insistently beseeching me for new reinforcements, I am despatching with Father Guigues our Father Pierre Aubert and Brother Garin, a charming Oblate who is still only a deacon but who will make himself very useful to the mission. The country must henceforth furnish men of its own. One cannot accuse us of lacking in generosity. The three persons who are about to leave have yielded in no way to the demands of nature. Not one is wanting in courage to make the sacrifice of leaving Europe without saying goodbye to his family. These are traits that are remarked in other Orders. I should say that with us, one also knows how to practise the finest virtues.

Adieu, my dear Father, I embrace you cordially.

Diary

Oblate Writings XXI

**June 9**: Ordination of our Brother Garin[[184]](#footnote-184) in my chapel. I made him deacon in order to send him to Canada with Fathers Guigues and Pierre Aubert.

General procession of the Blessed Sacrament.

Diary

Oblate Writings XXI

**June 10**: Letter from Fr. Aubert (Pierre). This letter is just as would be desired. It expresses the best sentiments. I would like to transcribe it here for the edification of those who will read it, but I am too rushed having to dispatch all my mail for Canada.

Yesterday, council composed of the superior general, of Fathers Guigues, Mille, Bellon and Tempier. Fr. Reinaud[[185]](#footnote-185) has been unanimously expelled for reasons which are related in this Diary, and Fr. Roux[[186]](#footnote-186) has been judged, also unanimously, to be in a state of being dispensed, which was done by the superior general while also dispensing Fr. Reinaud, expelled.

Diary

Oblate Writings XXI

**June 10**: [p. 21] Departure of Fr. Guigues and of Brother Garin, deacon, for Canada. I am sending Fr. Guigues to America in the capacity of extraordinary visitor and provided with very extensive powers to organize the service of our congregation in this part of the world. Fr. Pierre Aubert will leave with them. A copy of his commission[[187]](#footnote-187) follows.

Letter to the bishop of Montreal. I have copied this letter.[[188]](#footnote-188) Letter to the bishop of Quebec. It is also copied.[[189]](#footnote-189) I speak to him about the commision which he had given to me, about his letters to Fr. Honorat. I tell him about the departure of the subjects who will be able to serve the missions in his diocese.

Letter to Fr. Honorat.[[190]](#footnote-190) Too long even to be summarized. I inform him about the nomination of Fr. Guigues. I enter into many details on this topic. I make appropriate recommendations to him. Letter to Fr. Telmon. Recommendations on the same topic. Letter to Fr. Allard,[[191]](#footnote-191) also too long and on the same topic. I am naming him admonitor of visitors and provincial bursar. He will continue to correspond with me. Fr. Guigues will tell him the rest.[[192]](#footnote-192)

[To Father Pierre Aubert] [[193]](#footnote-193)

40:I in Oblate Writings

Joy at reading the letter of Father Pierre Aubert who leaves for Canada. Let him contribute to correcting “the evil which has been done in the country” by the lack of virtues of the Oblates.

Aubert P

Marseilles,

June 10, 1844.

I have just received, my dear son, your letter of the 7th. It made me feel such joy that I cannot resist the urge to manifest to you my complete satisfaction. I shall not write at length to you because with Father Guigues leaving in a few hours, I have scarcely the time to finish the letters of which he will be the bearer. My dear son, I will place your precious letter quite close to my heart. I see a new era opening for the Congregation in the new world if, as I hope, your example is imitated, if your good sentiments are shared by all those who have received the same mission as yourself. You know that they have gone the wrong way since the beginning. God alone knows the enormity of the allegedly minor faults which however were about to neutralize all the good that we were called upon to do in these regions. You are going to contribute with all your strength to correcting the evil which has been done. Already Father Allard has prepared the way for this renewal. Father Guigues and yourself will bring about its completion and when we are what we should be, the Lord will bless our work by reopening the source of vocations which has dried up. There are no recommendations I can make to you as far as I can see from your excellent letter. Be what you declare yourself to be, that is all I desire.

Goodbye, my dear son, believe that it is also a great sacrifice for me to see you leave without having the chance to press you to my heart but we had to hasten. Until Father Guigues got here, I was unaware that you were to accompany him.[[194]](#footnote-194) Urgent letters arriving from Canada obliged me to come to this good decision and the fine accounts that Father Guigues gave me about you decided me to give you preference for this mission which today is more than ever a gauge of utmost confidence.

Goodbye once more, my dear child, I embrace you tenderly and give you my paternal blessing.

[To Father Eugène Bruno Joseph Andre Guigues] [[195]](#footnote-195)

41:I in Oblate Writings

Act constituting Father Guigues as Visitor extraordinary to the Oblates in Canada.

Guigues

Marseilles

June 10, 1844

CHARLES JOSEPH EUGENE DE MAZENOD

Bishop of Marseilles and Superior General of the Oblates of the Most Holy Virgin Mary conceived without sin

To our beloved son Eugene Bruno Joseph Andre Guigues and to our other Oblates of the Canadian province and to all those whom these presents concern or will concern:

As the missions of our Society of the Most Holy Virgin Mary conceived without sin, in the Canadian province, have multiplied almost without pause, and as several of the Most Reverend Bishops of these regions have solicited new communities to which they would confide the evangelization of the Christians of cities and towns and the inhabitants of villages, the bringing also of the aid of religion to the lumber camps and to the localities named Townships, the bearing of the Gospel of salvation even to Savage tribes of the mouths of the St. Maurice and the Saguenay rivers, as well as besides the Red River and even into the most remote forests, it is manifest that there is now imposed on us the necessity of constituting our Institute in those far-off regions under a special provision.

Wherefore, without dwelling too much on our penury, not only must we slowly increase, which we have done, the number of our evangelical workers, but moreover, having decided to name a Visitor extraordinary invested with the most ample faculties, we have chosen amongst the members of our Society a most competent man; mature, as much in age as in numerous years of oblation, who is recommended by experience in diverse responsibilities and matters of the highest importance, who nourishes a well tried affection towards Us and towards the Congregation and, consequently, who is very worthy of the confidence of both, such in fine is one who can and shall replace us as much in the interior government of members and communities of our Institute as in external relations to be established with the Most Reverend Prelates, clergy and laity.

Wherefore have we named and by these presents effectively name the Reverend Father Eugene Bruno Joseph Andre Guigues Visitor extraordinary of the Canadian province, willingly granting to him until revocation full jurisdiction and authority as much over all and each of the members of the Society as upon the diverse communities which exist or shall exist.

Promptly after his arrival and recovery from the fatigue of voyage by sea, he will undertake the general visitation of the houses and missionaries of the Institute and will give by writing the rules established for the most appropriate governance of each community and for the greatest advantage of all and each of the members.

Once the general visitation is accomplished, he will see to the administration of the houses of Longueuil and Bytown by designating to this effect the local superior, the assessors, the procurators for each of them and performing other offices which rightly pertain to the Superior General.

Moreover he can accept new foundations of which he will determine the location and stipulate the conditions for the greater honour of God, the greatest utility for our neighbours and the advantages of the Society.

Likewise we especially delegate and empower him that he may effectually and duly expedite in our name dimissorial letters for missionaries of our Congregation to be promoted to Orders.

In a word, our Visitor Extraordinary can bring about, according to his jurisdiction in his province, all that the Superior General can bring about in the whole Congregation. Wherefore all his acts, of whatever kind they may be, will be recognized as valid and shall verily be so before each and everyone, save the right, to wit: unless the Superior General himself has prescribed to act otherwise, and also excepted the following cases: 1° Convocation of the Chapter; 2° admission of novices to oblation; 3° the expulsion of no matter which Oblate.

At the disposal of the Visitor as Counsellors (with only a consultative voice) will be the local Superiors, the Master of novices and likewise the Procurator of the Province, named by us.

Whatsoever is dealt with in this Council, the Visitor will render an account thereof to the Superior General with whom, besides, he will maintain all necessary relations, as we have the indubitable confidence that he will do so carefully and cordially.

In consideration whereof we give him from our heart and affectionately our paternal benediction for his voyage and for all that he is to accomplish thereafter.

Given at Marseilles under our seal and under the seal of our Congregation and the signature of the General Pro-Secretary, the tenth day of June, in the year of the Lord, one thousand eight hundred and forty-four.

+ C. J. Eugene, Bishop of Marseilles,

Sup. Gen.

By mandate of the Illustrious and Most Reverend Lord Bishop of Marseilles and Superior General of the Institute.

I. B. Mille, proc. gen. and pro-secretary.

[To Fr. Casimir Aubert, at N.D. de L’Osier].[[196]](#footnote-196)

9:III in Oblate Writings

Fr. Aubert to receive the vows of the Irish novices. Letter of Fr. Daly. news of Penzance.

L.J.C. et M.I.

Aubert, C.

Marseilles,

June 11, 1844.

You must be waiting with impatience, my dear Aubert, for a word from me before the Feast of the Sacred Heart. I have been so busy with the departure of Fr. Guigues that I have not had a moment to write to you and all the more so because I am not dispensed from fulfilling, as you know, my other very numerous duties at Marseilles.

First of all, therefore, I ask you to tell Fr. Vincens that I very willingly consent that you receive the vows of your Irishmen.

Next I have to tell you that I was so enchanted with the sentiments of your brother that I thought I had to write him a letter which will certainly have given him pleasure.

I have at last received a letter from Fr. Daly. He tells me most interesting things with an admirable simplicity. But he is very displeased with Rev. Power. This young man has deceived you like the two others whom you sent to Canada. He thinks only of his little self and is less than edifying. He does practically nothing and I think we will have to get rid of him as soon as possible.

As for the good Fr. Daly, he is doing marvellously well. He is very pleased with his charming mission. He tells me that there is nothing more consoling than to see our beautiful church every Sunday filled with people. There are never less than three to four hundred Protestants of all denominations who come to hear the preaching of the holy truths of the Catholic religion. The Protestant churches are almost abandoned while ours is always full even when the weather is very bad. Those who only come by curiosity always leave edified and pleased. They all observe great decorum in the church. They are in admiration of our ceremonies and our doctrine. And they conclude that the Catholic religion is good. He adds that at the present time there is an extraordinary trend towards our holy religion and that minds are all agog seeking truth with extraordinary and indescribable avidity, to employ the terms of Fr. Daly which I am only copying. Since your departure, his congregation has increased by eight persons. The holy day of Easter was truly a beautiful occasion for them. He gives me a detailed description of the Feast. He confessed from early in the morning in order to accommodate those whom he had not been able to confess the evening before. At the Mass of eight o’clock, he gave holy communion to thirty persons. At the high Mass of eleven o’clock, the church was full. The choir he has formed sang very well. Rev. Power preached quite a good sermon. Everything proceeded with much solemnity. The Protestants were ecstatic with all they saw and heard. For the eventide ceremony held at three o’clock, there were from two o’clock on at least 500 persons in the seats, packed with people as they had to be. There were in addition at least 250persons standing in the church. In spite of such crowding, there reigned a profound silence in the assembly. Fr. Daly preached and gave Benediction. Then he announced that there would be the ceremony of the baptism of an entire family.[[197]](#footnote-197)

Diary

Oblate Writings XXI

**June 13**:[[198]](#footnote-198) Visit with the bishop of Nancy, who arrived in the most pitiful state of health. I had a heavy heart in seeing him suffer so. May it please God that he recover from an illness which appears very grave to me. The good God will take into account his good will, because he had left in order to preach his crusade in Italy and even in Germany.[[199]](#footnote-199)

Diary

Oblate Writings XXI

**[Undated]**: [p. 25] Council for the admission of Brothers Berthuel, Gaudet and Chavard and of Brother Père for perpetual vows.[[200]](#footnote-200) Everyone unanimously. The latter, nevertheless, will need to spend several months in his first oblation.

To Father Moreau, vicar general and superior of the Major Seminary, at Ajaccio, Corsica.[[201]](#footnote-201)

842:X in Oblate Writings

Visit to Marseilles of Bishop Casanelli d’Istria. Father Moreau may make a trip to Rome. Novices. Departure of three missionaries for Canada.

L.J.C. and M.I.

Moreau

Marseilles,

June 13, 1844.

My dear Father Moreau, taking advantage of the Bishop of Ajaccio’s passing through, I will answer your last letter concisely.

For that which concerns yourself, I gladly give my consent that you make the pilgrimage to Rome; but I warn you about catching fever there; the season in which you plan to go is very dangerous. Never get into an air current when you have perspired, never go out into the night dew, etc. I understand that you prefer that trip over one to Viviers.

I approve your principles and how you apply them to Fr. Pont.

Follow your plan for the court clerk, he will benefit from his stay at Vico to begin his novitiate well.

If you have no fear that seeing their parents will shake the vocations of Pulicani and of Pompei, it wouldn’t be a bad thing for them to make a short visit home; but Pompei should without any delay come back and begin his novitiate after this visit. As for Pulicani, I admit that, in order to avoid interrupting his course in theology, it would be better for him to finish his course at Ajaccio, because of the difficulty of covering the treatises that he will not have seen. The only drawback is an insufficient novitiate which is necessarily imperfect in a seminary. You will be obliged to supervise him carefully so that he sees that he is not an ordinary seminarian, and that he will not be entirely unacquainted with the spirit and the customs of religious life when he goes to finish his term in the novitiate house.

The Bishop of Ajaccio leaves this morning at nine o’clock. I will send him the letter that I could not finish yesterday, for I was obliged to do him the honors of the city.

And so I will tell you only one more thing: the Bishop of Viviers was forced to get rid of Bicheron. and he had ample reason to do so.

I say good day to our dear Fathers Lagier, Nicolas and Pont, and I embrace you wholeheartedly.

+ C. J. Eugene, Bishop of Marseilles.

*P.S.:* I have sent Father Guigues to Canada with the title and faculties of Extraordinary Visitor; Father Pierre Aubert and Brother Garin, deacon. accompanied him. I am most pleased with all three of them in these circumstances. Tell Father Nicolas that I ordained Brother Chauvet deacon. and will ordain him as priest the day after St. Peter’s feast. Tell him to pray for him and for me as well and all of you do the same.

To Father Vincens, priest, superior at Notre-Dame de L’Osier, near Vinay, Isère.[[202]](#footnote-202)

843:X in Oblate Writings

Brothers admitted to vows and to ordination. Personnel of the house. Pawlowski is sent away. Father Vincens will come to Marseilles to preach the ordination retreat.

L.J.C. and M.I.

Vincens

Marseilles.

June 16, 1844.

Since you want me to answer you immediately. my dear Father Vincens. I take pen in hand today itself, one hour after receiving your letter. In the interval I met with council and, following the notes that you and Father Santoni sent me. Brothers Berthuel. Gaudet and Chayard[[203]](#footnote-203) have been admitted to profession. But it is up to you to fix the time, that is left to your discretion.

It was also decided that Brother Pare could be admitted to profession, first for annual vows, and some months later for perpetual vows if you should judge it fitting: but not before All Saints Day for perpetual vows.

It serves no purpose to have Pawlowski accompany you, if you find that he is not a proper candidate for us. Take counsel with Father Aubert and Father Santoni and, if you continue to think in the same vein, dismiss him then and there without any further form or procedure. Of course, you should come here to preach the ecclesiastical retreat. I mean the retreat that you promised as preparation for ordination. So be here on Saturday to begin the exercises on Sunday.

I am sure that you are waiting for the personnel list of your house. I have been vainly searching for the sheet of paper on which a fortnight ago I listed the names of the Fathers I have chosen. I will endeavor to recall them: Father Vincens, superior; Father Dassy, first assistant; Father Burfin, second assistant; Father Vincens, Master of Novices; Father Santoni, spiritual director, especially designated to preside over spiritual exercises in the absence of Father Superior; the same Father Santoni. assistant Master of Novices, director of lay brothers; Father Dassy, admonitor of the superior; Father Santoni, bursar. Thus is your house constituted. You will have to put Father Mouchel in charge of the house at Parménie. without giving yourself the trouble of making changes there. He will gladly stay there, and that will be better for him. You will entrust him also with the bursarship of that house. You may present Brothers Palle and Piot for ordination. I don’t know of any others for the time being.

Goodbye. I am sending this letter to the mail, with my greetings and blessing for all of you.

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

Diary

Oblate Writings XXI

**June 17**: Departure for my pastoral visit of La Penne, Auriol, Ceyreste and La Ciotat. At La Penne I combined the parishes of St-Menet, La Valentine, les Accathes, St-Marcel, Eoures. Had dinner in the home of the Marquis de Montrand[[204]](#footnote-204) who had gathered together all the clergy in his home. That evening, overnighted at Auriol.

Diary

Oblate Writings XXI

**June 18**: Confirmation of children of this parish and of those of La Bourine, Peypin, La Détrousse, Gréasque and St-Savournin. Overnighted at Aubagne while passing through Roquevaire to visit the parish priest[[205]](#footnote-205) there who has been very ill.

Diary

Oblate Writings XXI

**June 19**: Grand ceremony at Aubagne to establish the Carmelite religious there. In the morning, the religious arrived at the parish church in my carriage and the church filled with people. I offered the Holy Sacrifice at which they received Communion as well as a great number of Congréganistes who came there in white costume. After Mass, I gave a short speech in order to make people feel the advantages that the country ought to derive from this organization, promoting as a reason the value of this whole life of prayer, etc. I then blessed the bell that had to be placed in the steeple of the new convent. After this ceremony, we all went in procession to the monastery, singing hymns, etc. All the residents of the city joined our route and showed by their demeanor the interest that they were taking in what was happening before their eyes. I blessed the house and indicated the conclusion. I appointed the prior and assistant prior and the numerous clergy, who had come from every part of Aubagne, to go retrieve the Blessed Sacrament in the neighboring church in order to place it in the chapel of the new monastery. The mayor, Mr. Amat, was present for the entire ceremony.

Overnighted in Ceyreste. The mayor and the parish priest harangued me.

Diary

Oblate Writings XXI

**June 20**: Visit and Confirmation in Ceyreste. This country, without being completely converted, changed its appearance, to the point of not being recognized. Since the mission, there was no more dancing. I confirmed a rather good number of adults there. My coming was celebrated. The church was filled; I gave Holy Communion to a very great number of people there. On the whole, I was very satisfied with the general arrangements and the sentiments of the entire population. Overnighted at La Ciotat.

Diary

Oblate Writings XXI

**June 21**: [p. 26] Visit and Confirmation at La Ciotat. Profession of a religious at the convent of the St-Nom de Jésus [Holy Name of Jesus]. Confirmation of students of this boarding school numbering 13. Confirmation in bed of the grandson of Captain Reynier, who brought me back to France in 1802. Overnighted at Marseille. I took only four hours to go to La Ciotat.[[206]](#footnote-206)

Diary

Oblate Writings XXI

**June 22**: Letter from Fr. Honorat. He has been in Québec where the bishop and the coadjutor received him with a great deal of kindness. They persist in being given an establishment on the banks of the river Sanguenay. They would be caring for about a thousand Canadians and evangelizing the savages.[[207]](#footnote-207) The income from this presbytery amounts to 250 Louis [a French coin of the time bearing the portrait of the sovereign - King Louis.]

Letter from Fr. Laverlochère. He speaks to me about his ordination and about the savages whom he has visited. He reports their conversation to me, etc.

Letter from Fr. Moreau. He will travel from Rome. Pompei[[208]](#footnote-208) will be coming at the beginning of July. Letter from Fr. Lagier. He speaks to me about two subjects with the same meaning as Fr. Moreau.[[209]](#footnote-209)

Letter from Fr. Ricard. He asks me to receive novice Coadjutor Brother named Charles Allemand.[[210]](#footnote-210)

Letter from a naval physician named Vian. He is asking me to accept him as a seminarian and even as a missionary. He had been educated in the Major Seminary of Fréjus; he abandoned the soutane in order to become a physician. He would like to return to his first vocation.[[211]](#footnote-211)

Diary

Oblate Writings XXI

**June 23**: Mass on the farmland of Mr. de Janson to obtain the consolation of understanding the poor bishop of Nancy. It should not have been said that he was so bad at listening to reason about his work with children, but it is was only moral strength and energy which roused this poor, exhausted body.

On my return, I met Fr. Vincens, who is coming to give the retreat for ordination. He brought me some letters from Fathers Aubert, Lavigne and Santoni. Fr. Aubert tells me about the oblation of Brother Cooke and he reminds me that it will not be long for Fr. Daly[[212]](#footnote-212) to be forced by public act[[213]](#footnote-213) by the workers to whom he is in debt.

Diary

Oblate Writings XXI

**June 24**:Confirmation as is my custom. Visit by Fr. Maillard.[[214]](#footnote-214) What miseries! He confirmed my opinion which I had formed about many things and many people. I thought that the archbishop of Aix had not been strongly encouraged by his vicar general to acquit himself of a duty which has been weighing on all the bishops, and I would suppose that Reverend Ginoulhiac[[215]](#footnote-215) would be able to very modestly aspire to devote himself like certain other schemers. And behold! I learn that three times [p. 27] the archbishop of Aix requested him as coadjutor. Two times the response was a refusal, the third response had not yet arrived. This with the promise of a cardinal’s hat made to the archbishop by the prosecutor general Borelli.[[216]](#footnote-216)

I told Fr. Maillard about the indignities churned out here against the Jesuits by the secretary of the bishop of Montpellier.[[217]](#footnote-217) The archbishop of Avignon[[218]](#footnote-218) had already apprised him of this. As required, this prelate had even pointed out[[219]](#footnote-219) the priest slanderer. The reprimand must not be changed since he has had the audacity to repeat to me here his explanation, and my reproach must be brought upon him in very clear terms.

Diary

Oblate Writings XXI

**June 25**: Baptism in my chapel of the wife of General Court. This holy ceremony was magnificent and very touching. This lady edified everybody by her respectful attitude. I administered only the sacrament of Baptism to her, because she was not sufficiently instructed to receive the other sacraments. Her three infants were baptized after her. I then performed her marriage. General d’Hautpoul and his wife were the godfather and godmother of the young neophyte. The grand-nephew of the famous de La Lande[[220]](#footnote-220) attended the ceremony with his wife. Both of them are far from considering him as their grand-uncle.

Diary

Oblate Writings XXI

**June 26**: Solemn blessing of the new church of the Petites Maries [Little Marys],[[221]](#footnote-221) followed by pontifical High Mass with music by full orchestra. The good religious, to whom I had not wanted to refuse this favor, were enraptured by it.[[222]](#footnote-222) A painful thought accompanied me during this ceremony. Perhaps in two years someone will demolish this charming chapel, constructed in purely Gothic style. That will not be akin to the longevity of the buildings of the Middle Ages whose architecture has been so well imitated.

Letter to Fr. Lagier. I am leaving him free to come to Marseille during vacation, but I am not concealing from him that I would prefer him not to come. Letter from Mr. de Giry[[223]](#footnote-223) again in regard to the issue of his marriage. Letter from my nephew[[224]](#footnote-224) concerning the health of my mother, and my response.

Diary

Oblate Writings XXI

**June 27**: [p.28] Confirmation at the Minor Seminary. Visit with Holy Mother Abbess of the Clairistes. Her life is prolonged on the cross for the growth of her worthiness and the edification of her community. My presence gave her much pleasure. I had gone to see her only in order to provide her this consolation and to recommend myself to her prayers and to her intercession when she is in heaven. I was not able to bear for long the sight of her cruel sufferings, although she endures them with a smile on her lips, happy to do the will of God. Tears came to my eyes, how could I not have been noticeably touched by her wonderful sentiments and by her words of affection and of gratefulness which she expressed to me for all the good that she said that I had done for her and her entire community, and by the assurance which she gave me that a day did not pass when she did not pray for me and that she would certainly not forget me when she is before God. Doctor Boyer, whom I met when entering the monastery, told me that for two months her life was a marvel. One must, therefore, believe that she continues to live in the midst of so many sufferings and of causes of death only for the growth of her worthiness and the increase of her glory.

In the evening I went to give my greeting at the boarding school Duranty where I was awaited with great impatience. There is happiness in being able to bring so much happiness to a respectable family and to so many reunited people. An intense feeling of joy burst forth, and it continued all the time that I spent in the house. Parents of the children were gathered together in the chapel. I was able to show my satisfaction to the schoolmistresses and to the students who had made their first Communion in the morning and, in order to respond to the eagerness of one and all, I prolonged my visit far into the evening without benefiting from the fine collation that had been prepared, which was not lost for everyone.

Diary

Oblate Writings XXI

**June 28**: Letter to the Greek pastor to make him aware of my intentions regarding the priest Maccario. Letter from Mme. de Gramont, superior of Sacré-Coeur. Reply to the letter of recommendation for Mlles. Roux-Arnavon. Letter from Fr. Courtès. He is being asked for a mission in Eyragues. The parish priest of Septèmes[[225]](#footnote-225) also asks for assistance for his parish.

The bishop of Nancy came to rest in my home after having consulted Doctor Cauvière. The good prelate is kept in a lamentable sense of security by this doctor who, after having physically examined him,[[226]](#footnote-226) assured him that he did not have any lesion in his chest. I was saddened to see my friend under this assurance. While waiting to speak frankly to him what I think about his condition, I tell him that physicians make a duty of lying. I was astonished that the doctor had vouched for his chest while I see him habitually spitting blood. He answered me that this did not disturb him, that this was nothing and that, if his rheumatism in his insides passed, he would soon be out of the situation. Never a similar illusion! While telling me this, he was out of breath, was not able to breathe and he had no good place at all on his armchair. I had to help him up when he wanted to withdraw and to hold him under the shoulders as far as the carriage. He is a man beyond hope except for a miracle.

Diary

Oblate Writings XXI

**June 30**:[[227]](#footnote-227) A wonderful ordination of forty-three subjects.[[228]](#footnote-228) The ceremony was magnificent. Later, I went to the quarterly exercise of Saint-Rosaire-Vivant [the Holy Living Rosary],[[229]](#footnote-229) which this time took place in the church of Saint-Lazare. I spent the entire day in this way in the church; where better may a person be? Concerning the ordination, I said to myself what has often been in my thoughts, that a person ought to be able to spend his life in fulfilling such grand duties. Could he not be happy to die in discharging them? It's a truly heavenly joy! A person could pass from one paradise to another.

Diary

Oblate Writings XXI

**[Undated]**: [p. 31] [[230]](#footnote-230) and for the lack of respect which any bishop might have tolerated for only three days. But to push his audacity to the point of publicly defying me, of refusing to fulfill the duties of his assignment in order to not meet with me, this is the excess of insolence and of stupidity. If I had not been restrained by the affection which I have always had for him, though he has not merited it for a long time and perhaps never. I could do nothing else but to remove from him my powers of vicar general and to relieve him of a very responsible position that he no longer merits occupying. May a person remain vicar general of a bishop to whom he has not only developed the habit of not paying the dues of the most common civility, whom he publicly insults, without reckoning the frequent allegations with which he accuses him so as to make fall on this bishop, his benefactor, all the odiousness of certain necessary measures in administration, or even certain quite poorly disguised[[231]](#footnote-231) intentions of throwing ridicule on some of his decisions. I ought not to have forgotten the business of the organ accompaniment of the cathedral.

To Father Dassy, priest missionary O.M.I., at N.-D. de L’Osier.[[232]](#footnote-232)

844:X in Oblate Writings

Thank-you note for sending his work on the Abbey of St-Antoine.

L.J.C. and M.I.

Dassy

Marseilles.

July 1, 1844.

How could I have delayed so long, my most dear Father Dassy, to thank you for what you sent me?[[233]](#footnote-233) You would readily understand if you knew how things get along here. You will not be surprised either to learn that I have not yet read a single page of this work which would always interest me, even if its only merit were having you for its author.

At least I shall embrace you through the departure of our Father Vincens who is leaving sooner than I thought and thus I am caught unawares. He is leaving by carriage in less than an hour and we have to hold a council to admit a candidate to profession.

I have to be content, my dear son, with having given you some sign of life as I tell you of my affection.

+ C. J. Eugene. Bishop of Marseilles.

[To Fr. Casimir Aubert at N.D. de L’Osier].[[234]](#footnote-234)

10:III in Oblate Writings

Remind the Propagation of the Faith of the needs of Penzance. During the summer, Fr. Aubert will teach moral theology and literature to the novices.

L.J.C. et M.I.

Aubert C

Marseilles,

July 1, 1844.

Father Vincens, my dear Father Aubert, will give you news of me. However I think that you will be glad to receive some directly from me, if only a couple of words. For my part, I am glad to tell you by way of reply to an item of your letter that it would seem to me quite natural that you yourself remind the central Councils of the Propagation of the Faith of the pressing needs of the mission of Penzance in order to hasten the help which is expected of them. You are qualified for that since they know you as having founded this mission. They have just granted me the funds for the voyage of the third missionary that I have sent to Canada.

I shall repeat what I have told Father Vincens; that he have you give a course of moral theology to the novices who are coming to pursue their theological studies here. It will be the treatise on justice that you are to show them this summer, beginning right away. This winter, Fr. Santoni will present a treatise on dogma to them.

This is not all. You will also be in charge of a course of literature wherewith to keep usefully occupied those of our young men who are going up to Osier. You see I am bringing you somewhat out of your solitude but you know that we must live for the Society and thus devote ourselves to the service of the Church.

I will put to good use the observations that you have made to me. They are appropriate and I shall be able to use them all the more easily by disguising the source from which they have come to me, given that Father Guigues has put me in a position to speak of this matter by telling me about certain things which one is prone to forget while travelling. Adieu. Father Vincens is leaving. I embrace you with all my heart.

+ C. J. Eugene, Bishop of Marseilles.

Diary

Oblate Writings XXI

**July 3**: Here is the letter that I wrote to him after several days of waiting: *“As long as I had nothing for which to reproach you, my dear Cailhol, except for the lack of respect to which you have become habituated and which no bishop might have tolerated for three days, I have kept quiet. I could have felt sorry for you for preferring the company of such men or such women to that of your bishop who has nonetheless always treated you as a member of his own family and to whom you would have been able to acknowledge owing some gratitude, but I was not angry about it; nevertheless, irrespective of every affection, your position gave you a duty to not pass weeks and months without appearing in my home as you have done, unless some indispensable matter forces you to break this ban[[235]](#footnote-235) which you have imposed on yourself.*

*"I also constantly made myself deaf to the repeated opinions which had been made to me personally and by writing that I had some traitors close to me who were not afraid to try to discredit me by perfidious insinuations and who, in order to climb higher, had [p. 32] poorly concealed their disappointment when it pleased divine Providence to place me in charge of the diocese of Marseille because, it was said, you had prided yourself on obtaining this see on the death of my uncle, by the intervention of certain friends which you had arranged for yourself. I detested all these things and, not being able to excuse your conduct towards me, I resigned myself to encountering in you an ingrate, but never a monster such as you are depicted to be; I did not believe it.*

*"Now, here you are publicly insulting me while knowingly and intentionally failing in your duty which called you to my side on the day of general ordination. You wanted only to distress me and to defy me, but you have done yourself an infinite wrong and you have caused a scandal. Everybody noticed your affected absence, and those who do not like you pointed it out, condemning it severely. What would this be if they knew the motive for it?*

*"But, as if this was not sufficient for a basic fault, instead of repenting it and asking pardon of God and of me, you have again aggravated your wrong in refusing to accompany me to the monastery, whose superior you are, without deigning to inform me, which put me in the situation, after having waited for you for more than a quarter hour in my courtyard, of arriving alone at the convent to conduct a ceremony at which, precisely because of my presence, it was obligatory for you to assist. This new insult, also entirely premeditated like the first, has been known, understood and judged by all those who are conversant with your sentiments and who were awaiting you in this ordeal.*

*"What is disgraceful is that all this anger which blinds you to your duties stems from the fact that, preferring the interests of my diocese to the proprieties of your family, I did not place in Marseille your brother Alban, who is doing perfectly well in La Ciotat according to all the reports.*

*"The result of this unspeakable conduct is that you proclaim yourself [p. 33] no further willing to meet with me to fulfill the duties of your commission at my side. That’s equivalent to giving me your resignation, because a vicar general is not a simple department head in an office of the chancery for giving his signature when he appears there, but he is eminently the man of the bishop, making but one and the same person with him, closely tied to him by a respectful deference, a sincere affection and a complete devotion. As soon as these things do not conjoin, and it appears by your strange and sustained attitude that you have accepted that it is like this, there is only one thing to do, that is to separate.*

*"For me there will remain the regret of having been mistaken for more than twenty years about the sentiments of a man whom I have always loved like a son and for whom I am still prepared to provide all the services which depend on me. As well, although profoundly distressed by your conduct in my regard, I am able to tell you sincerely, in finalizing this letter which has cost me so much to write, that I embrace you with all my heart, etc."*

Diary

Oblate Writings XXI

**July 4**: Letter from the bishop of Ajaccio.[[236]](#footnote-236) He entrusts me with inviting Fr. Deplace[[237]](#footnote-237) to give in Italian the pastoral retreat which he has announced in his diocese.

Letter from Fr. Moreau on the same topic. This Father is leaving for Rome on the 8th. It is too late to send him the letter of recommendation which he is asking of me. He informs me about the impending departure of Pompei,[[238]](#footnote-238) about whom he gives me the most grand praise.

Letter from the bishop of Viviers. The imprudent words of Reverend Bicheron and his confidences with priests influential in the past and who have not been currently consulted have made some sensation in the country, but everything is becoming calm little by little. In spite of the disadvantages which have accompanied the separation of the bishop from Reverend Bicheron, the bishop is applauding himself about it because he has ridded himself, he tells me, of a veritable Judas whom he had in his home. The bishop is counting on my visit; I would not know how to promise it to him, especially in the situation wherein I find myself.

Letter from Fr. Allard dated between May 28–June 8. Report about the situation of the personnel in the house.[[239]](#footnote-239) Things are going a little better, but one needs to have understood this mission from its beginning.

Letter to the archbishop of Bordeaus.[[240]](#footnote-240) Reply to his. I am not able to go to see him. News from the bishop of Nancy which he requested of me. [p. 34] Letter to Mr. Louis de Giry. Reply to his.

Diary

Oblate Writings XXI

**July 5**: Letter to the Marquis de Montgrand. Reply to his, already a little old, from June 19. This good marquis has been sensitive to the proceedings of the churchwardens of St-Menet, but why did he give his resignation? He also grieves about the fact that I have said nothing to him. Here is what I am writing to him so as to console him a little.

*"To the Marquis de Montgrand,*

*"The theologal[[241]](#footnote-241) had informed me about your visit, which made me delay in replying to your letter, which you did me the honor of writing to me, and in explaining why I had not written before having seen Reverend Sardou. You are sufficiently aware of my sentiments so as to be well assured that nothing would be able to change the esteem and the friendship which has always united me with you. Thus, on this matter there was nothing to be said. I understand only by your letter that somebody had caused you some unpleasant at St-Menet and I wanted to inform myself about what had happened. That is the reason for the initial delay in my reply. I finally learned that you had considered it appropriate for you to withdraw from the parish establishment and that you had given your resignation which had been accepted. I did not well understand what was the real motive for your decision, but I was not able to stop myself from deploring the fact that no one had tried to turn you away from this resolution, because people must not forget everything you have done for this parish and it seems to me that people must also look forward to much help from you for the future. Did these gentlemen believe that this was a resolve on which you would not turn back or even, as men of our time, have they profited from your step to escape from the superiority of your intelligence which eclipsed their weak spirits, I leave you to determine it.*

*"As for me, I very much persist in gratitude, I can only bemoan the fact that people might have been lacking in your regard by consenting to cause you sadness, if they were able to believe that you would not have been angered at being kept in an establishment which you had honored and powerfully served. Please accept the expression of these sentiments as a poor compensation for the grief caused you, and permit me to count enough on your generosity and on your Christian charity to promise me that you will not cease to be kind to [p. 35] those who certainly have not measured the impact of their behavior, and zealous for the well-being of the parish for which you have always been the most devoted protector. I am, etc."*

Letter to Fr. Perron.[[242]](#footnote-242) I have judged him to be a quite good religious for not being afraid of a refusal to go to attend the profession of his sister. It is rare that a person has the opportunity to mortify himself, etc. For the remainder of this year I am granting him the indulgence of a thousand rosaries. Fr. Courtès had written to me that Reverend Maurin, parish priest of Jonquières à Martigues,[[243]](#footnote-243) has written to him that the retreat given by Fr. Rouvière has produced the greatest good for the children. Another letter from the same in order to recommend the charitable work of St. Vincent de Paul which the young people would like to establish in Marseille.[[244]](#footnote-244)

Diary

Oblate Writings XXI

**July 6**: Anniversary of the consecration of my holy uncle.[[245]](#footnote-245) I offered the Holy Sacrifice for him, not at all because I think that he may still need suffrages, but as an homage owing to his memory. Besides, in my judgment, the prayers offered on earth for the souls whom one may believe to be still under the hand of the justice of God and who nonetheless have already been glorified are not lost for them. God, for whom this act of charity is pleasing, rewards it in raising higher in glory, by a pure effect of his all-powerful munificence, the soul of the just who has been recommended to his mercy and whom his infinite goodness exalts, this other attribute being in some manner exhausted in his regard. This thought is absolutely in the realm of ideas that God has given to us about the relationships which exist between the members of the great family whose father he is. It tends to further tighten the bonds which unite us, it encourages us to never cease to pray for our brothers. It nourishes our hope and contributes to giving us a grand idea of the complete power and of the infinite goodness of God as well as of the incomprehensible goodness of the saints whom he has called to the possession of the glory which is [p. 36] nothing else but the very knowledge and vision of God. Also, as it’s this knowledge of God which results in the happiness of the saints, although not everyone enjoys it to the same degree, judging God by the thinking which stems from participation in his divine attributes which he has indeed wanted to grant us on earth, I am not afraid to propose that during all of eternity, by an effect of his infinite goodness in regard to these souls who are so dear to him and without any new merit on their part, he will continually elevate them in glory while always manifesting himself more to them, nevertheless, among themselves, always holding them at the distance to which their various merits had assigned them when the sovereign Judge rewarded them according to his promise and in virtue of this promise it will always be true to say that *in domo Patris mei mansiones multae sunt*[[246]](#footnote-246) (Jn. 14: 2).

Letter to the bishop of Ajaccio. Fr. Deplace does not know Italian, but Fr. Barrelle[[247]](#footnote-247) would do his work well. He will not be free at the end of September. Fr. Pitron will write to him so as to propose this mission to him. The ecclesiastical retreat should able to take place before mid-August.

Letter to Cardinal Fransoni concerning the Greek priest and Bishop de Janson.

Diary

Oblate Writings XXI

**July 7**: Mass at Notre-Dame du Mont on the occasion of the patronal feast. Letter from Fr. Courtès. He asks to go to Viviers, the bishop calling him there. He supposes that the bishop needs to be consoled about the anguish that Reverend Bicheron caused him. It seems to me that it is not worth being so discomforted by the bellows of this malicious howler.[[248]](#footnote-248) Fr. Courtès gives too much importance to his words and worries inappropriately.

Diary

Oblate Writings XXI

**July 8**: [p. 37] A memorandum of twenty pages which the good bishop of Nancy sent to me in order to translate it into Italian for him. It is addressed to Cardinal Fransoni so as to prove to him that the work of la Sainte Enfance [the Holy Childhood] is not harmful to that of the Propagation of the Faith. I do not have the time to occupy myself with such a long piece of work, having indeed some other work to do, but so as not to distress my holy friend I proposed to him to have the translation done by Fr. Rolleri.[[249]](#footnote-249) He had not failed to put my name on the list of bishops whom he names for having authorized in their dioceses the society for the charitable work of la Sainte Enfance [the Holy Childhood]. I alerted the bishop that I had erased my name: 1–because it is not correct to say that I have authorized what I have not authorized; 2–because, having consulted the very cardinal to whom the memorandum is addressed, and this cardinal having replied to me in his name and in the name of the pope that the pope and his sacred congregation were unable to not recognize that the new work would damage the old, it would be supremely improper for me not to wait until the pope and the cardinal had changed their minds in order to show myself favorable to what they regarded as harmful to the great work which they are protecting above all.

I did not at all send the letter copied below to Mr. Cailhol. My heart always prevails, in these sorts of matters, over my reason. It was a falling-out with me by a man whom I constantly loved since his early youth and even since he merited no more than my disdain and my indifference, so much has he appeared ungrateful for my kindness and my benefaction. Nevertheless, I was not able to stop myself from reprimanding him for his indescribable conduct. This is what I did in the presence of Tempier and of Carbonnel.[[250]](#footnote-250) I insisted on having some witnesses of our interview.

He did not deny that he ardently resented that I did not call his brother to the city, and he left from there in order to complain that for several years I no longer had any confidence in him and that I demonstrated this to him on every occasion. [p. 38] He did not at all conceal the fact that his entire family also complained about me, apparently so as to thank me for serving as a father to their son, brother, cousin and parent; concerning this topic, I learned that they had noticed all too well that my indifference was in order to not express my rudeness in their regard, etc. This undoubtedly relates to some visit that I would not have made. In fact, every time that I have gone to see Mrs. Cailhol, her son appeared irritated by it, and even recently he discouraged me from going there, telling me that she was keeping to bed. This will have coincided with the period in which I make my daily visits of the year, which often grows longer much earlier in the season. Even so, God knows if it has ever entered my mind to make the least impolite remark to a person whom I respect as much as Mrs. Caihol. Some also reproached me for not having done for Alban what I had offered to do for Arsène Barbarin[[251]](#footnote-251) his cousin, that is, they betrayed their thinking that they had wanted to introduce Alban to the secretariate so that Marc,[[252]](#footnote-252) in retiring, might leave him the position of the secretary general. I needed to consent to being in public in order to be subjugated by the Cailhol family. If I made some polite offers to Mr. and Mrs. Barbarin, is this not because of their close relationship with Cailhol? What other reason do I have for favoring Arsène? The truth is that I have always given distinctive treatment to all the relatives of Cailhol out of friendship for him. But my benevolence to him should not go so far as my embracing his grudges, his antipathies, his passions and my adopting his ideas or his pretensions when they appear to me to be neither right nor reasonable. This is what shocks him and what, for several years, caused him to adopt an attitude towards me whose impropriety and ridiculousness he is the only one not to recognize. Be that as it may, he is profoundly wounded and he is not a man.[[253]](#footnote-253)

Diary

Oblate Writings XXI

**July 9**:[[254]](#footnote-254) I went to make a small visit of friendship with the bishop of Nancy. He is continuously becoming worse, but, deceived by everything that surrounds him, [and although he][[255]](#footnote-255) spits blood by mouthfuls, is not able to tolerate any nourishment, coughs like a man who has caves in his lungs, grows weaker every day and his legs swell like barrels, he has no suspicions that he is so close to his end. I therefore took advantage of the opportunity when I was alone with him to frankly tell him the truth. At the astonishment which he displayed to me, I understood how useful was the ministry of friendship and of charity which I was fulfilling with him, I therefore insisted all the more since he admitted to me not having at all yet made his testament. In this way, a bishop, owning perhaps eighty thousand pounds of revenue, would die without a testament, that is, this immense fortune would fall into the hands of his only brother without there being imposed on him the least obligation in favor of pious works or other intentions of the holy bishop. I therefore congratulated myself for having taken on myself the task of breaking the ice. Alas! it cost me to pull this friend of forty years out of his illusion, but I regarded it as a duty under the double relationship of my old friendship and of my character and his. My words were not fruitless and the bishop told me that he would come to see me in order to unravel this matter which, according to him, is very difficult to sort out. He asked me the name of my lawyer and he did not conceal from me the fact that he would like to leave to his favorite charitable work of la Sainte Enfance [the Holy Childhood] and even something to what he calls my missionaries. I want him to not delay too much in giving order to his arrangements. It is difficult to watch all the good that this good bishop ought to have done with his large fortune suddenly dry up. If he relied on my advice, I would know well how to provide him with the means to continue, for yet a long time after him, a portion of the good that he has been doing. Besides, does he not have a nephew who is expecting from him a position in the world? Well, he still has not done anything for him and today he said to me: I really need to leave my nephew something to get married, can I skip over a degree of relationship? Upon my affirmative response, he continued: I’ll arrange this while looking after my brother whom I…He was not able to complete his sentence.

[p. 42] Letter from Fr. Bellon. He is delighted with the small family of Lumières[[256]](#footnote-256), it’s almost enthusiasm. He posed some questions to me, to which I will reply very shortly.

To Father Tempier, vicar general, at the Major Seminary at Marseilles[[257]](#footnote-257)

845:X in Oblate Writings

Last Will. Cailhol affair. Illness of Bishop de Forbin-Janson. Visit of the Archbishop of Chalcedon. Various works.

L.J.C. and M.I.

Tempier

Marseilles[[258]](#footnote-258)

July 9, 1844.

Be at peace now, my good Tempier. I have just finished making out a bit of a will, which will suffice if need be to annul the one I made on my departure for Africa: it puts things in order by making you my heir. For the occasion, I read the paper you gave me yesterday. I am still not satisfied. I would have liked you to specify which part is earning interest and which is in reserve. Since the interest is of varying rates, I would like to know the total revenue I draw and if you have arranged them to coincide with the same date of maturity. Would you please complete your note by enlightening me on these two points.

I am very much concerned by that matter of C[ailhol].[[259]](#footnote-259) Before taking sides, I would like to discuss it with you for a few hours. Meanwhile, you must not even think of taking your trip: it must be put off, things cannot be otherwise.[[260]](#footnote-260)

Bérengier[[261]](#footnote-261) must approve it, for it seems a bit steep. The mechanic must have given you his bill. Bérengier must have fixed a price in advance.,I think, since he knows what these things cost.

I had 2000 francs turned over to Cailhol, note that I owe this to the cash-box. Will you please see that this repayment is recorded.

If I had been able to see you again before I left, I would have pointed out to you that the little Baret[[262]](#footnote-262) is a bit of a rogue according to what Father Martin tells me. We are being foolish in taking care of him and imprudent in giving him as a companion to this other child who is sensible, so they say.

I had offered the Bishop of Nancy to translate his letter to Cardinal Fransoni, thinking it would be some four pages in length. He sent me an enormous treatise of 20 pages, which I simply sent back to him. However, I did ask Father Rolleri to take care of it, if the Bishop still insists that it be translated. This good Prelate’s health is worsening. Yesterday, he filled three cuspidors with blood, according to his valet who arrived here with the document.[[263]](#footnote-263)

If the Archbishop of Chalcedon[[264]](#footnote-264) should appear at the Bishop’s house, direct him to go into the country to the Bishop of Nancy, who very much wants to speak with him. You will have to tell him with some insistence so that he responds to the Bishop’s wishes. But since I am not at home and that there is no pot boiling here, we will have to let him move on. Goodbye.

I must not forget to tell you that the complete surveying[[265]](#footnote-265) of the road to the woods will cost not less than *5* to six hundred francs. Gras is put out for having started it. We still have to deal with the mines and the blasting; this has been going on for more than a month with ten workmen and two cart-loads a day, plus all the dust and everything else.

Diary

Oblate Writings XXI

**July 10**: Tempier writes me to tell me about the death of the blessed mother abbess of the Clairists: *“It has been twenty years that I have been directing this religious society,”* he tells me, *“and I must admit that I have never noticed a failing in her, never a fault that a person would regard as venial. I believe that, if a person wanted to make a report in order to prove that she has practiced faith, hope and charity to a heroic degree, there would be no difficulty in succeeding in this.”* Indeed, she has always inspired admiration in me and I did pay back in affection the sincere devotedness which she had pledged to me. As well, I am counting very much on her intercession in heaven.

Letter from the Marquis de Montgrand. It proves to me how much I was right in wishing to allay the sorrow that he experienced at St-Menet.

Letter to Fr. Ricard.[[266]](#footnote-266)

[To Father Bellon, at N.-D. de Lumières].[[267]](#footnote-267)

846:X in Oblate Writings

Refuses permission for new house arrangements at Lumières. Brother Tamburini is resting at St-Louis. A. Rey will go to see his family before entering the novitiate.

Bellon

[St-Louis.]

July 10, 1844.

I gather that travel illness is as contagious an evil among us as the horrible tobacco habit. You have scarcely arrived and already you propose to add more to the enormous expenses already incurred at Lumières. I am sorry to go against you in regard to enlarging the organ loft. I have written about it to Father Ricard, because, without calumniating him, I believe that he had you promote this matter, not daring to speak to me about it himself after all that he has wormed out of me. Won’t we have to build very soon over the sacristy to house all the sea shells that Father Chauvet gathered during his stay here. I believe that he has carried away at least eight thousand. That is quite excessive, but we have to please all tastes.

I have with me in the country here our good Brother Tamburini who is improving in this place. We do our spiritual exercises together: he is thereafter free to do what he likes while I am in my study. His health is better and better, but I shall probably let him make a short appearance in Corsica, if only to prove that he is not dead, as had been rumored.

That’s all the news I can give you. I would like to know when classes finish at the juniorate and when those who are supposed to go to the novitiate will leave Lumières. You know that I have promised the parents of Rey to send their son to them. Father Bernard will accompany him. I must therefore know precisely the proposed travelling plans, for I suppose that Rey will be glad to begin his novitiate with the others, something that I find very proper, in fact. When this youngster has spent eight or ten days with his father, that will be enough, I should think.

*P.S.:* You forgot to start your letter with L.J.C. [and] M.I.

[To Father Ricard, at N.-D. de Lumières].[[268]](#footnote-268)

847:X in Oblate Writings

The responsibilities proper to the superior at N. - D. de Lumières and to the director of scholastics. Separating the juniors from the scholastics on vacation.

Ricard

[St-Louis. ]

July 10, 1844.

My dear Father Ricard, it seems your turn didn’t come during the ten hours that I stayed in my study writing letters. Nevertheless, I didn’t lose sight of what you asked, since I answered several questions indirectly: I was waiting for the remainder until the observations that might be made to me could be sent.

1 - The local superior has the right of inspection over the whole house: he is superior of all; but where there is a director of the Oblates, the latter is in charge of their special direction and their particular instruction; but this does not prevent the local superior from intervening in all that pertains to the general order of the house, such as permissions to go out, dispensations from exercises in common. etc.

2 *-* Even though the local superior may hear the confessions of all the members of the house, it is more fitting that he leave this care to the director in the case of the Oblates. Unless there is an urgent case that needs his direct intervention, he must always treat with the director for all that concerns these young religious.

3 - At the spiritual conference of every two weeks which should take place for all the community, it would be fitting that the director of Oblates not be criticized in their presence. If the Fathers have some remarks to be made to him, it is more fitting that these be made through the local superior. The reason is to avoid degrading him in the eyes of those whom he must direct.

4 *-* I particularly insist that a separation be maintained between Oblates and even priests from the children of the Juniorate. Therefore they must be expressly forbidden from entertaining the least relationships with them. They should see these others only from a distance. So arrange your local situation so that they take recreation periods separately, that they take walks separately, that they follow their spiritual exercises separately.

5 - I do not consent that the choir loft be enlarged. There is enough room for the Fathers and the Oblates. As to the juniors, they must make their *oraison* separately. (1) because their prayer time is shorter, (2) because it is essential that they be given topics for mental prayer or that a few points of meditation be read to them alternately. The choir behind the altar should be given over to them for their exercises, and if you fear that the comings and goings will distract them, you will have to draw curtains on both sides to close off the line of vision with the church. It is not a bad thing for them to go some distance to get to the choir: at their age they need the exercise.

6 *-* For the direction of the Juniorate, I refer you to what I have written in my other letters. I believe that Father Magnan is giving them a course of instruction that I asked him to give.

I have told no one whether or not I would allow you to remain superior at Lumières. Nor did I say anything that either Father Aubert or Father Magnan would be appointed to the post. Each one will do, when the time comes, what obedience will prescribe and the Superior General, if it please God, will never act except for the greater good of the Congregation and of each of its members, all of whom are equally dear to him before the Lord; but there is nothing that displeases me more than these prattlings that are the endowment of silly women.

I believe I have answered all the questions that I have been asked. Please give knowledge of my letter to Father Bellon, whom you may permit to converse with the juniors; I do not see any inconvenience, his character and good behaviour being what they are; besides, his position as director of the Oblates will explain sufficiently the exception that I consider it proper to make.

You will tell Father Magnan that he should have given me an account of his mission at Annot. I greet you and bless all of you affectionately.

Diary

Oblate Writings XXI

**July 11**: [p. 44] Letter to Reverend Creuzat, parish priest of Mascara,[[269]](#footnote-269) reply to an old letter from him in which he gave me some details about the parish, made up at the time of only 600 Christians. I am encouraging him to take charge of the conversion of the Arabs, he should first begin only with the children. It is unprecedented, I tell him, since the establishment of Christianity, that the evangelical ministry has remained silent in the face of error and of the souls who should be converted. I had ordained Reverend Creuzat in Nancy.[[270]](#footnote-270)

Letter to the prior of the Carmelites.

I find, in searching through my old papers, the copy of a letter which I had written in the name of my uncle to the archbishop of Paris in order to recommend Mr. Gustave la Laboulie[[271]](#footnote-271) to him. I am going to transcribe it here so as, upon need, to bring it to the attention of this former gentleman, who has not always shown himself grateful for all the favors that I have given him in his youth: *Monsignor, I have known for a long time the fine principles of Mr. de Laboulie, our deputy, to whose family mine is bound by the most close friendship, but the request which he has just made of me for a letter which procures for him the advantage of approaching you proves to me how much he attaches great value to giving honor to virtue and to the desire he has to experience its beneficial effects. I am, therefore, giving myself real pleasure, Monsignor, in recommending to you this good man, whose precocious talents have already been so useful, in our regions of the country, to oppressed innocence and so formidable against injustice. You will always see him support the interests of religion and of truth in the Chamber, and I am not afraid of giving an assurance that he will take his place in the first line among the good deputies from whom France expects support against all her miseries. I am, etc. (July 12, 1834)*

I find anew a quite curious note from the editor of the *Gazette du Midi [Midday Gazette]* which relates to the period when the unrestrained Abbé Jonjon[[272]](#footnote-272) was writing articles upon articles[[273]](#footnote-273) in le *Sémaphore [*the *Semaphore].*

Diary

Oblate Writings XXI

**July 11**:[[274]](#footnote-274) I wanted to go to Aygalades to see the bishop;[[275]](#footnote-275) someone came to disturb me. And behold today it has been too late. At the time of departure for going to the side of the good bishop, Abbé Sibour[[276]](#footnote-276) arrived to tell me that he just had an infirmity which had frightened him and that he had believed himself duty-bound to inform me about it. I left immediately, but, in the interval, the bishop had rendered his soul to God. I found him dead. He had gone out in his carriage, as was his custom, to make a short excursion; while returning, he was very short of breath and undoubtedly remembering what I had told him that in this type of illness a person lingered in a state of suffocation, he immediately called Abbé Boussinet[[277]](#footnote-277) in order to go to confession; very soon after, he again passed out; someone revived him with ether, he then said to his brother: “I have seen the shadows of death.” Not being able to breathe anymore, he wanted someone to help him to get up on his armchair and, in this movement, he expired. I arrived at this juncture and I found no more than his corpse stretched out on his bed, where it had been placed as though he were sleeping.

[p. 47][[278]](#footnote-278) What more could I have done? I thus prepared the way with a great blow of a hammer, which I was carrying yesterday. I was counting on pressing my point in going there yesterday and today. God arranged it differently, but I believe myself free from reproach. If I had done otherwise, I would not forgive myself for it. It must be said that the poor bishop took very well what I said to him the day before yesterday and that he truly made the resolution to put order into his affairs, he even very warmly showed me his affection, when I was leaving him, in taking my hand and pressing it over his heart, which comes back to the expression which he used the day before while dictating to Abbé Janse these words which he addressed to me: *“My best and old friend, I embrace you with all my heart, in which is concentrated the little strength that remains in me. Your old friend, Charles, bishop of Nancy.”* (This was very likely his last signature, which I will keep in memory of our old friendship, which indeed goes back forty years.)

Diary

Oblate Writings XXI

**July 12**: I offered the Holy Sacrifice for my poor friend. Last evening already I had applied for him the indulgences of the rosary which we say as a family[[279]](#footnote-279) and all the other indulgences which I may be able to earn during the rest of the month.

The Marquis de Janson did not want me to have the body of his brother carried to my cathedral, he prefers that we pay him the last respects at Aygalades. I accordingly gave the orders. I will officiate myself pontifically.

Letter to the bishop of Joppé, currently from Nancy,[[280]](#footnote-280) to inform him about the death of his predecessor. I would have liked the Marquis de Janson to have the heart of the bishop his brother taken so as to give it to the diocese of Nancy. I suggested it to him, but he was not of this persuasion under the pretext that he did not want anyone to mutilate the body of his brother, but more likely in order to free himself from the embarrassment which this operation entails and perhaps from the expense which it occasions.

Letter from the bishop of Joppé. He asks me the nature of the illness of the bishop of Nancy. All the letters which he receives are reassuring, he would like to know its nature so as to ascertain it during the period of his journey.

[p. 48] I returned to Aygalades to pray for some time near the remains of my poor friend. Undoubtedly, not a line was found which concerned his arrangements. This dear bishop may well have been able to delude himself about the uncertain gravity of his illness, but does anyone imagine that he did not have an idea that he might die of it. Nevertheless, he verily felt his illness, but his unchanging belief was that he had a rheumatism in his insides which put a little pressure on his chest which did not suffer from it except through sympathy pains; from then on this was nothing more than spitting blood by mouthfuls, than not sleeping day or night, than not being able to hold himself upright, than not being able to raise himself from his chair without the help of two persons, than experiencing great pains between his two shoulders, than not being able to breathe, nor eat, nor speak, and with all this often feeling sick. It is true that the doctors told him that there was not the least lesion in his chest and he believed it and his brother repeated it. In short, here he is dead without having received the sacraments, without having provided for his own needs nor for some proprieties of his position. Was he lacking so much to take some precautions, and did I need to come to awaken him from this inconceivable illusion so as to dictate some lines which would not leave to the discretion of a layman like his brother the most cherished interests of his soul, and even the existence of the charitable works which he had founded and which he ought to have foreseen must collapse without his powerful support. Even so, he had two days since I had spoken so clearly to him, but undoubtedly he had but a faint belief in my words, the proof of which is that he said nothing of it to Abbé Bouissinet, to whom, for want of a notary, he would have been able to dictate his wishes, which his heir would indeed have been obliged to respect at least in what would have directly concerned him. But no, nothing at all. Well! I tried to provide for the repose of his soul, that’s all that I was able to do. I thus told the Marquis de Janson 1) that he should immediately have 500 Masses said, which should be distributed in the [p. 49] parishes of Marseille; 2) that as many should be be said at Nancy; 3) that independently of the funeral which would take place in Paris at Picpus,[[281]](#footnote-281) a service at the end of the year would be necessary. For the two first items, this does not cause any difficulties, for the third I was asked whether everyone would be doing it. I insisted 4) that it would be necessary to have a service in Villelaure[[282]](#footnote-282) and a distribution of alms to the poor; 5) a service in Aygalades the day of departure, the body having needed to be laid out for a few days in the church; 6) at least one hundred francs for the poor of Aygalades and one hundred francs for the small community of the parish priest who stayed up for two nights with the body and who will be bringing it. That is all that I believed must be suggested and of which people have taken note. Is this not a wonderful legacy for a fortune of eighty thousand pounds of revenue left by a bishop? I am mistaken, the fortune increases to one hundred thousand francs since the raises which have been made in the domain of Rive-Neuve.

Letter from Cardinal de Bonald to recommend to me the archbishop of Sydney, Archbishop Polding.[[283]](#footnote-283) The incident concerning the bishop of Nancy deprived me of the pleasure of seeing him and making his acquaintance.

Diary

Oblate Writings XXI

**July 13**: I traveled to Aygalades where I met with all those who had to accompany me and with the parishes of the suburbs which had been convoked for the funeral. We had to begin at eight o’clock, but upon arrival what disappointment did we not encounter! From two o’clock in the morning, the corpse of the good bishop was in process of decomposing. There was no longer any way of staying in the room. The odor was intolerable. I got up, what a painful sight did I have before my eyes. The infection heralded what was happening under the clothes that were covering the body, but the face, still so calm, so natural yesterday, was a horror to see. There was no reason to delay, we forthwith brought the leaden box which was waiting at the church for placement therein of the body which we had intended to display without cover on the catafalque which I had had prepared, and someone [p. 50] sealed it carefully. This procedure occasioned a delay of more than two hours. If Mr. de Janson had not rejected the suggestion that I made to him on the evening of the death of his brother, to have it embalmed by the process of Ganal, we would have spared ourselves all these problems. The procession left the funeral home and went directly to the church. I presided in cape and mitre, accompanied by my two vicars general and by two deacon canons of honor, two other canons were also there. The parish priests of St-Louis, of St-Joseph, of St-Antoine, those of Crottes, of Cannet, of St-André, of St-Henri with its curate formed the procession with the parish priest of Aygalades and his clergy. Messieurs de Janson and a few friends of the family followed the body, which was carried by eight men who had much trouble in walking, so heavy was the weight, my intention had been to have it carried by the ecclesiastics, but the thing had become impossible. I sang Mass pontifically and we made the five concluding funeral prayers, after which we accompanied the body into the chapel where it had to be laid out until the day when his brother and his nephew will be accompanying it to Paris, where Mr. de Janson claims that the intention of the deceased was to be interred in the tomb of their family at Picpus. Here again is a strange thing. Is not the place of a bishop at the foot of the altars in his cathedral?

Diary

Oblate Writings XXI

**July 14**: Mass at the church of the Jesuits where were gathered together as many associates of the archconfraternity as this small chapel was able to hold. I began by giving the sacrament of Confirmation to several young men, and the entire assembly at my Mass received Communion. I withdrew to my residence so as to wait for the visit of Reverend Rosatini[[284]](#footnote-284) who did not come. I learned that he was quite simply lodged with these miserable women, while declaring that he will indeed know how to force my hand to obtain for them the faculty to have Mass said in their residence. This crazy person also told Brother Euloge, director of the Frères des Ecoles chrétiennes [Christian Brothers] that he…[[285]](#footnote-285)

Diary

Oblate Writings XXI

**July 15**: Today, I fell into a monotony of affairs which was relieved only by the usual duties of Monday morning, I wish to say, the customary administration of the sacrament of Confirmation in the chapel of the episcopal palace.

Letter to Eugène Sala through the kindness of the Jesuit Father who is going to exercise the curiale duties in Constantine.

Diary

Oblate Writings XXI

**July 16**: This morning, I went to say my last adieux to my old friend Charles, bishop of Nancy. To do this, having departed at five o’clock in the morning on foot from the farmland,[[286]](#footnote-286) I directed my steps towards the church of Aygalades where the venerated remains of the holy prelate reposed. I offered the Holy Sacrifice in the presence of the coffin which enclosed his body. The Marquis de Janson and his son, alerted about my arrival, came to join with me in this last religious duty which I came to render to their brother and uncle. Fr. Magnam, who was accompanying me celebrated the Holy Mysteries after me. When his Mass was said, I put on the cape and we changed the concluding funeral prayer. After which I withdrew to no longer see again this friend, this school fellow, this confrere, this colleague, except at last in blessed eternity where I hope his prayers will contribute to making me arrive.

I then went to the farmland of Mr. de Janson to take my leave of him and to bid him a good journey. I did not conceal from him what my friendship and my duty had inspired in me to do at the side of his brother two days before his death, without dissembling that it was appropriate to come to see me in order to settle matters. In this way I discharged myself of the responsibility of having seen a bishop die without having received the sacraments and without having made arrangements suitable to his character and to his fortune.

Before parting, Mr. de Janson implored me to accept the reliquary cross which his brother wore, I accepted it as a souvenir and as a relic, because I did not lack crosses, those of a bishop as others. I already had five of the first. It would not be so easy for me to count the others, they are as numerous as heavy, but the all-good God indeed knows how to lighten their burden. There are only those of the heart whose wounds always remain bloody. They who make me bear them are very cruel.

[p. 54] Letter from Fr. De Bussy. He excuses himself from coming to give us the pastoral retreat this year. He offers himself for the following year. Letter to this Father to accept his offer even while complaining about having been forgotten this year. Letter to Fr. Maillard to accept Fr. Guillermet,[[287]](#footnote-287) who will come to give the retreat in the place of Fr. De Bussy. I joke about the preference accorded to him in Lyon and, far from recognizing the proud motto of *Prima Sedes Galliarum,[[288]](#footnote-288)* I claim that all the rights of priority belong to me because, if our Phoenicians[[289]](#footnote-289) had not been converted to the faith when Saint Pothin disembarked on our shores, it would have stopped here, but already the friend of Jesus, our great Saint Lazarus,[[290]](#footnote-290) sat in the midst of his people, etc.

[To Father Guigues].[[291]](#footnote-291)

42:I in Oblate Writings

Let Brother Garin write a descriptive account of the voyage. Prepare a retreat for the Fathers of Canada. Less facility of access for non-Ob late priests to the house in Longueuil. News of Osier. Reform abuses with firmness and prudence. Relations with the bishops.

Guigues

[Marseilles]

July 16, 1844.

Would it be possible for me to believe that your two companions might have needed to be counselled relative to the fidelity to the Rules that one must keep during voyages? Is not the Rule explicit on this matter? It was up to you to recall them to their duty not only by your example but by your remonstrances which would have directly produced their effect.

Direct Brother Garin to write a description of your voyage since your departure from Marseilles until your arrival at Montreal. That will interest the whole Society. But what I would wish above all is that you choose an opportune time to announce a general retreat that you would prepare well and which would serve to return each one to the pursuit of the entire perfection of his vocation. You must attack head on all that has been a cause of laxity in discipline, come down heavily on all abuses so as to extirpate them for good. Demand strictly, rigorously, the most exact observance of the Rule and never deviate from it yourself. You know where we are with Father Baudrand. This state of affairs cannot continue. It is up to you to put a stop to it.

I strongly approve the method of the Marists that you mention to me. Have I not always insisted that one should not give such facility of access to priests who are strangers? You have only to read my acts of visitation at Notre Dame du Laus. Haven’t I made the same recommendation for Notre-Dame de L’Osier and don’t I hold strongly to what is the custom at Notre-Dame de Lumières! The worst is that in all this, as in so many other things, you let me speak and then, substituting your own ideas for my directions, you do what you want to do, always for so-called good reasons.

Father Vincens accuses you of having led me into error in speaking of Father (Lagier).[[292]](#footnote-292) He claims you knew as well as he did that this person could do no good at Osier and that you succumbed to an egoistic motive in suggesting to me to take Father Aubert from them so that you could have him. You were in the wrong if this is so. You know I have always disapproved of such ways but you have acquired the habit - this is bad. In consequence, it would perhaps be better that you keep this Father who will be able to do something under your direction. So much for my reply to your letter, item by item. I wish this method may be adopted. Thus we will not risk forgetting anything.

I am waiting to know the attitude you took on your arrival. It should have been perfectly clear right from the beginning and it must be sustained. Mildness and kindness but firmness. Let all abuses that have slipped in with an administration that was feeble, uncertain and vexatious, be pitilessly reformed. Imbue yourself with the spirit of the Rule and put it into practice but refrain from interposing therein ideas that could only be your own. You would make yourself vulnerable and be discredited and lose all your influence. Have much consideration for your former confreres but they should identify with you somewhat so as to be of the same will as you. Act with prudence and circumspection but never vaunt your finesse and call attention to your skill when success comes your way. You know or know not that at Osier your reputation for finesse detracted from the consideration that was your due. Remember that you will lose your influence considerably if you appear to act, if not independently of me, at least without my knowledge and without having consulted or alerted me.

Be mindful that others are not forbidden to write to me, that they have the right to do so, that it is therefore highly important that you keep me always informed of everything as if I were present. Hence you should not wait for the time when the mail is to depart to write me but you should have on your desk a sheet of paper whereon to write day by day what you have to say to me in the form of a bulletin.

Apply yourself to the task of forming or rather reforming the spirit of our Canadian Fathers. You have to excuse them if they are not such that they should be. The fault belongs to those who have so unworthily fulfilled their mission. I have nothing to say about your relations with the bishops. You have too much tact not to know how delicately one must cater to their susceptibilities, what respect you must have for their authority. Always take the advice of our venerable friend, the Bishop of Montreal.

Diary

Oblate Writings XXI

**July 17**: Letter from Fr. Perron. He is still disgruntled in Aix. He would like me to change him from the house. Letter from my mother. No one explains my delay in going to see my sister.

Visit from the principal.[[293]](#footnote-293) I spoke to him with an open heart about his school. There are many things with which he is obliged to agree. Visit by the parish priest of Mazargues.[[294]](#footnote-294) He has been invited to dine at the Violettes by Reverend Rosatini, who does the honors for this house.

Visit from Messieurs Olivieri, Augier and Baudouin to bring me some new complaints about Reverend Bérengier,[[295]](#footnote-295) who plots a defeat of the proposal for the sale of the houses which have been acquired in his name from the contributions of these gentlemen. The deceit of this priest is more and more being uncovered. I would not know how to watch over him too closely and to be wary of him. There would be a volume to produce about his conduct, even subsequently about the great woes which I had forgiven and covered over with an entirely paternal care.[[296]](#footnote-296)

Diary

Oblate Writings XXI

**July 18**: Journey to Aix to visit my poor sister. Visit to the bishop of Fréjus[[297]](#footnote-297) who is taking the waters there.

Mass at my home[[298]](#footnote-298) to satisfy the devotion of my sister who has not had the good fortune to hear it since my last journey.

Visit to Mr. Poulle, first president, whom I did not locate. Visit to the d’Oppède’s[[299]](#footnote-299) entirely as though we had nothing to complain about Sextius.

Return to my countryside where I found a letter from the archbishop.[[300]](#footnote-300)

[To Father Honorat][[301]](#footnote-301)

43:I in Oblate Writings

The Founder still waits for a letter of reparation from Father Baudrand. Joy over the Oblates now being established at Bytown. The prospect of a mission in the Saguenay region. The lack of charity is the reason for the lack of novices at Longueuil. Oblation of seven novices at N. D. de L’Osier.

Honorat

[Marseilles]

July 18, 1844.

Although I presume, my dear Father Honorat, that Father Guigues has taken up his post and that you will already have conferred with him at length on the interests of our mission in Canada, I wish to manifest directly the pleasure that I wholly obtained from your last two letters. First nothing could console me more than the holy dispositions which you assure me are to be found in Father Baudrand. I had long been praying to Our Lord that He cause to shine a ray of His light on his intelligence so that he would understand how evil was the way he was following and that He would also touch his heart so that he would repent and repair the scandal of his obstinacy. I do not yet have before me the proof of his amendment. It would be impossible to believe him converted as long as he does not take the initiative in my regard that his whole duty demands. I am certainly disposed to pardon him but I cannot exempt him from making a sincere act of reparation which should not have taken so long to come. Until then I can only tolerate his existence amongst us for I ought to consider him as in revolt and consequently under a sort of anathema which he ought to understand and dread to a greater extent.

I rejoice keenly over the turn of events regarding the establish­ment at Bytown. Perseverance is necessary. It is not possible to have the entire success we desire as soon as we would wish. We must follow the indications of grace and not force anything.

You will readily understand what must have been my joy when you informed me that the diocese of Quebec was being opened to you. You know how much I desired this moment would come. Divine Providence has heard our prayers and now you are being received under the best auspices. Who would have believed you would be called by the Archbishop himself and that he would welcome you so amiably as well as his coadjutor Bishop![[302]](#footnote-302) It is so true that the good God disposes hearts according to his good pleasure for you will recall that they represented the Archbishop to you as formidable and difficult to make amenable to what he had not asked himself.

The more there is question of extending the work of God, the more I recommend union, charity and the most perfect regularity. Now should be the time to understand the duties of obedience and to learn to respect authority. Cursed be the murmurers, these *susurrones* described in the Holy Scriptures. The evil done by these wretches is incalculable. They are veritably the fiends of hell who work to destroy the work itself of God. If ever a voice were to be raised again to pour forth this venom, let it be stifled under a general cry of reprobation. Join together all of you to extirpate this detestable vice which has caused so much trouble amongst you and of which the newcomers have felt the deadly effects by the influence of bad example. If vocations have not increased, attribute it solely to that. I am surprised that a single one of those who first presented themselves has persevered. I regard that as miraculous but they will be affected for a long time by the bad air which they have breathed.

It is not only the superior they must respect; they must also have mutual respect for each other and never permit the least unfavourable remark about anyone. Otherwise they come to look down on one another. He who wants to give proof of shrewdness and make himself judge and severely censure his brother is judged in turn with little consideration and so it is by lack of charity that they become despicable one after the other to the great scandal of everyone, both within and without.

I need not recommend that you write me from time to time, independently of the letters that Father Guigues will mail to me punctually. You can tell our other Fathers the same. Father Guigues will pass on to you the little news that I was able to give him of Europe. I will only add that Father Vincens has received the vows of seven novices, the oblation of an eighth had taken place several weeks before but that does not give us priests and it is now that we need them. Pray the Lord that he will send us them in proportion to the needs, which are so great.

Goodbye, my dear Father Honorat, [I embrace you] with all my heart and I greet affectionately all the Fathers and Brothers.

To The Council of the Propagation of the Faith, Lyon.[[303]](#footnote-303)

88:V in Oblate Writings

The Founder insists on the need to receive immediately the sum granted for the house in Penzance. Excerpts from a letter written by Fr. Daly on his apostolate among the Protestants.

Propagation of the Faith

[Marseilles,

July 21, 1844].

Gentlemen,

I wish to take advantage of this occasion to remind you of the pressing, the most pressing needs of the mission of Penzance in Cornwall. Fr. Daly who directs that mission with ever increasing success is in a most embarrassing situation. Not only does he lack the means of subsistence for himself and his two companions, but he is also pressured by the workers who worked on the construction of the church and will wait no longer for the settlement of their due which had been promised for a date that has already passed. I therefore beseech you gentlemen to give the necessary instructions for the payment of the sum granted to the mission of Penzance by the Council, I had instructed Fr. Aubert to write you on this matter. Despite that, I have no difficulty in personally bringing to your attention the needs of this Mission for which I would request of you even something more than last year both to settle as quickly as possible the large debt contracted for the constructions of the church, and to supply the missionaries with the means necessary to extend their mission outside their city of residence as they have already started to do for the great advantage of souls.

Here is what Fr. Daly writes to me in his somewhat English style: “I am very pleased to give you news about our mission which, thanks be to God, could not be more consoling. We have opened two new missions, one in a village called St. Just and the other in a village where one of our convert families lives; it is called Goldsithney.[[304]](#footnote-304) I opened the mission of St. Just on the 9th of this month. I went there on foot with Fr. Dowling[[305]](#footnote-305) and one of our poor Catholics. We were very well received by the good people of St. Just who all work in the mines. They are very simple people but their minds have been poisoned by the bad doctrines of their sects and therefore they are very prejudiced against our Holy Religion. As soon as I entered a home I was surrounded by women and children. I was a real attraction for them because they had never seen a Catholic priest. The mistress of the house is the sister of one of our converts. She received me very well and is preparing herself for baptism. I spent the day in a most pleasant way and went from house to house visiting the inhabitants of the village. In general I was very well received. It had been agreed that the sermon would take place at 6 in the evening and I returned to the house where I was to preach. At 5 o’clock the women began to ready the house. Chairs and benches were brought from all sides and the house was soon filled by the most important people of the village. Since the house could not hold everyone, it was necessary to remove the windows and I preached to more than one thousand people who were all very happy. Since then, many have come to tell me that they were Catholics in heart. Next Sunday I will baptize 10 people, 2 entire families. I baptized an old woman who is 90 years old... since my last letter I have received 5 more persons... two made their first communion last Sunday: an 18 year old girl and a young man 21 years old. The young girl will become a saint. There are many other very interesting things with respect to the mission, but I do not have the time and will tell you about them in my next letter.

A few days ago I received a letter from Rev. Dr. Wiseman who asks us to take on a mission in his district. I replied to His Excellency how happy I would be, etc...”

You see, Gentlemen, how important it is to support such joyful beginnings. The harvest will be most abundant throughout this land, abandoned until present. All will be lost, however, if the missionaries do not honour their commitments. Please, therefore, I pray you, take the matter to heart. I place all my trust in your zeal. Please accept my thanks beforehand as well as the sentiments wherewith I remain,

Your most humble and obedient servant,

+ C. J. Eugene, Bishop of Marseilles.

In an earlier letter Fr. Daly told me: “Things are going splendidly (at Penzance). It is truly consoling to see our beautiful church full of people every Sunday; almost never less than three of four hundred protestants from different sects come to hear us preach the truths of our Holy Religion. The protestant temples are practically abandoned and our church is always full even when the weather is inclement. Some people come out of curiosity, but they depart edified and satisfied, and return. At present there is an extraordinary tendency towards our Holy Religion. Minds are all astir and seeking the truth with inexpressible eagerness. Easter Sunday was truly a beautiful day for us” (After a detailed description of that day he added), “The Protestants were enchanted by everything they saw and heard and the church was filled with the most respectable persons 2 hours before the evening service. There were at least 500 people in the pews and 250 obliged to remain standing. In the midst of this crowd, almost all protestant, there was always the deepest silence without the slightest confusion. After the sermon and benediction, I baptized an entire family composed of 6 people. I am unable to depict, etc...

Rereading Fr. Daly’s letter I see that he also speaks about the school they have begun to build. They already had 30 children at that time and counted on receiving a very large number, even Protestants; an additional reason to prompt the Council to grant to this special mission an even larger sum than what was granted last year.

Diary

Oblate Writings XXI

**July 22**:[[306]](#footnote-306) Already this malicious rascal has apostasized.[[307]](#footnote-307) The fact is that no one was ever pleased with this subject, who did not need to distinguish himself from his family, dried up and compromised in honor as in tactfulness. He is among those subjects who do not deceive you for long, but one finds himself committed, one hopes moreover for a change which he expects by the grace of God, by the good example of others and by remorse of conscience. But one deludes himself. It was not necessary to make this poor subject a priest. It was necessary to stop at the loathing that his bad dress inspired. It would have been more worthwhile to break it off earlier, but a person is ever fearful of extinguishing the wick that still smokes and a person prepares himself for late and very bitter regrets. It has not been proven to me that this wretch had not consented to undergo, such as they were, [[308]](#footnote-308) the trials of the novitiate and of the oblation in order to reach the priesthood and then destroy courtesy towards us. His letter is inappropriate and it allows me all kinds of conjecture. I have written to him.[[309]](#footnote-309)

An insolent letter from a M. Fantim who would like me to be liable for the death of the mare which he had purchased from me.

Letter from Fr. Bellon to denounce the dreadful misbehavior of the priest Margaillan.[[310]](#footnote-310) This is only a *confirmatur* of what I already knew very positively. I have left to Fr. Tempier the commission to carry out justice with this unworthy person. He has denied everything. Only doubt remains.

Visit by Reverend Camatte,[[311]](#footnote-311) rector of Rouet, who reminded me about the declaration which was made to him by an eye witness of the filthy tricks of the Violettes;[[312]](#footnote-312) these are things which it is not possible to put into writing, but which it nevertheless is necessary to remember.

Letter to Fr. Semeria about the sad affair regarding Carles. I am authorizing him to combine the missions of the diocese of Vintimille, provided that the bishop of Ajaccio is not opposed to it.

Letter to Fr. Aubert. For a second time I am giving him the responsibility to speak directly to the central council of the Propagation of the faith so as to claim the allowance destined for Penzance.

[To the Rector of the Academy of Nimes].[[313]](#footnote-313)

102:XIII in Oblate Writings

Information about the pupils at N. -D. de Lumières.

Rector of the Academy at Nimes

Marseilles,

July 22, 1844**.**

My dear Rector,

Thank you for kindly addressing yourself to me for information about the facts that were reported to you relative to the community of Lumières.

I cannot understand without further information how anyone could tell the Inspector that there were 60 pupils there who were in no way different from educational boarding school students. The young men living there to prepare for preaching missions are eleven or twelve in number. There are none there who are preparing for a lay career. Everyone, once they are sufficiently prepared, is directed to the novitiate properly speaking. None of them has been returned to his family as a boarding school pupil. They are almost all outsiders to the Vaucluse department. Only one that I know of is from the neighbourhood; they are presently carefully examining his vocation, and if he is judged to be unsuited to the holy work for which he came, he will be sent back to his parents. I would not tolerate keeping anyone with any other intention than forming a missionary for diocesan or foreign missions, and I am certain that the Director of the community keeps scrupulously within the limits of the goal I have mentioned. He knows very well that if he went beyond them he would diminish the spirit and purpose of an institution that I am not supporting in order to have pupils for school and that he would compromise a precious interest of the spiritual order for the good of souls.

However, my dear Rector, I can explain how the number that they gave to the Inspector about the number of young people at Lumières is so much above what is there. They confused the students from the Major Seminary in Marseilles where they are studying theology, who went to spend their holidays at Lumières with the young men who live there on a regular basis. The first have already completed their novitiate and are there only for the holidays without being at all taken up with classical studies,[[314]](#footnote-314) and they are usually some 18. The others, much fewer in number, are as yet only postulants who are quite different from boarders in an educational institute, are far from being able to pay for any upkeep for the establishment for which I must find other sources. They do not belong to well-to-do families as you were told.

Dear Rector, I can guarantee the correctness of the information that I have the honor of giving you. If it seems incomplete, please ask me for more and you will thus be better informed than through any other channel. The spirit of tact that you are using to proceed in this inspires me with the greatest confidence, and on the other hand, the truth is so much in accord with what I want to have you know for me to fear telling you things exactly as they are.

Once again I express my gratitude for the goodwill which inspires the letters that you send to me and I remain with great consideration, M. Rector, your ...

+ C.J. Eugene, Bishop of Marseilles.

[To Father Carles, at Vico].[[315]](#footnote-315)

848:X in Oblate Writings

Father Carles will be dispensed from his vows. Regrets having ordained him.

Carles

[Marseilles.]

July 22, 1844.

I will attend to the business of your expulsion from the Society. For that, I must assemble the council which must decide on this question.[[316]](#footnote-316) I do not think that the council will hesitate. Only after the decision am I able to give you the dispensation that you, in all likelihood, will not present to the Lord’s tribunal as a claim to his mercy. If I am to judge by the signing of your letter, I am led to think that you believe yourself freed from your commitments by the very fact of making your request. Your behaviour at Vico would confirm that opinion. I hurry to correct you so that you will not add to your other faults this kind of apostasy. You are bound to the exact observance of the Rules until I notify you of the council’s decision and of my own verdict. They will not be long in coming. I must forewarn you that since this type of defection always produces grave scandal, I must protect my diocese; it is for that reason that I counsel you to go directly to your native country as soon as you are authorized to leave Vico and Corsica. I could not possibly grant you the privilege of saying Mass at Marseilles or at any other locality in my diocese.

I finish this letter broken-hearted with sorrow. I measure beforehand the disastrous consequences to your poor soul of the course you have just undertaken. I knew that you were very imperfect; but I did not suppose you to be unfaithful to the point you have shown. The poison was hidden in the wound. With more frankness on your part, the evil could probably have been remedied; but once Satan is allowed to penetrate a soul, he soon carries a person far away. That is your sorrowful story.

I shall gather all your misleading letters, which I believed to be sincere, and burn them on the day that you are cut off from the family which had adopted you. All that will remain is the regret of having known you and the even greater regret of having ordained you.

Yours truly.

[To Father Vincens, at N.-D. L’Osier].[[317]](#footnote-317)

849:X in Oblate Writings

The Rule is to be better kept at N. - D. de L’Osier and better training given to the novices in comportment, politeness, gravity, and the traditional novitiate exercises.

Vincens

[Marseilles.]

July 23, 1844.

I thought I had finished; but since I put aside so many things to give you several hours. I must tell you for your guidance that Father Guigues, in the letter that he wrote me from Le Havre, feels obliged to remind me of certain things. He says that it would be very beneficial to instil in our Oblates the idea that they must never neglect by their own fault spiritual exercises, Rosary, particular examen, mental prayer, all fiddle-faddle! from which I conclude that his companions[[318]](#footnote-318) did none of these things. If things like this are not much appreciated before being a priest, it is to be feared that they will be neglected even more afterward. I might add that the community will always lack the distinctive characteristic which marks the difference between religious communities and those which are simply ecclesiastical societies. The Fathers never perform the *culpa* to the superior in the evening after prayer. The conference of the *culpa* for the Fathers either is not held or very rarely. The last superior, I believe, never gave the instruction prescribed each fortnight for the whole community. The obedience prescribed by the Chapter of l837[[319]](#footnote-319) for each day was done only on Saturdays.

When novices are learning what should be done, and the Oblates too, they are not edified by this take-it-or-leave-it approach in regard to activities that are prescribed. And concerning the novices, neglected far too much is their exterior deportment; so is their training for serving at ceremonies with honor. They take on an awkwardness which is very difficult to correct. I have been able to verify this in the choir of the cathedral, at the altar, and elsewhere. They are excessively negligent in regard to their persons. I have noticed that they are not required to memorize our Rules and those prayers particular to our Society. It seems that they are not required to give an account of their meditations, a practice to which I always held as quite essential, especially for beginners. The practice of writing out a review of the week and some other useful practices which were formerly observed at the novitiate have also been lost.

I believe, my dear Father, that it would be best to profit from Father Santoni’s help and re-establish all these practices of the novitiate and you yourself take on all that refers to the general tenor of the community. Without going into greater detail on what I have been able to gather on occasion from our young men, I would suggest that you put Father Santoni in contact with Father Aubert, who is passing through L’Osier. to consult him about everything that I prescribed when I confided the direction of the novitiate to him.

I hold it essential that they be penetrated with a true spirit of piety during their short novitiate. Wanting to keep them happy by prolonging their childhood, I mean, the dissipation of youth, the noisy games from the colleges, etc., is a bad system. Nothing is more contrary to the contemplation that is indispensable to novices than such child’s play. That’s a habit that must be lost at the novitiate. Seriousness has been the practice in every single novitiate that I have ever heard about; I want it finally introduced in our houses, as well as basic politeness which also is lacking.

To Father Semeria, superior of the Missionaries, at the convent of Vico at Vico, Corsica.[[320]](#footnote-320)

850:X in Oblate Writings

The defection of Father Carles will “bring much grief to the Church.” The Council decides to expel him. Missions.

L.J.C. and M.I.

Semeria

Marseilles.

July 25, 1844.

In this world, one must expect everything, my most dear Father Semeria. There is nothing more scandalous than the defection of the unfortunate Carles, but nothing less surprising in the light of the pitiable deportment he has always maintained. I am going to decide his case immediately, but I am writing to you beforehand to ease your pain. I am enclosing in this letter the one I am sending this unfortunate man; read it before giving it to him. I approved the conduct that you followed in regard to him. Independently of his bad dispositions, his disobedience merited this punishment. Try to cover up the scandal as much as you can; treat him with charity, but do not let yourself be outdone. You have nothing to reproach yourself for, the evil dates from far back. It is a great misfortune that Masters of Novices are not informed enough and allow themselves to be fooled. Your conversation with Carles horrified me; he showed himself openly, and he promises to bring much grief to the Church, after he has consummated his defection from us. Meanwhile, since you are consulting me, I can tell you that I cannot counsel any of our Fathers to hear his confession. He can avail himself of anyone he wishes outside the Congregation, but our own men know the whole foundation of this unfortunate story too well to be fooled by it.

You will see from the enclosed letter that I am far from calling the unfortunate man here. He can go into his own country, if he so wishes. He will find his uncle there and come to some understanding with him.

I would gladly consent to your doing the two missions you speak of; but are you able to be away without too much inconvenience; you know that you cannot count on Father Rolleri who has too much to do here. Would the Bishop of Ajaccio not take exception to your absence; determine everything for the best.

So as not to have our postulant lose time, you may receive him as a novice; but you must then treat him as such. This becomes a duty for you. and you must strive to give him a good shape and form.

Please give my regards to the Bishop of Ajaccio. I have looked in vain for someone to give his pastoral retreat; but why cannot Mr. Sarrebayrouse give it? He is quite capable for this great task and nobody better than he can join the authority of example to words of persuasion.

I leave you, my dear son, in blessing you together with our good Fathers Gibelli, Deveronico and Luigi.

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

*P.S..* I do not know of what use the gun which you mention in one of your letters can be. You don’t seem to be more expert than the robbers in using it. It is better to allow oneself to be robbed in peace than to expose oneself to an insufficient defense.

Ten o’clock in the evening.

I was able to assemble the council by coming in early from a religious exercise at which I presided. It was unanimously decided that articles 6, 7 8, and 10 of Chapter 3, 3rd part of the Rules, were applicable to Fr. Carles; that this Father is to be sent away according to the forms prescribed by this chapter.

As a consequence of this decision, I release the above-mentioned Father Carles from his vows and the oath that he made and so many times renewed in the Congregation.

You are directed to inform the above-mentioned Carles of this decision and to notify him of it verbally.

Be sure to retain his cross and the Rulebook that he must not keep.

Diary

Oblate Writings XXI

**July 26**: [p. 57] Mass at les Dames de St-Charles [the Ladies of St. Charles] for their feast of Saint Anne.

Attendance at Vespers and at the sermon at les Grands Carmes [the Discalced Carmelites] so as to deposit my alms there. I gave a greeting.

Council of the congregation in order to give a ruling about the request of Fr. Carles. The council was composed of Fathers Tempier, Martin, Mille and Bise. They did not hesitate a moment in recognizing: 1) that Fr. Carles does not have any legitimate motive for requesting dispensation from his vows; 2) that articles 6, 7, 8 and 10 of chapter 3, third part of the constitutions being applicable to him, he must be immediately dismissed from the society. As a consequence of this decision, I forthwith dispensed him from his vows, leaving to God the judgment of him who had provoked this sentence.

Diary

Oblate Writings XXI

**July 27**: *Requiem* High Mass, customary anniversary.[[321]](#footnote-321) Letter to Cardinal Patrizi[[322]](#footnote-322) concerning the matter of Sister Marie du Bon Pasteur. I tell him the status of this matter. The religious would consent, in my opinion, to dispense with the commendations that are her due, but her council and I insist that the matters be settled in such a manner that she will never be investigated. Mr. Teyssier, solicitor, to whom the Dames d’Angers [Ladies of Angers] had spoken, agreed that this should not be otherwise.

Letter from Fr. Semeria to keep me up-to-date about the issue of Carles. Although a little ashamed of his action, he is sufficiently distant to be in the sentiments in which he should be. Yesterday’s sentence is well articulated.

Diary

Oblate Writings XXI

**July 28**: Attendance at Vespers and at the sermon at the work of la Jeunesse [the Youth]. I gave the blessing. Then I visited the institute[[323]](#footnote-323) and spoke to it in its interest, that is, I established the principles of subordination that they must follow in regard to legitimate authority. In seeing these good men close at hand, I am not surprised that they had been taken in by their illusion. Most of them are simple and well-intentioned men whom a fanatic was able to easily excite. The guilty party, as he himself said in my presence in front of all of them, is the director who let these good people remain in the error in which he himself was pleased to live. The three who came back the first, if one excepts Cournan, are those who basically had more good sense and, nevertheless, they had also shared in the common error. I am not able, through writing, to give the essence of this history, I am not afraid to forget it. I must say only that all these men, forming what is called the institute, were unfamiliar with certain very grave disorders which God had given us the grace to be able to suppress, they simply fell into the absurd foolishness of believing in the communication of their director with the Holy Virgin by means of what were called angels. These angels were a certain number of young people who were mesmerizing, who spoke and pronounced as oracles who were revered like the voice of God, it being well understood that [p. 58] God and especially the Holy Virgin, who were always brought into play, determined to distance themselves from the bishop and to conceal from him all the wonders which culminated in what the devil knew how to inspire and which has been practiced from the time of the Gnostics[[324]](#footnote-324) until our time. Fortunately, it was a very small number, but everyone had fallen into the trap of illuminism and believed in the angels as in an incontestable truth. This error is dissipated. More enlightened spirits, relinquishing the exaggeration of a blind obedience which had been preached to them and which they had observed religiously, walked on a straighter path, and good will ensue with more wisdom and without disorder.

Nevertheless, I am not able to conceal from myself that there is always something dubious in the conduct of the director, he is not always genuine. It's with regret that he sees escape from his hands this absolute empire which made him the arbiter of every whim. A person will never imagine to what point he had known how to inspire a blind fanaticism among these good people and, by them, in all the youth. The father was the saint, the sage, the perfect one par excellence, he called himself the eldest son of the Blessed Virgin, she showed herself visibly in his heart to the angels whom she had given to him as an escort, it’s she who inspired them, this was an accepted and undisputed truth in the entire work, a misfortune to the one who would have dared to stop only at the thought of putting her in doubt. He had only to stare at these angels in order for them to fall into raptures. He breathed on their face sometimes after having said Mass. This was a new type of profanation which succeeded perfectly. It was then that these young angels, who were nothing less than heavenly in entirely carnal behaviors in which they indulged by supernatural inspiration, saw all these wonders, that is, the Blessed Virgin in the heart of the Father director and it was necessary that the one who was called our Father be loved and in some manner adored by all. The members of the institute were assigned to champion his high virtues, his perfection, his excellence. One appeared before him only with an attitude of the most profound respect, it was not enough to speak to him on one’s knees, to kiss his hand, one prostrated himself with face to the ground and considered himself fortunate to kiss his feet. As for himself, he kissed the young people on their face […],[[325]](#footnote-325) and all this by the order of the Blessed Virgin and with the utmost innocence of the world. He said Mass in spite of this; only sometimes in the middle of the Sacrifice, he turned towards his angels and revealed some anxiety at not being sufficiently holy; but the angels immediately to reassure him […]; what evil could there have been in what had been inspired by the good Mother in order to strengthen the bonds of charity?

[p. 59] This is only a poor summary of everything that I needed to learn. In this deplorable state of affairs, what prudence did I not need to snuff out an explosion which might have produced such a dreadful scandal! I used good Father Barthès[[326]](#footnote-326) to help me in the means which I wanted to use in order to make everything turn out well without shock and without publicity. I assigned him to hear the confessions of all the victims of the brutality of the wayward director, and for my part I undertook the direction of this wretch. It is not without difficulty that I was able to make him understand the enormity of his conduct. He fell back on the purity of his intentions, and concerning the illusion in which he was living, deceived, he said, by an undoubtedly diabolical intervention, but evidently supernatural since the crucifix which he used in his proceedings shed blood from the feet, hands and side, pure blood which he had collected himself and wiped with a linen. It appears that others besides him had seen this marvel many times repeated. I succeeded in remedying everything that was bad in all this illuminism. An astonishing thing! No indiscretion was committed by all these abused angels. Just five members of the institute thoroughly knew all these base acts, but they have such a good spirit and desire so much the good of the work to which they have in some way consecrated their life, that they had only one way of preventing the return of all these disorders, and work powerfully with me to remedy them. But it is not necessary to hide the fact that they have been the object of a veritable persecution on the part of the director who had created all sorts of disagreements in the bosom of the institute, cut to the quick by the fact that they continue to be in relationship with me and by the fact that they keep me up-to-date about the least of his thought processes. This crazy behavior of the director has brought about explanations between them and in my presence which admittedly have not been to the benefit of the director, commonly unmasked and convicted of duplicity and of bad faith. They went so far as saying to his face in front of me that the lie cost him nothing and those who reproached him provided indisputable proofs of it as well as of a certain bad will in my regard which came through on every occasion, and which revolted them all the more since they knew well all the duties that their director had towards me, and how much I had been more than a father for him. All these things taken together have totally destroyed, I will not say only all trust, but even the hope that this man might do good in the work. These gentlemen also plague me in such a way that I might rid them of so contemptible an object. [p. 60] In their eyes the reasons which they give me are only too good, and, in the depth of my soul, I think like them, brought to this conviction by masses of details which I have not been able to relate here. But I am still held back by consideration of the effect which a resolution of this type would produce on the public, by the fear especially that all these abused angels would have concluded only by talking about and by laying open some base acts which, in the position of this director, to whom so many families had entrusted their children, would alarm so many people and would carry the scandal to its apex among all the inhabitants of our city and beyond. I began by demanding that he put order into the finances. In the fullness of his power, he drew from every hand. Two of those who got in touch with me had handed over more than fifty million francs each, and one of them was not able in conscience to do it by reason of his position. It’s not important, everything was good for this lax casuist.

The other, in addition to the 50,000 francs, provided him with another thousand francs a month in order to maintain his household. It is not difficult with such resources to be the generous person and to surround his table with devoted men who take their sustenance from him! All these amounts and still others were in his hands without any guarantee. I demanded that he divest himself of it, that is, that he sell to ten of those who had provided so much money the property on which is situated the work in which he had buried this treasure while building colonnades, beautiful apartments, a museum, etc. As for himself, he was careful to hold himself apart and he remains creditor of 3,500 francs which he claims to be provided from his own pockets or from those of his family. However costly was this transaction, it’s a major component of gain for those who support it, since they secure for the work the property of the building which it occupies, because these excellent young people are so generous as not to demand for themselves the least part of the considerable sums that they have provided and are not afraid to put themselves forward again for the new expenses which must be made, were this only the five or six thousand francs of control, etc.

Here indeed is one of the most delicate matters of my episopacy, which I have had the good fortune, thanks to God, of directing to good up to the present. There remains knowing what I will have to decide later with regard to the director, whom I have been able to cover with my pastoral cloak, but who has not known how to gain either my esteem or my affection by his dubious and very reprehensible conduct, even though, in his regard, I have gone beyond every measure of clemency and of more than paternal kindness. God will help me, it’s he whom I invoke.

Diary

Oblate Writings XXI

**August 3**: [p. 61] Letter to Mme Desportes, superior of les Dames du Sacré-Coeur [the Ladies of the Sacred Heart], for their business with the committee of education. Letter from an anonymous person who asks me to remove the parish priest of Auriol because he displeases everyone. Letter from Cardinal Fransoni about the Greek priest. He admits that it is not apropos to send him to Mont Liban because people speak only Arabic and he knows only Greek. The cardinal would like me to take from his hands certain papers whose bearer he is. He offers to provide some of his assistance so as to help me establish a residence for him in Marseille. Letter to Father Bellon; reply to several questions. Letter to Fr. Rey;[[327]](#footnote-327) reply to his undated one. Letter to Fr. Vincens, while adressing young Pompei.

Diary

Oblate Writings XXI

**August 4**: Letter to the archbishop of Besançon[[328]](#footnote-328) to acquaint him with Rosatini. Letter to the bishop of Nancy. It appears only too true that his predecessor had not made any will. Moreover, hardly anything was found in his papers that was in order. I still have difficulty in convincing him how much this matter is unbelievable and inexcusable.

Letter from Fr. Vincens. He has not received mine given over to an unfaithful carrier. He received six students from Lumières, without counting Brother Rey who will arrive in several days.[[329]](#footnote-329) Brother Piot[[330]](#footnote-330) was made sub-deacon, Brother Palle[[331]](#footnote-331) was not ordained for lack of letters of dispensation.

Letter from Fr. Martin. Brother Bayeul[[332]](#footnote-332) returns to the attack in order to ask to go see his family in St-Omer. This craving is bad. There is hardly a reason to consent to it.

Letter from Fr. Perron. Absolutely good. He appears pleased with his panegyric of Saint Liguori. He looks full of courage and of good will.

Letter from Mme Gavauden, religious of the Sacré-Coeur [Sacred Heart]. She proclaims her thankfulness to me for my letter of yesterday. Mme Desportes was in Aix for awhile.

Letter from Fr. Mille. He arrived at Viviers while going by way of Lumières. He was very edified with this community. Fr. Ricard accompanied him to Avignon. They have been to see the archbishop who showed himself very zealous for our work and very thankful for my courtesies. In Viviers, he found the bishop in bed. He is better although quite fatigued, more perhaps from the unworthiness of the behavior of his ex-vicar general than from the forced work he did.

Diary

Oblate Writings XXI

**August 5**: Confirmation in my chapel of the children of la Bienfaisance [Charity][[333]](#footnote-333) Arrival of Reverend Gosselin,[[334]](#footnote-334) who will be spending several days with me. Letters.

Diary

Oblate Writings XXI

**August 6**: Confirmation at St-Charles extra-muros. A new indulgence for the parish priests who have not known how to agree about not obliging me to go like this from parish to parish according to their good pleasure and greatest convenience.

Diary

Oblate Writings XXI

**August 7**: [p. 65] Letter from Fr. Mille who currently is in Viviers. Tempier passed through today with Fr. Nicolas in order to go to Viviers by way of Lumières. In Viviers he will deal with the matter of La Blachère.[[335]](#footnote-335) From there he will go to l’Osier after having looked briefly into the affairs of Fr. Nicolas.

Letter from Fr. Semeria. This good father is desolate about the defection of Carles. This unfortunate priest arrived in Marseille on the same boat as Fr. Nicolas.

Diary

Oblate Writings XXI

**August 8**: Letter to Fr. Guigues, long and detailed about all our business. Letter to Fr. Honorat, included in that of Fr. Guigues. All the while congratulating myself about the return to a good attitude by Fr. Baudrand,[[336]](#footnote-336) I am still awaiting the proof of his repentance.

Letter to the bishop of Castra, coadjutor of Kingston. It should be copied, but I lack the courage.[[337]](#footnote-337)

[To Mgr Phelan, coadjutor Bishop of Kingston][[338]](#footnote-338)

44:I in Oblate Writings

Joy on learning that the Oblates are established at Bytown. They are the men of the bishops. Be a second Father to them and watch lest they exert themselves beyond their strength.

Phelan

[Marseilles]

August 8, 1844.

Monseigneur,

The letter that you have done me the honour of writing filled me with a holy joy. You also have adopted and placed under your pastoral mantle the sons of Mary Immaculate. They already had a father and a very good father in our dear and venerable friend, the bishop of Montreal and now Providence gives them a second father in your person whose kindnesses and powerful protection they have already experienced. Do not doubt, Monseigneur, that they have for you the same sentiments that they bear for him who first called them into his diocese and confided to them the worthy ministry that they have exercised for several years with blessings from God. The Oblates of Mary Immaculate are eminently men of the bishops, founded only to be instruments in their hands of their own ministry for the sanctification of their flocks. The bishops have no priests more submissive, more devoted than them. So, Monseigneur, if I am to tell you my whole mind with the frankness that is well suited to a bishop, I think you were well inspired to settle the Oblates in your diocese in order to confide to them the missions and other works of zeal embraced by their Institute. I dare to vouchsafe for their devotedness and their constant cooperation in all kinds of good works that your pastoral solicitude will prompt them to undertake. The only thing I fear is that they will be inclined to exceed their strength and that, carried away by the desire to render themselves as useful as possible, they will be oblivious of their fewness and will not wait with sufficient patience for the increase that they can only accelerate by their prayers. In all things, beginnings are slow. What has been achieved is already considerable. I am delighted and I bless the Lord while hoping soon for better still...

To Monseigneur Bourget, bishop of Montreal, at Montreal, Canada, via Liverpool and Halifax.[[339]](#footnote-339)

45:I in Oblate Writings

Excuses for the shortcomings of the first missionaries. Qualities of Father Guigues. Letter to Bishop Phelan. Fathers Telmon and Dandurand form the community of Bytown and an Irish Oblate will soon follow. Since the Oblates cannot be established close to the episcopal house at Montrea, Mgr Bourget could confide a church in the city to them. Will follow his advice for the mission in the Saguenay region.

Bourget

Marseilles,

August 9, 1844.

Very dear Monseigneur,

How can I do otherwise than always begin by expressing to you my sentiments of liveliest gratitude and of tender friendship when you never cease giving me proofs of your paternal kindness for the children I have placed in your bosom. I am filled with grief because, in spite of their goodwill, they may have often given you concern. Seek the cause of my mortification over this affair in a combination of circumstances which affected the first contingent. If there had been available to me then the person I have just sent to you, things would have been better but the good God did not grant this. He apparently willed that we pass through this humiliation and show that to Him alone, in spite of the imperfections of men, is due the success of an enterprise which is to procure His glory and the good of so many souls redeemed by the blood of his Divine Son. After God, to you, dear Monseigneur, goes all the merit of this great work.

You must have received by now the respects of Father Guigues whom I have sent to you with very extensive powers. Of the instructions I have given him, the first is to consider you as in my place and to take counsel with you on all occasions. As for deference, respect and devotedness, I had no inspiration to give him - they are to be found in his own heart and in his fine mind. You will soon come to recognize the distinguished qualities with which he is endowed and I feel sure that you will be perfectly happy about him and about the relationship that you will maintain with him.

I applauded all that you have counselled concerning the establishment at Bytown. It seems that there were more obstacles to be met than I would have believed but, thanks to God and your mediation, they have been smoothed out. According to what you have kindly told me, I would consider this foundation to be very important. That is what made me stand firm about it even though I perceived some hesitation and discouragement. The Coadjutor Bishop has written me to announce that he has canonically established the Oblates in the diocese of Kingston and named Fathers Telmon and Dandurand to serve this mission. These are the terms he employed. I have just replied to him that I rejoice over this event and thank him for all he has done to bring it about since he had put aside all merely human views and had considered the matter only according to the spirit of God, etc.

As for his great insistence on the question of sending an Irish priest, I have only been able to offer him some prospects, since among the six Irish Oblates that we have at the moment, and very good men they are, there is not one who is in sacred orders. You know, Monseigneur, by experience if we can trust in those who would come from elsewhere. I offer, however, to send him one of these young Oblates[[340]](#footnote-340) if he insists on having an Irishman of our Congregation to show to the population which is somewhat too exacting. The English and the Irish in the United States had to be content in the early days with priests who spoke their language much less well than Fathers Telmon and Dandurand.

I thought I was in accord with your views when I was so keen that our Fathers be introduced into your episcopal city and if I made known the desire that they be stationed close to the cathedral, it was so that they be, in some sort, at your disposal and within reach enough to receive promptly your orders but you understand, of course, that these were thoughts submitted to your decision and I have no need to tell you that all you decide in this regard will be approved by me. I saw another advantage in this first project which was that the missionaries being so close to the Cathedral could have rendered themselves useful to this church when they were in the city, without being obliged to leave someone to serve an exterior chapel during the time of the missions. I did not know there were previous engagements which would render this arrangement impossible. Hence I now perceive that it could be more advantageous to station them where there is no church for the utility of the faithful of that district.

What shall I say of Quebec? What I learn from your letter and from those of our Fathers has taken me by surprise. I was very far from thinking of such a solution and retained only a remote hope of being able to do something in this diocese and could not but help regretting this very much. And behold the door suddenly opens and I envisage the possibility of doing great good there. Father Guigues will settle nothing there before consulting you. I am counting highly on your kindness and hoping that you will even proceed before his entering into communication with you so that he will not be exposed to taking the wrong direction. You are indubitably right in my view in preferring an establishment in the city, the reason being the same which made me desire to see our Fathers settle in Montreal. One thing however would make me anxious and that would be to put off the entry of our Oblates into the diocese of Quebec which would be a great inconvenience. One does not know what can happen; a thousand difficulties can arise, etc. On the other hand, in replying immediately to the appeal, one takes root, leaving until somewhat later a transfer to where it will better suit the general good that we be situated. Besides is it not to be feared that the Archbishop will be displeased by a refusal of the proposition that he judges suitable to make and which appears to be primarily to the advantage of the diocese? You are on the scene, you know the personages involved, you will weigh in your wisdom these different considerations in order to suggest what will be the prudent thing to do.

Adieu, very dear Monseigneur, remember that it is truly a happiness for me to receive your letters, do not deprive me of them and accept the sentiments of my constant and respectful affection.

+ C. J. Eugene, bishop of Marseilles.

[To Father Tempier, at Marseilles][[341]](#footnote-341)

851:X in Oblate Writings

Biographical sketch on Brother Morandini. Formation of novices. Spirit of the Congregation, etc.

Tempier

[Marseilles.]

August 14, 1844.

At L’Osier, you will have to recommend that more seriousness be required from the novices. They are all young, inclined therefore to dissipation and to childish pranks. I insist that this defect be corrected and I pray that some attention be given to what I recommend. That is in the order of things, there as everywhere else in the Congregation. Another area which you will have to remedy is that we be not content merely to form good clerics, good religious if you will; but that we endeavor to form good members of our Congregation who absorb its spirit and adhere to it. If my information is correct, nothing is being done to obtain this result; and we must return to this again and again to form that kind of second nature which will produce such good results.

Father Aubert, despite his many occupations, wants to compose a well-developed account about Brother Morandini, for the edification of the novices. For that purpose I require that you return to me the notes that I gave to you. and, independently of the use that Father Aubert wants to make of them, the original must be kept in our archives.

Diary

Oblate Writings XXI

**August 24**:[[342]](#footnote-342) [Letter to Cardinal Ostini] whose first draft was still more worthy of episcopal dignity in the face of too much misconstrual on the part of his eminence. I, however, tell him enough about it to make him repent for having so indiscreetly welcomed the calumnies of Rosatini and for being of a mind to admonish me without listening to me.[[343]](#footnote-343)

Letter to this same cardinal in a completely different tone. The first was official and was the response of the bishop to the cardinal; the latter recalls some sweeter memories and does not leave place for any rancor.

Diary

Oblate Writings XXI

**August 25**:[[344]](#footnote-344) Letter to the pope in Italian. This is still about the Rosatini affair.[[345]](#footnote-345)

**[Undated]**:[[346]](#footnote-346) [p. 65] of the land which we need for building a house next to the sanctuary which our Fathers will be assigned to serve.

Letter from the bishop of Viviers. He asks me the favor of giving him one of our Fathers so that he does not remain isolated from the congregation.

Letter from Fr. Dassy. He is working assiduously on his Lenten sermons, but he still has composed only seven of them. It’s the very most if he is still able to complete three from now to winter. It therefore will be necessary to postpone for another year the station which I wanted him to preach in Marseille.

Letter from Brother A. Gaudet. He seized the opportunity of a misunderstanding to express to me his good sentiments.

Diary

Oblate Writings XXI

**August 28**: Arrival of Brother Gondrand[[347]](#footnote-347) who was allowed to come from Lumières, I do not know too much why. This Brother is more and more surprised when he is reproached for not being as exemplary as he should be. He attests that he is irreproachable and he is not able to conceive that someone could write to me that he would be more pleased about him when nothing is noticed about him in the situation. It is true that Fr. Bellon praised him to me and had assigned him to give the conference on philosophy to his fellow students.

Letter from Fr. Moreau. He appeals at the top of his voice for Fathers Lagier and Nicolas.[[348]](#footnote-348) Letter from Fr. Bellon. He is back at Lumières from his journey into the Basse-Alpes [Lower Alps] which did not produce the effect that he had anticipated.

Letter from Fr. Ricard. Details about the help at the sanctuary of Notre-Dame of August. The Juniors are reduced to ten. Brother Lecque,[[349]](#footnote-349) away for a long time to go to see his family, still has not yet returned; he has not even contributed any of his news. He[[350]](#footnote-350) is still asking to be released from the burden of superiorship. He names the missions which are requested of him: Saignon or Laignon, country of 1,200 souls, Mirabeau, between 900 to 1,000, Entrechaux, approximately 1,000, Sarrians, 3,000, Les Abeilles and Lamotte,[[351]](#footnote-351) two small parishes for which Fr. Françon[[352]](#footnote-352) would suffice.

Letter to Reverend Jacquemet, vicar general of Paris, to ask him how Abbé Féraud, whom he had written to Reverend Tempier about being interdicted *a sacris* in the diocese of Paris, arrives to us in Marseille with a certificate from the promoter which proves the opposite. I have a word with him about Rosatini, who must be in Paris.

To Father Moreau, vicar general, superior of the Major Seminary at Ajaccio, Corsica.[[353]](#footnote-353)

852:X in Oblate Writings

Father Moreau should have written from Rome. Entry of 11 novices. Fathers L. Carles. J.A. Reinaud and J. Roux have been dispensed from vows.

L.J.C. and M.I.

Moreau

Marseilles.

August 29, 1844.

Can you be excused, my dear Father Moreau, for not having written me once from Rome. If others had not been treated better than myself, I would have been in the greatest anxiety, since I knew you to be in a climate that is so dangerous at this season. If you had given me news about yourself upon your arrival, as I had hoped, I would have entrusted you with several errands concerning our Congregation. It is not well enough known in Rome. I had complained to *Propaganda* about the omission I had noticed in the little work which the late Bishop of St-Louis had had printed by them.[[354]](#footnote-354) All Religious Congregations were mentioned but ours. All the missions were referred to except ours.

I believe that Father Lagier will bring you my letter. I am going to write to Father Nicolas to finish his business as soon as possible and take up his assignment.

I received your Pompei with joy. He has been admitted to the novitiate with ten others. I would have wished Pulicani to be the twelfth. I am always afraid that someone will turn him away from his vocation. We will have Pompei work at his Latin during the novitiate; we noticed that he does not know it, which takes away nothing from his fine qualities.

I now tell you officially what you no doubt know already. namely. that Carles has been sent away. He brought this on himself by his own grievous fault. You must no doubt also know that a similar dismissal was given to Reinaud, and that I felt obliged to dispense poor Roux who from a state of near imbecility had fallen into lunacy. This young priest had never done anything for the Congregation, and was really incapable of ever giving the slightest service.

Goodbye. my dear Father Moreau, take your time, do it little by little; but do give me many details on the interesting trip you have just made.

I embrace you with all my heart and I greet Father Pont.

+ C. J. Eugene. Bishop of Marseilles.

Diary

Oblate Writings XXI

**August 29**: Letter from Abbé de Foresta.[[355]](#footnote-355) He asks for helpf from me in good terms, but he should understand that I am not able to do anything for him.

Letter from Reverend Martin, former vicar general of Cahors. He asks me to obtain a Lenten station for him.

[p. 66] Letter to the bishop of Viviers. Among other matters, advice about his health, condolences about the betrayal of this wretched Bicheron. My predicament in obtaining a companion for him, good reasons for which I am giving him. I will, nevertheless, do what is feasible for me, etc.

Letter to Reverend Carles. He was ordained in virtue of a letter from the bishop of Nice. He, therefore, still belongs to the diocese of Nice and he has never been incardinated into that of Marseille. According to canonical regulations, if he has been ordained *virtute mensae communis,* he will have set up a patrimony for himself according to the allowances of his diocese.

Letter to Fr. Moreau about his Roman journey. I am informing him about various vacations alloted: Carles, Reinaud, Roux.

Letter to Eugène de Boisgelin about his concerns.

Diary

Oblate Writings XXI

**August 30**: Mass for my mother on the occasion of her name’s day. Letter from Eugène; reply to mine. Another letter from me to the same. Letter to Fr. Ricard. Guidance for his community.

[To Father Bellon, at N.- D. de Lumières].[[356]](#footnote-356)

853:X in Oblate Writings

The formation of Oblate scholastics.

Bellon

[Marseilles.]

August 30, 1844.

My dear Father Bellon, I have just written a long letter to Father Ricard, which dispenses me from certain details with you, for this Father can communicate to you a part of what I told him. I am happy that you returned to Lumières in good health. Our Oblates must have awaited you impatiently. I would like to tell myself that they did not suffer because of your absence, but the information that Father Ricard gave me makes me fear that that was not so. He says that only two, Brothers Chevalier and Arnoux, behaved themselves very well. He was happy enough with Brothers Naughton and Noble; he tells me that all the others are rather weak, that is in virtue. I admit that this picture did not reassure me; I must even tell you that I was not able to contain my indignation at the sight of such obstinacy in a state of voluntary imperfection so contradictory to their duties. This must absolutely be remedied. If kindness does not suffice, you must use strictness.

I cannot tolerate this habit of imperfection in young religious who should be models of piety.

Notify them in my name that I will not admit to Holy Orders those who do not give me the guarantee of solid piety and regularity above every test. I do not understand that people can bargain with the good Lord. I will not go into detail, but I remind you, who are their director, that it is not a question of being satisfied with anything you can achieve, but that they are to put themselves heart and soul into acquiring the virtues that are proper to the state of perfection they have vowed.

Keep telling them in my name that they are neither schoolchildren nor ordinary Christians, nor even seminarians, but religious who, in conscience, are bound to walk in the way of perfection; and your duty is to be firm in requiring that they fulfil their obligations. You may read my letter to them. I will be glad if they know what I think and how dissatisfied I am with the little progress they have made in their spiritual life and with their many imperfections in which they stagnate. I was going to ask you to instil into them self-denial, renouncement to their own will, obedience as it is understood by our Rules and observed in all good Congregations and Orders, zeal for their own perfection so as to deserve to work for the sanctification of others. But I see that in everything we have to start again from the beginning with the very first principles of spiritual life. I implore you to demand also that they be polite, honest and kind. Do not permit any rudeness. Let them get used to bearing up with one another. Deal severely with any kind of murmur, and let charity reign among us to such an extent that it isn’t even possible for anyone to fail in it in the slightest manner. In a word, let our training be manly, serious and totally saintly. It is a question of forming men who are to be imbued with the spirit of Jesus Christ capable of fighting the terrific power of the devil, of destroying his reign among people, of building up the world so as to bring it to the truth and of serving the Church in the most lofty and difficult apostolate. Is it possible to achieve these results with them who are not generous, who have no courage, are devoid of love and have fallen into a rut? When does a person entertain such sentiments if he does not have them during the period of fervour?

Teach them well that by the religious profession one dies to the world. There is no need for us to lie under the funeral pall, as is done at Visitation and other places, to know and to practice that; we just have to remind those who may forget it.

Each one must know by heart the prayers in use in the Congregation. Begin at once to require it of scholastics and have them recited as soon as they are known.

I have not yet come to a definite solution regarding Brother N. I would have wished that this young religious show more detachment and had overcome nature. One is not good for very much when one cannot imitate the detachment recommended by Jesus Christ and practised by the saints. Oh! How lax we are! We arrive only by much reasoning, when we should soar as though by supernatural instinct!

Keep me informed about your Oblates. I do not want to lose sight of them. You may tell Brother Gondrand[[357]](#footnote-357) that I am still awaiting the letter he should have written to me. Be firm in everything that concerns childish behavior. My wish is that we train men as serious as you are, my dear Father; you can be a living example for them.

Goodbye. my son. I bless you and all your people.

Diary

Oblate Writings XXI

**August 31**: Letter to Fr. Bellon, wholly about guidance for his assignment. Letter from Reverend Gosselin, written from Nice where he arrived safe and sound.

Diary

Oblate Writings XXI

**September 1st**: Pontifical Mass. Solemnity of Saint Lazarus.

Journey through of Henri Gaultier. Letter from his brother.[[358]](#footnote-358)

Contribution of five hundred francs for the nascent work of Catholic commerce in Oceania and elsewhere.

Diary

Oblate Writings XXI

**September 2**: Meeting at the bishopric of the principal Catholic merchants in order to hear the explanations given by Mr. Maziou, which have interested everyone. These gentlemen have taken the matter to heart and will attend to this important business with the greatest zeal.

People wished to remind me that I had never officiated pontifically on the day of the feast of Saint Lazarus. This might have been a great mistake on my part, but I am not guilty of it. Besides, this would not be a reason for continuing to not observe what is owed to the holy patron of my diocese. Here is what I find in my notes. The past year I was at N.-D. de Lumières. A good reason for not officiating in Marseille. The preceding year I am not finding a note at all. In 1841, I was in the midst of the pastoral visit. No note at all for 1840. In 1839, a precise note in these words: “on the 6th, Pontifical Mass. General procession.” In 1838, September 2: “pontifical office in the cathedral for the solemnity of Saint Lazarus. In the evening, I again officiated pontifically at Vespers, but I did not assist in the procession. I gave the blessing.” In 1837: “On leaving the seminary to go to the bishopric and from there to the cathedral in order to carry out the pontifical office, etc.”[[359]](#footnote-359)

Diary

Oblate Writings XXI

**September 15**:[[360]](#footnote-360) Letter from Father[[361]](#footnote-361)…nothing is as pleasing as correspondence with our good Fathers of l’Osier. One must always hasten to reply to them letter by letter and, what is more, one must always spend time with them because they desire it. Everything must cede to their schemes, as if each house does not have its rights or, if you will, its arguments to value.

[To Father Courtès, at Aix].[[362]](#footnote-362)

854:X in Oblate Writings

Father J. -J. - Denis Rey needs correction.

Courtès

[Marseilles.]

September 18, 1844.

What you tell me, my dear Courtès, about Father Rey goes beyond all limits of extravagance and folly. Father Rouvière had already mentioned it to me and I take advantage of the evening[[363]](#footnote-363) to tell you once more that the whims which Father Rey has allowed himself cannot possibly be permitted, and that a superior, though not in anger, is obliged to reprove them so that they will not be repeated. I am far from concluding that such a man should be sent on mission. On the contrary, I feel he should not go. One does not bridle a horse which goes wild. There is no longer any discipline or submission. There are other things that I could tell you face to face, to remind you of your duties and rights as superior, which I will not put in writing because the pen does not have all the resources of the word. There are so many of these aberrations that must not be tolerated, and to these disorders I add that of going away when the confessions of the poor are to be heard. As far as Father Rey is concerned, he should certainly be dealt with kindly because he is basically a good person and attentive to consideration; but he must be directed, closely supervised so that he does not give in to the simplicity of his character; do not allow him to deviate. I do not say from the Rule, but even from conventionalities, but get him quietly to listen to reason.

To Father Moreau, vicar general, superior of the Major Seminary, at Ajaccio, Corsica.[[364]](#footnote-364)

855:X in Oblate Writings

Greetings and Salutations. Father Nicolas’ departure for Ajaccio.

Moreau

Marseilles.

September 20, 1844.

I return from my pastoral visitations, dear Father Moreau, and find on my desk your letter of the 16th. I can only tell you that I have received it; it is via Father Nicolas that you will get my note. He will be leaving in a half hour; I have only the time to embrace you in praying the Lord to grant you the strength you need to guide all your people along the right road.

Goodbye, many good wishes for such a good Father as you are, whom I love with all the affection of my heart.

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

Diary

Oblate Writings XXI

**September 21**:[[365]](#footnote-365) Devotion grows each year, in Lumières, in piety and in order. He[[366]](#footnote-366) finds that many things could go differently in the two administrations, that is, that of the house and that of the Oblates. This constantly paternal system indeed has its drawbacks and it is not given to everyone to always be good without consequence. He is right, I had written in this sense. The entire letter of Fr. Magnan is wise. He finds that the Oblates are joyous, perhaps too much so. This confirms my observations, although I have not seen them except in passing. He is afraid that they may be neglected in relation to literature. He would like the priestst o be obliged, every two weeks, to write a part of a sermon in order read it in group, without which, he says, laziness will overcome us. Have I not said and written enough! In general, the superiors are not men of enough study to perceive its importance, etc.; it’s still true, but where to take them?

Diary

Oblate Writings XXI

**September 22**:[[367]](#footnote-367) The superior must, during the missions, be named admonitor. I wrote a letter containing some recommendations about outside ceremonies in the mission. We must maintain those which are to our use.

[To Father Guigues].[[368]](#footnote-368)

46:I in Oblate Writings

When preaching popular missions, one must follow the customs of the Congregation.

Guigues

[Marseilles]

September 22, 1844.

Our external ceremonies must be kept when preaching missions but there must be moderation in expense. Mgr de Janson has not yet been forgiven for what he spent on the Repositories. Learn to make your missions more economical. It is much to be desired also that certain Fathers make them in a manner more conformed to the spirit which must animate a religious and abstain from anything that seems commercial or resembles a business enterprise. It is up to you who are on the scene and have authority to correct abuses and fix rules of conduct to regulate everything verbally or in writing.

[To Father Courtès, at Aix].[[369]](#footnote-369)

856:X in Oblate Writings

Unseemly letter from a Father at Aix to the devout ladies at Le Calvaire. The superior must supervise and correct his men.

Courtès

[Marseilles.]

September 24. 1844.

Was I right, very dear Courtès, in reproaching you the way I did yesterday? How could you allow a letter like the one that mindless person has just written to pass? Did you not understand that it would be read by that whole accursed brood of falsely devout women we have here[[370]](#footnote-370) that it would be commented upon, that they would leave aside both the haircloth and the discipline to speak only of love, of tenderness. etc. You should have summoned the individual to your quarters, closed the door behind you, and in a paternal manner bring him to see his enormous wrongs: 1 - to have written, 2 - to have sent out the letter secretly, 3 - and pick apart word by word this jumble of foolishness, make him see their malice and feel the consequences. That is what the duties of your position rigorously imposed on you. It is useless to hide the supervision which one exercises. We should know the Rule and consequently the obligations for each of us to conform to it.

Certainly we must be merciless with whimsies of this sort. We know how they will end. According to my way of thinking, I do not want to be responsible for it, and even if I were to displease whoever it may be by reproaching them, I would do it, and again I would insist. A counsel given aptly can do much to neutralize evil that later on would be too late to cure.

Diary

Oblate Writings XXI

**September 25**:[[371]](#footnote-371) Letter from the apostolic nuncio.[[372]](#footnote-372) He is sending me, under his cachet, a letter which Cardinal Ostini writes to me by order of the pope to go back over what they had granted to Rosatini on a false statement. The cardinal then writes me a very friendly handwritten letter in reply to the one that I had written to him at the same time that I was energetically rebuffing, in my official letter, the impropriety of his reprimand. The pope ordered that the permission of the privileged altar be withdrawn from Rosatini and indicated to him by the nuncio that he was not to stop in Marseille.

[To Father Guigues].[[373]](#footnote-373)

47:I in Oblate Writings

A reply to two letters. His voyage across the Atlantic. Grateful to the Lord for the good done by the Oblates. The mission of the Saguenay under the direction of Father Honorat. Novices. Canonical visit of the house of Longueuil.

[Marseilles] September 25, 1844.

I have received, my dear Father Guigues, your two letters in quick succession, one dated from Longueuil more than a month posterior to the one you wrote from New York, the latter having taken much longer to come. The account of your voyage has interested me very much and I have been compensated in reading it for the anxiety which I could not repress when no news came from you and the month of September drew to an end. This is what made me delay in writing to you.

Although your crossing may not have been the shortest, God be blessed! It was at least without danger and you must have become quite used to the rolling if you were able to study and pray as you did. Your prayers must have been fervent since they managed to overcome the incredulity of the Captain who sought to make you responsible for the becalming which frustrated his hopes. Good humouredly you showed him that it is not in vain that a Catholic priest will invoke the assistance of the Mother of God even when provoked by the blasphemies of heretics who are as ignorant of her power as of many other things. As for me, I am quite persuaded that you owed the favourable wind, which sent you ahead of the other ships, to the protection of this good Mother to whom you also owe your so edifying sentiments of fervour which you make known to me. I sincerely congratulate you and I am greatly consoled to see you undertake your great mission in such happy dispositions. They will infallibly draw the blessings of God on your ministry and on your person as on the whole Congregation.

.It will be well, as you remark, to save the enormous costs of mailing letters by sending through me the details that Father Vincens appreciates receiving for his novitiate. I have lately received the most satisfying news from there.

I join with you in blessing the Lord for the protection he grants to our Congregation while giving her all the good works to perform which you enumerate. No doubt it would be desirable that so many idle priests or those occupied with very minor things understand how much they could hope to accomplish with even a little zeal but these are not priests on whom one should count. They do not come forward. This is what makes us groan, impotent as we are to meet your needs for lack of personnel. After a year of novitiate, priests can be available while we must wait for years and years for the Oblates who are pursuing their studies and who besides have not reached the age to be promoted to holy Orders. When I was longing for the day when we could enter the diocese of Quebec, I was far from thinking that you would be called in such a hurry and so soon settled there. The matter had been represented as excessively difficult and probably something remote in the future. All the same, I took it much to heart that someone might get into this vast field ahead of us and now see, scarcely have the overtures been made, you are installed there in a manner as to open up the way to the Savages. Much as it is, and beautiful and infinitely consoling, it is not yet all I would have wished. I regard it as still very important that we have at least a little residence in Quebec itself, precisely because no other Society is as yet established there and because all eyes will turn to you if, of course, you are worthy of your vocation and if you are an example of true, religious virtues, for God preserve you from merely being another version of what made us groan so much, of what happened in the diocese of Montreal from where, had we not had a bishop as good as Mgr Bourget to deal with, we would have been driven away with kicks and catcalls. While waiting for the residence, we should at least have a little lodging which could grow later into a real house. It is essential to profit from the present dispositions of the two Prelates who are able to appreciate your zeal and devotedness and who have shown such kindness in your regard. For the rest, the establishment you have founded in the Saguenay seems to offer great advantages for evangelizing the Savages; a heavenly mission it is and we can hardly thank the Lord enough for having confided it to us. So there it is, constituted by the choice of the four Oblates who have gone to found this house. Excellent idea to have named our dear Father Honorat as superior. He altogether deserves this mark of confidence. You would not believe the admirable letter he wrote me about your arrival. I recognized therein his virtue.[[374]](#footnote-374) But do not forget to prescribe limits to him, very narrow limits in the administration of the finances of his new community. You know his failing. He is incorrigible. This good Father would ruin the finances of the most opulent State. So no weakening on this point. Name a procurator or responsible bursar in his house who is such in fact, who keeps the cash box and who renders you an account not less often than quarterly of all his dealings. Although the other members of the house are young, by respect for the Rule and to accustom them never to deviate from it, name them to the posts which are constitutive of a community of ours.

You must tell me under what invocation you have placed this house, after that of the Holy Virgin who is always to be the first patron of our houses. I believe it is St Joseph at Longueuil. No one has told me what it is for Bytown.

Are there no more novices there? You’ve spoken about yourselves in such a way that I’m not really surprised... I hope that some men of good will choose this path when you will be better known; understood, of course, that we show ourselves to be what we are supposed to be.

I was not hoping for less than what has transpired at Longueuil in the way of edification. Under the circumstances this visit was a great grace and this has been understood. Your decisions are very appropriate. I approve the temporary relaxations you have granted [after the return from missions] though the Friday fast in the week following the mission should have been maintained. One does not suffer from hunger with the reverend pastors of the parishes where the mission is given. The permission for bedding during the eight days which follow the mission does not please me either. Were one to lay down on planks during ordinary times at an early hour, straw bedding is not so hard to lie on as to make one pine for a mattress. To dispense from the former is to make them think it harder than it really is. In order that they may not be tempted to permit themselves a mattress without authorisation, you will just have to get rid of those which they have wrongfully bought. Keep such things only for the room of the bishop and those of your visitors. I would wish that you establish in all houses what you have prescribed for Longueuil concerning the discipline on Friday. This is an edifying practice and a useful little mortification that no one is apt to forget, indeed much more useful than is thought to keep oneself fervent and resolved to seek holy perfection. The discipline corrects lukewarmness, inspires compunction, raises the soul to God, unites to Jesus Christ. It is an exercise infinitely more precious than one is generally disposed to acknowledge.

Adieu, my good Father Guigues, may the Lord bless all your undertakings. I am confident that the important functions I have shared with you will enable you to do much good and that your mission will begin an era of renewal for all our Fathers and Brothers. But watch out and stifle the first sprout of the evil you have been sent to cure. Strict regularity, kindness, but joined to a just firmness, without excepting anyone. Adamant against abuses whatever they may be, frankness, etc.

Diary

Oblate Writings XXI

**September 27**:[[375]](#footnote-375) Letter from Fr. Santoni, it’s one of the most consoling that I have received in my life. There is not one of his novices who does not give him the greatest satisfaction. They are very fervent. Never, perhaps, has the novitiate been so universally perfect. He cites to me some remarkable traits, among them is one of the truly heroic of Brother Tassis.[[376]](#footnote-376)

[To Father Baudrand].[[377]](#footnote-377)

48:I in Oblate Writings

There is a dearth of novices because charity and regularity have been lacking.

Baudrand

[Marseilles]

October 1, 1844.

Is it true that your dioceses of Montreal and Quebec would produce nothing? I know that making known certain miseries which should have been hidden, buried within yourselves, could have turned away some vocations, but now that each will do his duty, it is to be hoped that the good aroma of your virtues will attract some people. That is the point. We must edify so much with our regularity, our modesty, our charity that souls who seek perfection may be able to count on meeting with such practices amongst us.

I never was able to understand how anyone could lose sight of that fact. It is nevertheless a question of an essential duty which one could not neglect without gravely sinning. You must now regain your courage and make great strides to get to the point which you should have passed long ago.

Adieu, my very dear son. May God bless all your undertakings and keep you in health. I embrace you affectionately and bless you and commend myself to your prayers.

Diary

Oblate Writings XXI

**October 3**:[[378]](#footnote-378) Is it a warning, is it a reproach that the Lord is giving me today? I have just learned that a priest of my diocese is behaving badly, from which I conclude that I must, more than ever, insist that the priests live in community. This one arrived at this excess only gradually.

Do I not have to blame myself for having stopped myself in front of almost insurmountable obstacles, I must admit that from every corner there is opposition to the resolution that I had taken to obligate my priests to live in community? This example will provide me a further argument, when finally I shall smash all the obstacles which each has not ceased to place before the execution of a plan which was conceived only in a supernatural perspective for the honor of the Church and the preservation of the clergy. If I had been helped a little, I would have obtained more results than those which I have been able to obtain. Has it not been said that I was the only one to insist on this measure, and that I would be obliged to give it up.[[379]](#footnote-379)

[To Father Dassy, at N.-D. de L’Osier].[[380]](#footnote-380)

857:X in Oblate Writings

Father Dassy will not preach for Lent at Marseilles in 1845. The missionaries are to write out their sermons.

[Marseilles,] October 11, 1844.

Even though I would have wished you to be ready to preach your Lent this year since you will have only ten sermons before winter,[[381]](#footnote-381) we will put it off until next year to give you time to finish your task. Admit that you are not too sorry for having already amassed this bit of capital. It was truly necessary, and also indispensable that you complete your stock of sermons. It is a shame for our Congregation that in general there is a tendency to laziness, so that almost none of its members has written sermons. Yes! I call it laziness, for whom can we persuade that there is less talent in our Society than in any other. And why do we not see elsewhere an anomaly such as I deplore among ourselves: Missionaries who continually preach everywhere without taking the pains to compose a single sermon according to rules. Am I the one who is wrong? Haven’t I said it enough? Repeated it? The fault is with those first of all who neglect a duty so essential to their vocation. The fault lies also with local superiors who do not carry through on my directives, and are doubtless the first ones to omit them. So congratulate yourself for my having put you to work; but do not stop, I pray you, on this good road, continue your work, and as I have said repeatedly, let our men always have a sermon in the making.

What you told me about your community has filled me with joy. When one is faithful to the Rule, what is there one cannot obtain from the Lord both for himself and for others?[[382]](#footnote-382)

Goodbye. my dear son. Place me at the foot of our good Mother’s throne, and depend always on my tender friendship for you.

Diary

Oblate Writings XXI

**October 17**:[[383]](#footnote-383) The twenty Oblates who are coming to study at the Major Seminary were presented to me today. It was wonderful to see. Ah! If they are such as they should be, what hope for the congregation! In addition to these twenty here present, we are still counting four of them in Lumières, two of them at l’Osier and two of them in Canada, a total of twenty-eight. It’s a small army which may be able, in its time, to well serve the Church and the congregation.

[To Father Courtes, at Aix].[[384]](#footnote-384)

858:X in Oblate Writings

Reproaches Father Courtès who allowed Father Rouvière to give the mission of Septèmes all alone.

Courtès

[Marseilles.]

October 17. 1844.

It was unforgivable of you, my dear Father Courtès. to have tolerated Father Rouvière undertaking. contrary to the Rule, to give the mission of Septèmes all alone. You must have known that in setting aside our practice in this circumstance, you were compromising both the mission and him who had the temerity to take upon himself all alone so difficult an assignment and one so much beyond his strength. I am blaming you more than him; however, I direct you to reproach him as he merits in all respects, since the Archbishop himself can complain of having been tricked. Next time, please be more attentive in seeing that the Rules are obeyed and more particular in the missions that you assign to the members of the community.

[To Father Bermond at N.-D. de L’Osier].[[385]](#footnote-385)

859:X in Oblate Writings

Advice to a young Father who is not happy in a house, under the pretext that the climate is not good for him.

Bermond

[Marseilles.]

October 19. 1844.

I pray the good Lord withdraw you from dreams of childhood and give you the heart of a man and especially of a religious man. You will be the happier for it and much more useful.

[To Father Honorat][[386]](#footnote-386)

49:I in Oblate Writings

Satisfaction at learning of the good dispositions he has towards Father Guigues. His superiorship of the mission in the Saguenay. Let his administration be marked by the spirit of poverty.

Honorat

[Marseilles]

October 20, 1844.

…I perceive quite well in you the religious man imbued with the spirit of his calling who only wills and seeks the glory of God, the greater good of souls, the honour and prosperity of our dear Congregation. For the rest, my dear Father Honorat, you can be sure that I expected nothing less of you, so it is not surprise which prompts my satisfaction and my joy. On the contrary, I am confirmed in my foresight which was founded on the knowledge I had of your principles and your sentiments. Who can tell what good will be effected by the ministry of our people now that union and charity reign amongst them and now that simple, frank and prompt obedience will settle all matters and rule all minds; for that is the decisive point, to know how to renounce one’s own ideas and submit one’s judgement to the directions which are intimated to us on behalf of God. I know this rule of conduct, the only legitimate one, should have been followed from the beginning; for that, one would have had to be more advanced than was the case in the virtues proper to the holy state that had been adopted, to live a life of faith which tells one that God is in one’s superior, no matter who he is, even believing oneself to be better endowed with wit and wisdom than him; anyway this time, now that I have made the sacrifice of sending you Father Guigues as Visitor extraordinary, human weakness will be of help in the practice of supernatural virtues and those who called for him loudly, giving tribute to his competence, will follow more readily his direction or at least will no longer have an excuse for not doing so.

So we now see you, dear Father Honorat, in charge of the new establishment which divine Providence has obtained for us. I applauded the choice that Father Visitor made of you for this delicate mission. God in his goodness for the like of you who devote themselves in His service will bless your task. All that I recommend is that you settle down there on good foundations. The Rule! Keep strictly to the Rule, without excepting anyone under any pretext whatever. I make it a matter of conscience that you deviate in no way from the stipulations or the counsels of Father Visitor. You must have perceived that he is invested with my own authority. Do not allow yourself to make any disbursement which has not first been authorized by him. Enough of these extravagances of St. Hilaire and Longueuil. Could you think we did not see through the accounts that Father Bursar sent me or not make anything of all those gaps, those voluntary omissions? Oh! Never let there be any more of this! Exactitude, fidelity, moderation, economy. These are duties you must not avoid any more than the others which you would have scruples over not observing.

To Father Semeria, superior of the Missionaries, at Vico, Corsica. [[387]](#footnote-387)

860:X in Oblate Writings

Father Semeria will preach a mission to the Italians at Marseilles. Give good information to Brother Touche who will take vows only in February. Success of the missions in Corsica.

L.J.C. and M.I.

Semeria

Marseilles.

October 25*.* 1844.

My most dear Father Semeria, all your projects for missions in your country have disappeared. I pity a bishop who is obliged to consider the feelings of so many in order to tend to his flock. Providence is opening up a new field for your zeal. I hope that the mission at Marseilles to your countrymen will make up for what you have not been able to do elsewhere.

I would perhaps not have written to you, if, on rereading your letters[[388]](#footnote-388) which are on my desk, I had not seen that you are awaiting a decision for the profession of Brother Touche. I am out in the country where I have come to clean up my back-log, and both the Seminary and Le Calvaire are on retreat; I will not be able, therefore, to hold council soon enough for you to receive the decision before All Saint’s Day. You will have to put off the profession until February, if you want to have it with some solemnity. But until then, ask one of the Fathers staying at Vico to watch over him in a special manner. Is there something to be added to the bit of a novitiate he made? You know that I require that all the Brothers pass through the novitiate at L’Osier, which is doing very well. Brother Touche is too far away, but again, please have enough zeal to add what is missing. We must not regret what pains we take for such an important issue. Nothing is more moving than your mission at Guagno. That will be an edifying page for our successors in the history of our missions. Your mission of Suarella, like all the others, has been blessed by the Lord, thanks be to Him.

Goodbye, my dear man, I pass on to other letters and, in regard to my brevity, I console myself with the hope of seeing you soon and embracing you. I greet you all and bless you with all my heart.

+ C. J. Eugene, Bishop of Marseilles.

Diary

Oblate Writings XXI

**November 1st**:[[389]](#footnote-389) Attendance at the Mass celebrated by the local superior[[390]](#footnote-390) at the Major Seminary. All the numerous attendants then renewed their vows in my presence before the Blessed Sacrament exposed, after a short allocution which I addressed to them. I gave the blessing, not only to the community but also to all the seminarians who had come into the chapel to that end. The Oblates then followed me into the chapel of the Blessed Virgin, where, according to custom, we recited the *Sub tuum* and the litanies of the saints.

[To Father Courtès, at Aix].[[391]](#footnote-391)

861:X in Oblate Writings

Have Father Rey prepare his sermons under the direction of Father Courtès. who is well gifted for that kind of work.

Courtès

[Marseilles.]

November *5.* 1844.

Father Rey is part of your community. I recommend that you hold him to working at his desk; demand absolutely that he compose, that he write out his instructions, and reserve examining and correcting what he writes to yourself. The Good Lord did not give you your talents for your own use only; but in calling you to the Congregation, he wished you to use these talents for the good of the whole family, and especially for those whom I place, while they are young, close to you so that they may be formed in your school. I implore you, do not lose sight of this point. You know as well as I do just how poor, how miserable we are. Those who neglected themselves most are those who today feel the drawbacks most; but they do not suffer as much as I, because I see myself constantly embarrassed when I have to present one of our men; and when we realize that in a Society of missionaries it is difficult to find a presentable preacher. I blush in bewilderment. I do not claim that you will finally make a great orator of Father Rey; others may have been more gifted and might have profited more from your help, but it is always important to have him produce all he can.

Diary

Oblate Writings XXI

**November 16**:[[392]](#footnote-392) Letter from Fr. Courtès. He gives me the worst news about the mission of Bargemon.[[393]](#footnote-393) Never anything more hopeless. One ought to conclude from it that this poor Courtès is unfortunate on mission. Nevertheless, this is to lose courage a little quickly. Which is the mission where one does not see those who appeared the most distant at the beginning return to God? One must not, therefore, appear beaten nor to be disposed to cede the field of battle. If a person lets himself be demoralized, he will not renew the morale of the men who are coming under attack. Unfortunately, Fr. Martin,[[394]](#footnote-394) his companion, is not the man to rebuild courage depleted by others. He lets himself be very much influenced. There remains Fr. Rouvière, who does not have enough credit on the spirit of his two companions. It is therefore necessary to hand over this work purely and simply to the custody of God. Let us wait with patience and resignation.

Diary

Oblate Writings XXI

**November 17**:[[395]](#footnote-395) It’s still a great loss, although he[[396]](#footnote-396) could not work anymore, but the example of his virtues, his good spirit, his fondness for me make me miss him very much. With him are lost the remainder of our former traditions.

Diary

Oblate Writings XXI

**November 30**:[[397]](#footnote-397) Letter from the prefect which informs me about the arrival on the morrow of the Prince de Joinville,[[398]](#footnote-398) of the Duke and Duchess d’Aumale.[[399]](#footnote-399) It announces the rendez-vous at Canebière for all the authorities, who will accompany the princes from there to their hotel to be introduced to them. I will indeed be careful to comply with this invitation; it’s good for some officials to be part of the retinue; the bishop does not put himself in this situation. I will go to await their Royal Highnesses at the hotel, this is all that is suitable for me to do; I will not do anything else.

[To Father Courtès, at Aix].[[400]](#footnote-400)

862:X in Oblate Writings

Work of the Fathers stationed at Aix.

Courtès

[Marseilles.]

December 3, 1844.

My dear friend, I cannot grieve over the pitiable results of your work. Whatever the cause, the good Lord will ask no less an account from this unfortunate people. Console yourself, for you did all you could.[[401]](#footnote-401)

Father Martin will preside over this mission [of Claviers] and will keep Father Rouvière with him, unless I send him Father Viala, not that Father Rouvière would give the mission at Cadenaux by himself, as the good Pastor requested, but so that he can take care of Aix.

I must withdraw [from Aix] Father Perron, whom I am in a hurry to call to Marseilles and have him learn English.

To the Marquis de Cambis, Peer of France, at Avignon.[[402]](#footnote-402)

103:XIII in Oblate Writings

The Mayor of Goult was laying claims on the property of the Oblates at N. -D. de Lumières. Would M. de Cambis serve as intermediary for a friendly settlement.

De Cambis; Marquis

Marseilles,

December 4, 1844.

My dear Marquis,

You know that I acquired the former property of the Carmelites at N.D. de Lumières in order to station at the shrine some devoted priests who work and serve in the Avignon diocese. Each day I was more pleased to have made this sacrifice since everyone assures me - and you have told me the same thing yourself - that those good priests are fulfilling their ministry worthily and are doing a great deal of good be it in the parishes to which they are invited,[[403]](#footnote-403) be it at Lumières where they live. But now the Mayor of Goult[[404]](#footnote-404) is troubling me regarding the possession of my property by bringing up claims contrary to what I believe to be my rights. Here I have consulted distinguished legal advisers who recognized my titles to be legitimate and are sure that, if the Mayor persists in his claims, he would lose his suit. However, I must admit, my dear Marquis, that wh[at]ever my convictions might be on this matter, I feel I am extremely reluctant to stake the extreme measure of pleading my cause against the very commune where is located the residence of these kind priests who are peaceful by character as well as by vocation. Thus I confidently approach you to use your good standing with the Prefect and have him dissuade this troublesome Mayor from forcing me to defend my rights before the courts; to avoid this trouble, I would be on my part willing to make some sacrifices. I will not go into detail, but leave it to Father Ricard, who will have the honor of presenting you my letter, to explain this whole matter to you.

Accept the assurance of my great consideration with which I have the honor of remaining, my dear Marquis, your very humble and obedient servant.

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

[To Father Guigues].[[405]](#footnote-405)

50:I in Oblate Writings

Virtues of Father Honorat. Out of his fifteen Oblate priests, Father Guigues could send some missionaries to the Red River. The name of Oblate of Mary Immaculate.

Guigues

[Marseilles]

December 5*,* 1844.

Nothing you might tell me could bring me more pleasure than the witness you have rendered to the good dispositions and virtues of all our Fathers. I pray God that he keep them in this attitude of mind that you have recognized in them. It will enable them to do prodigies everywhere they are sent. I expected nothing less of Father Honorat than the good example he is giving. No one has ever rendered more justice than I to his religious virtues. The burden that I was obliged to impose upon him was too heavy for his shoulders. Now he is relieved. In his new post, he will do well. It should be the same with all the others. You can well believe my heart bleeds when I hear you speak of all the good that is in prospect and which you cannot undertake because of lack of personnel. Our Congregation is not like the Jesuits who proliferate and who hardly know what to do with their members. We are a very small family which has exhausted itself by pitching its tents in America. Everything languishes in Europe and I am accused daily of having been too generous in making sacrifices so great in number and quality. I am not inclined to repent of this although I feel our penury to the quick. But it would be useless for you to count on my being able to furnish people other than the one I have just spoken to you about.[[406]](#footnote-406) All the others are too young and still in need of training. Providence will come to our help where you are. You already have fifteen priests. A few more and you will find yourself slightly more at ease. I calculate that, at the moment, with four priests in the Saguenay, four at Bytown, and let us say three at Longueuil, you still have six more available. You cannot be too discouraged with that and you can envisage at least one of the establishments proposed to you. I’ll go further: judging the importance of the mission proposed by the Bishop of Juliopolis and by what you tell me about the representations of this Prelate, and mindful of the obligations we have towards him, my decision is that you ought to undertake it with the means you have in your power. It will not be a proper establishment at first and instead of three persons, you will only send him two for part of the year if you cannot do otherwise, but you cannot risk the great setback that you fear of seeing this mission taken away from you and of losing the opportunity, as you argue very well and rightly, of evangelizing the whole of North America by serving in the diocese of Quebec, Montreal, Kingston and Red River. As for Burlington, let us not think of it just now. There will still be time later if God wills us to penetrate into the United States. For the moment it seems that Providence destines us for this other field. And then do you not have novices who have finished their theology? In less than a year they can be priests on leaving the novitiate, or sooner if you judge it suitable. You will then be twenty priests and if, in the meantime, you allow the opportunity to escape that you value so much, what regrets you will have! We need to have some courage and confidence in God who shows us the road and will not abandon us when we act in his name and for his glory. Everywhere we have established ourselves we have made a feeble start. The time has not yet come to do otherwise. So, I repeat, without hesitation, respond to the wish of the Bishop of Juliopolis and begin this work even with only two Oblates while awaiting others from the goodness of God.

When the newspapers write something about you, insist that they add “of Mary” to the word “Oblate”.

Diary

Oblate Writings XXI

**December 6**:[[407]](#footnote-407) Introduction to the princes. I was admitted the first. If a person followed this protocol for meals, I would be forced to accept the invitations which are customarily addressed to me; but, as experience has proven to me that it is otherwise, I refused today the one which has been made to me, not only because it’s Friday, but precisely, as I explained it to the aide de camp, because I am not able to adopt the protocol which places the bishop, in his own episcopal city, at the third, fifth or even sixth place. A bishop who would pass through these Caudine forks would merit eating under the table.

I spoke with the princes and with the duchess in these words: *“Princes, I am honored to present to your Royal Highnesses the canons of my cathedral and the parish priests of the city of Marseille. They here represent the clergy of my diocese and, just like me, they bring respectful greetings. Devoted above all to the great interests of religion, which are at once those of God and of men, this clergy allies the most pure and the most generous zeal for the holy cause which heaven has entrusted to it, to all those sentiments which animate truly French hearts. By its vows it has accompanied the sons of the kings in the combats of land and sea where they have made triumphant the weapons of the homeland. It has been pleased with its successes added to those which our annals recall.*

*"And now, Madame, while your Royal Highness touches the earth of this France, which is the birthplace and also ever the homeland of your august house,[[408]](#footnote-408) it comes to invoke the divine blessings on a union which brings you to a country where everything is full of the memory and of the glory of your forebears. May you always be able to find therein good fortune and the joys promised to the souls who are worthy of them! May the prince, whose destiny is shared with you, always be able to enjoy, next to you, the consolations which the Christian virtues of another princess of Naples spread unceasingly around the throne on which she is seated.”[[409]](#footnote-409)*

The prince replied a few words to me in a low voice to thank me and to recommend himself to my prayers. The princess also approached me to say something friendly to me; she reminded me that I had known her grandfather, King Ferdinand.[[410]](#footnote-410) I told her that I was accustomed to the kindnesses of her family for several generations, etc. I added that she was going to find, at the side of the queen, compensation for the sacrifices which she had had to make in leaving her family. She agreed with this thought in replying to me that she was already filled with her kindnesses, etc. Before withdrawing, I asked Duke d’Aumale what he had to arrange with me in regard to Mass, if he was leaving only on Sunday. Count d’Hautpoul insisted that he remain until Monday. The duke told me that this was impossible for him, his itinerary being fixed. He seemed to want to leave tomorrow in the evening. Nevertheless, since I told him that he should indeed hear Mass on Sunday, he replied to me that he would hear a Low Mass early in the morning. Of course, I said to him, but will this be at the cathedral? The general found that this was too far; I insisted, reminding him that the duke d’Orléans had come there.[[411]](#footnote-411) The prince concluded by saying to me that he would write to me, and I withdrew in order to leave all the other persons in attendance pass in review.

Diary

Oblate Writings XXI

**December 8**:[[412]](#footnote-412) Second Sunday of Advent. I had been afraid that it was not put into the prince’s agenda that he had to hear Mass today. This is what I intended, the other day, in suggesting that he come to hear it at the cathedral, which had been agreed upon, although such of our superior authorities insinuated to him that this church was much too distant. I insisted on the suitableness and the hour was set. It’s therefore nearly eight hours that the Duke d’Aumale and Madame the Duchess arrived at the church in travel clothes, but followed by their usual cortege, that is, by all the military, administrative and civil authorities in full dress. I received their Royal Highnesses at the door of the church, attired in my *cappa magna,* accompanied by the chapter and the Major Seminary. After having offered holy water, I addressed this discourse to them:

*“Monsignor and Madame,*

*“In coming today into this temple to fulfill here at the feet of the holy altars a duty of religion, your Royal Highnesses will be struck at seeing that the first church of a large city is so unworthy of its purpose. Such was, a few short years ago, the impression experienced in similar circumstances by a prince who promised France a reign suitable to continue the one by which he had already learned the so difficult art of governing men. He deigned to make himself, as soon as possible, as he himself told us, the advocate of a cause which had as its object the procurement from the government of the construction of a new cathedral. Unequivocal evidence attests how much he became attached to this idea, which his name still patronizes, and which I dare recommend to the fraternal piety which grieves so many defunct qualities and so many vanished hopes.*

*“Forgive, Prince, the funereal remembrance which happens to mix in with the joys of a happy event for interesting your heart in a work which a so touching commemoration places specially under your auspices, while the eminently religious spirit of our city unceasingly claims its fulfilment.*

*“And you, Madame, whose faith, which in your Royal Highness calls to mind the daughter of blessed Louis, manifests itself by acts of edification which our populace enjoys honoring, deign also to take interest in the very legitimate vows of this Christian populace. It would give itself over to a wonderful hope, if your first steps on the soil of France were marked by such a patronage, and it would continuingly thereafter happily applaud the memory of your arrival among us, if the new church were one day raised within our walls as a sacred monument of your union with the prince your husband, and of your holy destinies in the bosom of the royal family.”*

The prince responded, in a few words, that he would not forget anything for complying with my wishes. He asked me for the paper on which was written my discourse, etc. I then reminded him about the good dispositions of the king, and I requested him to take a look at this miserable edifice. I accompanied their Royal Highnesses to the prie-Dieux which had been prepared for them in the sanctuary, and when they had been positioned there, I took my place on mine, situated across, facing the pontifical throne.

While the princess was continuously on her knees and very recollected, and the prince also maintained a very appropriate attitude, whether when he was standing or when, from the elevation until Communion, he was on his knees, the prefect, the general and several others scandalized the entire assembly by their chattering and their improper bearing.

With a bow, I came to indicate to the prince that everything was concluded. We accompanied their Royal Highnesses to the door of the church, but not up to the door of the carriage, which was at a certain distance on its place.

To Father Courtès, superior of the Missionaries, Carmelites’ Square at Aix. B.d.R.[[413]](#footnote-413)

863:X in Oblate Writings

Mission of Fathers Perron and Rouvière at Cadeneaux. Father Perron to learn English and join Father Daly at Penzance.

L.J.C. and M.I.

Courtès

Marseilles,

December 10, 1844.

My dear Courtès, I willingly consent to your proposal. You may therefore send Father Perron with Father Rouvière to Cadeneaux. Immediately after Perron will come to Marseilles, where he will have no time to lose in getting down to the study of the English language, because, just as soon as spring breaks, I must send him to Penzance, where it is no longer possible to leave Father Daly alone. Moreover, it is essential that one of our French Fathers is based there when the time comes to reinforce this mission with a few of our Irishmen. Several districts in England are already opening up before us; we cannot advance as rapidly as events do, but, please God, with patience and perseverance, we will catch up and direct them to the greater glory of God and the welfare of souls.

I shall not forget the needs at Aix, and as soon as Father Perron is here, I shall give you a good acceptable assistant.

Give me quickly news about your trip through the snow which came to surprise us.

Goodbye. I embrace you.

To the Council of the Propagation of the Faith, Lyon.[[414]](#footnote-414)

90:V in Oblate Writings

The needs of the Bytown foundation and the Hudson Bay Mission which will soon be accepted. The apostolate of the Fathers in the lumber camps and among the Indians.

Propagation of the Faith

[Marseilles],

December 23, 1844.

Dear Sirs,

I wish to avail myself of this occasion to tell you something about the importance and the needs of the foundation recently opened by our Congregation at Bytown in the diocese of Kingston, as well as the one to be opened next spring in the Hudson Bay district. Besides the service rendered to the Catholics entrusted to their care in the city itself and to those of the other parishes where they go to preach missions, the fathers in the Bytown community have also been instructed to bring spiritual assistance to the men working in the lumber camps. There are thousands of these lumberjacks in small groups spread throughout the forest where they spend the summer season felling trees. Up to now bereft of the comfort of religion, they have abandoned themselves to all kinds of excesses and became the scourges of the parishes where they returned after their work. In order to prevent such a great evil, the bishop of the Diocese wanted the Missionaries of Bytown to be assigned to visit these various lumber camps to provide the comfort of their ministry to all those gathered there.

The foundation which the Oblates of Mary have in this part of Upper Canada would therefore be of the greatest importance even if it were only to consist of the different ministries I have mentioned. The fathers in the Bytown house, however, are still involved in tasks which are no less interesting in themselves and no less useful for religion. They are to be entrusted with the missions among the savages throughout north-western Canada. It is therefore extremely important that this establishment to be encouraged and placed on a solid base. Four missionaries are already there and will soon be joined by 2 of their confreres. As soon as the circumstances so permit, there will be a further increase in personnel. The parish church of Bytown entrusted to their care is unfinished and burdened with debts. The Fathers have no house for themselves and the income assigned to them would barely suffice to support the three fathers necessary for the parish. In this state of affairs our Fathers in America have written to me a number of times in order that I present their needs to the Propagation of the Faith whose generous alms alone will enable them to accomplish part of the good there is to be done. They would need at least forty thousand francs; thirty thousand to purchase the land and build as soon as possible a house for the community. The remaining ten thousand francs would be for the support of the Fathers assigned to the lumber camps and the missions among the savages, as well as for the construction of chapels to receive neophytes and better attract the unbelievers.

I feel, gentlemen, that I have sufficiently illustrated for you the needs of the Bytown foundation and its importance in the light of the various ministries carried out by the missionaries there, an importance which increases every day considering the position of this city at the very center of communications between Upper and Lower Canada, the United States, and the North of this part of America. The renowned zeal which inspires you and associates you to any enterprise whose object is the propagation of the faith and the good of religion, the generosity with which you have granted abundant alms to various foundations opened in the United States and elsewhere by other missionary societies, and the goodness with which you have accepted our requests in favor of the Cornwall mission entrusted to the Oblates of Mary Immaculate in England, leads me to hope and assures me that you will be so kind as to take our new foundations in America under your protection and include them among the missions supported by the admirable Missionary Society you administer with such wisdom and devotion.

Before concluding, Gentlemen, I would add that counting in advance on your good will to come to our aid, I have accepted the proposal of His Excellency Bishop Provencher[[415]](#footnote-415) of Juliopolis, who has called us into his Apostolic Vicariate of Hudson Bay. In this fashion the Congregation of the Oblates of Mary Immaculate witnesses the opening of a new field to its zealous efforts and will now embrace all the missions in the vast territories of Great Britain in North America. The new foundation also requires the alms of the Missionary Society of the Propagation of the Faith and will never be able to commence without a grant of ten thousand francs.

Should greater details and further information be required, Gentlemen, please do not hesitate to let me know. I do wish, however, to receive an answer as soon as possible on the decisions made by the Council of the Missionary Society relative to our requests on behalf of Bytown and Hudson Bay in order to be able to duly inform our missionaries in America who need to know what attitude to assume with regard to this important matter.

Please accept, Gentlemen, the repeated assurance of my devotion and highest regards, etc.

+ C. J. Eugene, Bishop of Marseilles.

Diary

Oblate Writings XXI

**December 27**:[[416]](#footnote-416) The bishops, the majority at least, decided to keep quiet. The bishop of Orléans[[417]](#footnote-417) persuaded them so well in Blois that the Lyonnaise faction appeared unanimous on this point. Thus, the episcopacy loses all the power which it could have obtained from its union. United, it frightened the king, disunited, the king laughed at it.

1. Ms. Yenveux VII, p. 31 to the end of the volume. [↑](#footnote-ref-1)
2. Orig. - Rome, Arch. of the Postulation - L. M. Honorat. [↑](#footnote-ref-2)
3. The letter of Fr. Honorat was written on October 19 shortly after the arrival of Fr. Allard and his companions. The news was abundant and good. Besides the happy voyage of the second group of missionaries, Fr. Baudrand was faring better and was working in the Townships. Fr. Durocher had made his vows and his brother, Flavien, a Sulpician, was entering the novitiate, etc. Mgr de Mazenod summarizes this letter for Fr. Vincens and the novices at Osier, December 10, 1843 (Orig. - Arch. of the Postulation). [↑](#footnote-ref-3)
4. Bishop P. F. Turgeon. [↑](#footnote-ref-4)
5. Bishop M. O’Connor. [↑](#footnote-ref-5)
6. Besides Frs. D. Dandurand and Leonard Baveaux, Fr. E. Durocher made his oblation on October 16, Bro. M. Bourassa on Dec. 27 and Bro. P. Fisette on February 17, 1844. The community at Longueuil already numbered 20 to 22 persons, cf. Honorat to Mazenod, January 30, 1844. [↑](#footnote-ref-6)
7. Ms. Yenveux IV, p. 62; Rey II, p. 172; Rambert II, p. 170. [↑](#footnote-ref-7)
8. Rey II, P. 172. [↑](#footnote-ref-8)
9. Fr. Rey presents this text with these words: “On the 7th, he took advantage of the works of his ministry to obtain numerous signatures on the petition addressed to the Chamber of Paris and to that of the deputies in favor of freedom of education.” [↑](#footnote-ref-9)
10. Ms. Yenveux VI, p. 173. [↑](#footnote-ref-10)
11. Original: Rome.. Postulation Archives. L. M.-Martin.

    [↑](#footnote-ref-11)
12. Father Martin had already invited Bishop Bernet. Consequent to the Founder’s letter, he wrote so Father Courtès to tell him so invite again the Archbishop of Aix and so propose a replacement for him. [↑](#footnote-ref-12)
13. Printed in Yenveux I, pp. 218-222. [↑](#footnote-ref-13)
14. Gardanne (Bouches-du-Rhône). The archbishop of Aix at the time was J. Bernet. [↑](#footnote-ref-14)
15. Original: Rome. Archives of the Postulation. L. M.-Courtès. [↑](#footnote-ref-15)
16. Bishop de Mazenod insisted greatly on administering the sacrament of confirmation at the end of a mission. In his *Journal,* January 15, he entered his answer to the letter of Mr. Mille and added four pages of reflections on this subject. YENVEUX I. [↑](#footnote-ref-16)
17. Rambert II, pp. 171-172. [↑](#footnote-ref-17)
18. In 1758, seven charitable men of Marseille formed a brotherhood to give a regular association to the distribution of alms. This brotherhood was established first in the church des Accoules (Le Calvaire*)*, under the title of N.-D. de la Miséricorde [Our Lady of Mercy]. This work received numerous donations, acquired several establishments and distributed many alms. During the Revolution, its goods were acquired for the national domain, but the work of the *Grande Miséricorde* [Great Mercy] continued to exist. A royal ordinance of October 31, 1821 reorganized the administration and gave it the title of office of charity. In 1843, some administrators wanted to appeal to some proven religious. One among them, Pélissier, opposed it. An accord was, nevertheless, concluded on September 13, 1843 with the Filles de la Charité [Daughters of Charity] who set themselves up in two houses on the street Fonderie-Vieille. [↑](#footnote-ref-18)
19. Original: Rome. Archives of the Postulation. L. M.-Courtès. [↑](#footnote-ref-19)
20. *Fixer La poirne:* an unknown expression, but an allusion to a register in which one had to “point”, that is inscribe one’s name. [↑](#footnote-ref-20)
21. Bishop Claude Rey *c1773-1858,.* Bishop of Dijon from 1832-1838. [↑](#footnote-ref-21)
22. *Capiscol:* deans of Chapter. [↑](#footnote-ref-22)
23. Ms. Yenveux I, p. 40. [↑](#footnote-ref-23)
24. Jean Joseph Magnan, born in Marseille in 1812, Oblate on May 1st, 1830, priest on November 1st, 1834, withdrew from the congregation in 1866. [↑](#footnote-ref-24)
25. Charleval and Château-Gombert (Bouches-du-Rhône). [↑](#footnote-ref-25)
26. Ms. Yenveux VII, 163,247.260,261; VIII, 2,4, 178. Fr. Rey also cites an excerpt from a letter to Fr. C. Aubert of February 2, 1844: “You are young and the future is still to unfold before you. You shall have waters more vast to traverse... As for me, it seems that I am close to the limit of my life although I feel well. But when sixty years have passed, one is quite old whatever may be the appearances” (Rey II, 190). [↑](#footnote-ref-26)
27. Fr. Aubert came back to France for several months in order to take part in the General Chapter of 1843. He left again for England in the month of October and remained until February 1844, in order to be of aid to Fr. Daly at Penzance in the County of Cornwall where he had been since the first week of January, 1843. (Ortolan. *Op. ci:.,* I, pp. 526 seq.), Fr. Daly remained the sole Oblate there for more than two years. He was assisted by the diocesan priest, Fr. Power. Fr. Perron spent several months there in the summer of 1845 but the community was not duly formed until the arrival of Frs. Naughten and Bradshaw in 1846 (General Council, June 22. 1846). [↑](#footnote-ref-27)
28. An Irish priest of the college of Youghal (Ortolan. *Op. cit..* I, p. 531). [↑](#footnote-ref-28)
29. There follows a rather obscure line that we have omitted: “... come to think,

    speak of it when you wish with the novices of goodwill who will wish to follow you”. [↑](#footnote-ref-29)
30. John Noble had made his vows on February 17, 1843. Samuel Walsh made them in 1844. Their companions, Francis McDonagh and Thomas Meehan had left the Congregation during their novitiate. Bishop de Mazenod complained often of the first Irish novices to come to France. Under date of November 30, 1842, he wrote in his Journal: “… I skip to an affair which should be noted here. What has happened is that all our Irishmen could well deserve to be pitilessly expelled. Their conduct has been constantly irregular. They have been seen to be men incapable of discipline, *ad oculum servientes,* with nothing to offer while, very much keeping things to themselves, we were unable to understand any subject of their conversation or know anything of their sentiments. However we were fully decided not to admit them to profession although their noviceship was about to finish. Then behold the bomb suddenly bursts. Brother Naughten, on being consulted, reveals some of their intentions. I interrogate each one in private. They let down their guard and all is discovered. The older ones throw the blame on someone newly arrived who has been the cause of their infidelity. He in turn reveals what he has heard. The outcome is that all are to blame. I began by expelling the newly arrived one called Kenny who turned out to be as bad an actor as one could meet, though possessed to a supreme degree of the art of dissimulation and remarkably well versed in how to lie. Fr. Tempier despatched him in appropriate fashion. As for the others, they have all come to their senses, humbly avowing their faults and promising to begin a new life to my satisfaction. I have let myself be touched by their earnest pleas but not without some anxiety. We will try again for a few months. But I certainly do not wish anyone to send us Irishmen of this sort. I have written to Fr. Aubert to test them in Ireland. That is where they will do their novitiate in future. Here it takes us too long and we have too much difficulty getting to know them”. (Ms. Yenveux VIII, 1-2). [↑](#footnote-ref-30)
31. The founder wrote in the same vein to Fr. Vincens, February 9, 1844. [↑](#footnote-ref-31)
32. Ms. Yenveux I, 66; II, 25; VII, 264. [↑](#footnote-ref-32)
33. YENVEUX III. 37; V. 61; VII. 267; REY Ii. 190. [↑](#footnote-ref-33)
34. Bishop J. Murphy of Cork. [↑](#footnote-ref-34)
35. According to YENVEUX (III. 37). the Founder is speaking here of Charles Baret’s sister and brother (Victor), and of Father Tempier (“him”) or of Father Nicolas who had an income and had already received permission to help Victor. cf.: letter no. 811. [↑](#footnote-ref-35)
36. The Reverend J.-J. Audric (1766-1856) had made his rectory at Aygalades a veritable minor seminary. [↑](#footnote-ref-36)
37. YENVEUX I. 103-104; VII, 54g. [↑](#footnote-ref-37)
38. The abbe Theodore Combalot, preacher and writer, had become involved in the struggle for freedom of education. On this subject, he published a memorandum that irritated the government. On January 6, 1844, the Minister of Public Instruction alerted the procurator-general of the Department of the Seine that this publication contained a degree of violence which required legal censure, and requested prosecution. cf.: Mgr. RICARD. *L’Abbé Combalot.* Paris. 1892. pp. 228 and ff. [↑](#footnote-ref-38)
39. Rambert II, pp. 172-173; Rey II, P. 174. [↑](#footnote-ref-39)
40. Abbé J. B. Loewenbruck, priest of the diocese of Metz, had been a member of the Institut de la Charité [Institute of Charity] of Abbé Rosmini. Bishop de Mazenod often was in contact with him. Cf. Index of proper names in *Ecrits oblats,* especially of the Diary. [↑](#footnote-ref-40)
41. Father Pitron, S.J. [↑](#footnote-ref-41)
42. Orig. - Montreal, Archdiocesan archives - Oblats. [↑](#footnote-ref-42)
43. Did Mgr Bourget make known to Fr. Baudrand this desire of the Founder? In any event, Fr. Honorat announces with pleasure on May 10, 1844: “.1 have something even more consoling to tell you. Fr. Baudrand is converted for good. I had advised him some time ago to make a retreat for himself alone; by prudence, however, I did not oblige him to do so. However, I continually showed a lively interest in him as well as all the considerateness towards him that I could in my position. Then several days after our mission at Longue Point, this good Father comes to see me. He reminds me of this advice and wishes to have recourse to this means. Right away he went to work and on the very first day I see him coming into my room. He wants my counsel, my directives in everything. He goes down on both knees at my feet. He asks to be pardoned with tears in his eyes for such unedifying conduct. He excuses himself for all the unpleasantness he has caused me. He tells me he no longer wants me to spare him. He is ready to do anything. Then he continues his retreat in the same sentiments and at the end of it, takes his pen to fulfil his duty suitably in your regard. It is true that for some time he was much improved. But the actual change as outwardly manifested has already done much good and those of our Fathers to whom I could tell the rest are as happy as I am over this felicitous reformation. I regard it as one of the greatest graces the good God has accorded us since our arrival in Canada... [↑](#footnote-ref-43)
44. Ms. Yenveux IX, p. 87. [↑](#footnote-ref-44)
45. Joseph Fabre, born at Cuges (Bouches-du-Rhône) on November 14, 1824, Oblate on February 17, 1845, priest on May 29, 1847, superior general from 1861 to his death on October 26, 1892. [↑](#footnote-ref-45)
46. Rambert II, pp. 173-175; Ms. Yenveux I, pp. 41 and published, I, p. 214, VI, pp. 125-126. [↑](#footnote-ref-46)
47. La Ciotat (Bouches-du-Rhône), where Fr. de Mazenod preached a mission in November-December, 1821. Cf. *Ecrits oblats* 6, pp. 90-93. His associates are not named. Fr. Rey (1, p. 283) writes: “He was accompanied by all his missionaries.” [↑](#footnote-ref-47)
48. Ph. I, 18: “Provided that Christ is preached, in this I rejoice.” [↑](#footnote-ref-48)
49. Ceyreste (Bouches-du-Rhône), near La Ciotat. [↑](#footnote-ref-49)
50. Yenveux (printed I, p. 214) writes, “Capisti; this place does not exist. It probably is about Ceyreste, already mentioned by the Founder on the same day. [↑](#footnote-ref-50)
51. Original: Rome. Archives of the Postulation. L. M.-Tempier. Father Tempier wrote next to the date: “Addressed to ‘Viviers. where I found it on returning from Montpellier.” [↑](#footnote-ref-51)
52. Father Tempier, on going to Viviers, carried with him certain notes relative to the letter that the Founder wrote to the King against the draft bill about secondary education. The Bishop of Marseilles usually consulted Father Guibert on such matters. This strong and courageous “protestation” against the monopoly of the university and on the role of Bishops in education, was printed by Marius Olive at Marseilles (23 pages); the original was sent to the King. March 16, 1844. Paris. National Archives. F 193970. [↑](#footnote-ref-52)
53. Original: Rome. Archives of the Postulation. L. M.-Courtes. [↑](#footnote-ref-53)
54. Ms. Yenveux VIII, p. 125. [↑](#footnote-ref-54)
55. Ms. Yenveux IX, p. 22 to the end of the volume. [↑](#footnote-ref-55)
56. Madurai in India. The first apostolic vicar was Bishop A. Canoz, S.J., in 1846. [↑](#footnote-ref-56)
57. Ms. Yenveux I, 98, 106, 123; IV, 230; VII, 243. [↑](#footnote-ref-57)
58. Ms. Yenveux Vii, p.11 and VIII, p. 110. [↑](#footnote-ref-58)
59. Letter published in *Ecrits oblats* I, pp. 82-83. [↑](#footnote-ref-59)
60. YENVEUX 11. 78-80. The Founder had this letter copied into his *Diary.* He added at the end of the letter: “Fr. Martin is demoralized and as a result not appreciated ... Fr. Dassy has delighted everybody.” [↑](#footnote-ref-60)
61. Father Martin wrote to the Founder on March 4, and 6. In the first letter, he described the immense throng who received the missionaries, “All we could present to these people was a group of a few young missionaries,” he wrote. “We put on as brave an appearance as we could, that is, we were as modest as possible, since that was the only way to pull through … On the 6th, he urged Bishop de Mazenod to send Father Vincens and later even Father Courtès. The Pastor, who listens to the “persons of note” in the city, “can no longer contain his anxieties. He told Father Dassy clearly that another superior than myself was needed to conduct the exercises and on that point he was only filling my desires and yours… We who are only used to evangelize the poor people of the countryside… find ourselves out of our element here.... A certain class of pious people of the upper class would have preferred flowery and mystical discourses rather than mission sermons.” Among the great preachers who went through Brignoles, Father Martin named only Mr. Desplaces. [↑](#footnote-ref-61)
62. Rules of 1826. Ia pars. cap. 3. parag. 1. art. 4. [↑](#footnote-ref-62)
63. Matt. 7:29. [↑](#footnote-ref-63)
64. Ms. Yenveux II, pp. 78-80. [↑](#footnote-ref-64)
65. On February 22, the Founder wrote to Fr. Courtès to appoint the Fathers who will be going to Brignoles (Var): Courtès, Magnan, Martin and Dassy. Fr. Courtès fell ill, he was replaced by Fr. Vincens. The letter mentioned here is addressed to Fr. Magnan on March 8. It is published in *Ecrits oblats*10, pp. 56-58. [↑](#footnote-ref-65)
66. Original: Rome. Archives of the Postulation. L. M.-Courtès. [↑](#footnote-ref-66)
67. Probably Rouvière. already mentioned at the beginning of the letter. Father J. N. Roux was also at Aix. cf.: letter no. 823. [↑](#footnote-ref-67)
68. Rey II, p. 179. [↑](#footnote-ref-68)
69. Pierre-Antoine Berryer (1790-1868), lawyer, royalist and Christian combatant. He came to Marseille in 1844 on the occasion of the elections. He was reelected deputy. In this manner, Marseille imposed a bitter check to the regime. Cf. J. Leflon, *Mgr. De Mazenod* III, pp. 218-219. [↑](#footnote-ref-69)
70. Ms. Yenveux V, p. 118; Rey II, p. 180. [↑](#footnote-ref-70)
71. After the visit of Berryer and the spontaneous ovation of the crowd, the governing party opposed its demonstration to that of the people. It wanted in vain to procure the participation of the bishop by inviting him, among other things, to bless the Prado, the street that had just been completed. [↑](#footnote-ref-71)
72. Orig.: Rome, Archives of the Postulation, L. M. Aubert. [↑](#footnote-ref-72)
73. The church constructed at Penzance had been costly. The Founder made a gift of 10.000 francs (T. Ortolan, *op. cit.* t. I, p. *527).* He also pleaded for funds from the Office of the Propagation of the Faith to which he wrote several letters in 1843 and 1844. [↑](#footnote-ref-73)
74. Brothers Robert Cooke, Peter Grey and Edward Bradshaw whom the General Council of May 20th admitted to vows. Cf. the Mazenod Journal, May 20, 1844. The fourth, whose name is not given in the Register of Admissions to Novitiate, 1815-1850, is probably Brother L. Keating who began his novitiate on December 31, 1843. [↑](#footnote-ref-74)
75. Fr. J. P. Santoni had recently been made Associate Master of Novices. [↑](#footnote-ref-75)
76. Rey II, p. 177, note 1. [↑](#footnote-ref-76)
77. Ms. Yenveux I, p. 40 and VI, p.85. [↑](#footnote-ref-77)
78. This is about Riquier, according to the *Almanach du Clergé de France*  *[Almanac of the Clergy of France]* in 1846. [↑](#footnote-ref-78)
79. Bishop de Mazenod thus went to Brignoles in the diocese of Fréjus. [↑](#footnote-ref-79)
80. Rougiers (Var). Mission preached by the Missionaries of Provence from November 14 to December 12, 1819. Cf. *Ecrits oblats* 6, p. 66. [↑](#footnote-ref-80)
81. Rambert II, pp. 190-191. [↑](#footnote-ref-81)
82. In regard to this bishop, v. *supra,* JM 1842, note 86 (in Africa). In regard to the persecution against the Church in Spain, v. *supra,* April 19 and 21, 1842. [↑](#footnote-ref-82)
83. The French expression used here – *verser la mesure –* has the meaning, *to do very much,* *to exaggerate.* [↑](#footnote-ref-83)
84. Orig.: Rome, Archives of the Postulation, L. M. Aubert. [↑](#footnote-ref-84)
85. Bishop J. A. D. Merino, OP., died at Marseilles on the 16th of April. [↑](#footnote-ref-85)
86. These two Irish priests, never identified by name in the Oblate Writings, had left for Canada with Fr. Telmon in the summer of 1843. [↑](#footnote-ref-86)
87. We have in safekeeping the tenth notebook of the Diary, which goes from April 18 to September 2, 1844 and comprises 44 pages. [↑](#footnote-ref-87)
88. Second monastery of the Visitation, rue de la Petites Maries [Street of the Little Marys]. [↑](#footnote-ref-88)
89. Joseph Louis Héraud. This priest was not ordained by Bishop de Mazenod and did not die in Marseille. On December 10, 1846 the prelate writes to Cardinal Patrizi that this priest is “un asino in materia d’istruzione” (an ass in the matter of education). [↑](#footnote-ref-89)
90. Ms. Yenveux I, 106, 110. [↑](#footnote-ref-90)
91. Abbé P. T. Antoine Vitagliano (1801-1871); he replaced Jean Alexandre Dupuy, former Oblate, named canon. [↑](#footnote-ref-91)
92. A.-M.-Ph.-Louis d’Orleans, Duke of Montpensier, fifth son of King Louis-Philippe (1824-1894). [↑](#footnote-ref-92)
93. Alphonse-Henri d’Hautpoul (1789-1865), at the time commanding the French expeditionary force to Rome to support Pope Pius IX, then in 1850-1851 governor general of Algeria. [↑](#footnote-ref-93)
94. Probably the Protestants. [↑](#footnote-ref-94)
95. Here, a page of the manuscript has been removed. [↑](#footnote-ref-95)
96. Abbé Placide Bicheron (1796-1868), parish priest of St.-Charles parish in Marseille and former superior of the minor seminary. He was vicar general for Bishop Guibert. He, among others, left him because he did not approve of the bishop entrusting to the Oblates the sanctuary of N.-D. de Bon Secours. [↑](#footnote-ref-96)
97. It concerns Jacques Jeancard (1799-1875). Everything that is written here applies to him and to him alone. This sudden outburst against Canon Jeancard is surprising. It seems that Bishop de Mazenod always held him in high regard. Jeancard was an Oblate in 1822-1823 and 1824-1834. Jeancard withdrew from the congregation for several months at the time of the crisis of 1823 and definitively in 1834. He withdrew each time to his family in Canne. After his return, he was named canon titular in 1836, vicar general in 1844 and auxiliary bishop in 1858. Fr. Mille was able to exaggerate the complaints against the bishop. In 1843-1845, Fr. J.-B. Vincent Mille (1807-1885) was professor of moral theology and director of the Major Seminary of Marseille where Canon Jeancard was teaching Church History. [↑](#footnote-ref-97)
98. Another page here has been removed. [↑](#footnote-ref-98)
99. Rey II, p. 184. [↑](#footnote-ref-99)
100. Bartolomeo Pacca (1756-1844). [↑](#footnote-ref-100)
101. Original: Rome. Archives of the Postulation. L. M.- Moreau. [↑](#footnote-ref-101)
102. Original: Rome. Archives of the Postulation. L. M.-Semeria. [↑](#footnote-ref-102)
103. A cure probably attributed to the intercession of Father Albini. [↑](#footnote-ref-103)
104. The Founder wrote from *Orezza* clearly; but this place-name is not found in the *General Dictionanart of Cities, burgs, villages... of France,* Paris-Limoges. 1851. [↑](#footnote-ref-104)
105. Ms. Yenveux VII, p. 103. [↑](#footnote-ref-105)
106. Our concerns: The difficulties, principally about the community order lived by the Oblates of Canada and the inability of the superior, Fr. Honorat, to confront it. The Founder appointed Fr. Guigues as extraordinary visitor. This letter to Fr. Allard is lost. Regarding the appointment of Fr. Guigues, cf. *Ecrits oblats* I, pp. 85-87, 97-99. [↑](#footnote-ref-106)
107. Orig.: Paris, Arch. of the Propagation of the Faith. Fr. Aubert’s letter had been addressed to the Lyon Council. The Founder kept the damaged letter in Marseilles and made a copy which he sent to Paris instead. [↑](#footnote-ref-107)
108. Copy made in Lyon and kept in Paris: Arch. of the Propagation of the Faith. [↑](#footnote-ref-108)
109. Bishop R. Gaulin. The Oblates were mostly in contact with his Coadjutor, Bishop Phelan. [↑](#footnote-ref-109)
110. Ms.: Otawa. [↑](#footnote-ref-110)
111. Ms.: Cornwal [↑](#footnote-ref-111)
112. Ms. Yenveux IX, p. 65. [↑](#footnote-ref-112)
113. The text copied by Yenveux stops here. From March to July, 1844, Fr. Casomir Aubert lived at N.-D. de l’Osier as socius of Fr. Vincens for the Irish novices: Robert M. Cooke (1822-1882), born in Dungarvan, diocese of Waterford, took the habit on May 3, 1843, Oblate on June 14, 1844, priest on June 28, 1846, then several times provincial of the Anglo-Irish province; Edward Joseph Bradshaw (1821-1892), Oblate on July 16, 1844, priest on June 28, 1846; Jean Pierre Grey, born in 1823, Oblate on July 16, 1844, priest on March 18, 1848, withdrew in 1852. [↑](#footnote-ref-113)
114. Original: Rome. Archives of the Postulation. L. M.-Courtès. [↑](#footnote-ref-114)
115. L’abbé Bicheron (1796-1868) was honorary Canon at Marseilles and was for a few months vicar general of Viviers. Bishop de Mazenod speaks at length of his behaviour and ingratitude in his *Diary.* April 22. [↑](#footnote-ref-115)
116. Orig. - Rome, Arch. of the Postulation - L. M. Guigues. The address is written in the hand of Fr. Tempier who correctly writes Guigues while Mgr de Mazenod always writes Guigue. The rapidity with which the Founder names Fr. Guigues and sends this third group of missionaries is surprising. It is only in his letters of the 10th and 20th of May that Fr. Honorat announces that the Bishop of Quebec has finally offered the Oblates a mission in the Saguenay and that in consequence, they must “bleed themselves white” in order to send personnel. One is tempted to believe that the blast of cold wind of the Founder in his letter of November 26, 1843, and the show of temper of Fr. Honorat in his reply of January 30, 1844, were at least the occasion, if not the motive, of the nomination of the new superior for Canada. In his letter of February 2, Fr. Honorat requested an Irish Oblate and a Father capable of directing missions. The Founder wrote on March 1st that he could send a Visitor. Frs. Telmon and Allard probably mentioned in their letters, which the Founder received in mid-April (Journal, April 21, 1844), the offer of Bishop Signay. In any case, it is to Fr. Allard that Mgr de Mazenod announces the sending of Fr. Guigues (Journal, May 4, Ms. Yenveux VII, 103): “...Letter to Fr. Allard, long as usual and entirely concerned with our affairs. I announce to him the choice that I have made of one of the most distinguished members of the Congregation so that he will go to America in the capacity of extraordinary Visitor, whose powers will last until revocation on my part, who will have authority over local superiors as upon other members of the Congregation, to whom I will give a purely consultative Council. Such will not impede anyone’s being able to write directly to me.”

     On April 30, the Founder was thinking of Brother Pianelli as companion of Fr. Guigues, cf. letter to Fr. Moreau in Corsica. [↑](#footnote-ref-116)
117. Ms.: Coutelin. This mention is of scholastics of the seminary of Marseilles who were to spend the summer at Osier. No Coutelin has been an Oblate. Without doubt, this refers to J. M. Coutelen who was a seminarian at Marseilles from 1842 to 1846. [↑](#footnote-ref-117)
118. The text begins in this manner at the end of the missing page. Bishop de Mazenod is speaking here about Jean-Jacques Fayet (1787-1849), bishop of Orleans from 1843 to 1849. Fr. Rey (II, p. 189) says that the latter stopped in Marseille on May 14. [↑](#footnote-ref-118)
119. The struggle of the bishops against the University and for the freedom of education. Cf. Rey II, p. 182. [↑](#footnote-ref-119)
120. Luigi Lambruschini (1776-1854), archbishop of Genoa from 1819 to 1827, nuncio to Paris from 1827 to 1831, cardinal in 1831, secretary of state in 1836.

     Card. Pietro Ostini (†1849), named cardinal in 1836. [↑](#footnote-ref-120)
121. The government in Paris. [↑](#footnote-ref-121)
122. Prayer and versicle: *Domine salvum fac regem* *[God save the king]* which is sung at adoration of the Blessed Sacrament and in other religious ceremonies. [↑](#footnote-ref-122)
123. Mrs. Adélaide d’Orléans (1777-1847), sister of King Louis-Philippe. [↑](#footnote-ref-123)
124. Charles-Aristide de La Coste, prefect of Bouches-du-Rhône from 1836 to 1848. [↑](#footnote-ref-124)
125. This letter to the king, in May 1844, was copied after May 22. [↑](#footnote-ref-125)
126. This Maccario was welcomed to the minor seminary of Marseille from 1844 to 1849. The Congregation of Propaganda paid his board and room. Cf. Y. B., *Mgr. E. de Mazenod et les chrétiens orientaux [Mgr. E. de Mazenod and the Eastern Christians]* in *Vie Oblate Life,* Vol. 57 (1998), pp. 187-216. [↑](#footnote-ref-126)
127. An island of Greece. [↑](#footnote-ref-127)
128. Messina in Sicily. [↑](#footnote-ref-128)
129. Giacomo Filippo Fransoni (1775-1856), prefect of the Congregation of Propaganda from 1834 to 1856. [↑](#footnote-ref-129)
130. The Greek parish priest of Saint-Nicholas de Myre parish in Marseille at the time was Flavianos Némé, parish priest from 1839 to 1849. [↑](#footnote-ref-130)
131. Bishop Fayet had been confrere of Eugène at St-Sulpice. He gave some missions with Reverend Rauzan and Reverend Forbin-Janson but discontinued soon for reasons of health. Eugène and Rev. Fayet then met each other in Aix in 1817 (Rey I, p. 220). In 1827-28, Reverend Fayet worked with Bishop Frayssinous, during the school laws of 1828. According to the text of the Founder, it seems that there was disagreement between the two. Is this in 1817 or 1828? Nothing appears in the writings of Bishop de Mazenod or in Rey. [↑](#footnote-ref-131)
132. Crusade of Bishop de Forbin-Janson in favor of the charitable work of la Sainte-Enfance [the Holy Childhood]. The letters of Bishop de Mazenod to the Congregation of Propaganda in regard to the Oblates are published in *Ecrits oblats,* volume 5. This letter of May 16 is copied in the Registry of administrative letters of the diocese, vol. V, n. 12. [↑](#footnote-ref-132)
133. Orig.: Rome, Archives of the Postulation, L. M. Aubert. [↑](#footnote-ref-133)
134. Michael Baggs, Vicar Apostolic of the Western Region, consecrated at Rome on January 28, 1844. [↑](#footnote-ref-134)
135. J. C. Nicolas Bise, born in 1814, Oblate in 1834, priest on September 22, 1838, withdrew in 1862. [↑](#footnote-ref-135)
136. Pierre Aubert (1814-1890), brother of Casimir. During the summer of 1844, he departed for Canada with Fr. Guigues. He later was the founder with Brother A. Taché and the first superior of St.-Boniface á la Rivière-Rouge. [↑](#footnote-ref-136)
137. Mme de Gramont, of the Dames du Sacré-Coeur [Ladies of the Sacred Heart]. [↑](#footnote-ref-137)
138. The Founder had written to them on May 5, requesting payment to the two missionaries for the expenses of the journey from Montreal to Bytown, diocese of Kingston. This letter of May 5 and many others of the Founder to the work of the Propagation of the Faith are published in *Ecrits oblats*, vol. 5. [↑](#footnote-ref-138)
139. Jacques Grooff, bishop of Canea, vicar apostolic of Batavia, at the time capitol of the Dutch East Indies, today Djakarta. [↑](#footnote-ref-139)
140. Guillaume II, king from 1840 to 1849. [↑](#footnote-ref-140)
141. C. Louis de Wykerslooth († 1851), titular bishop of Curium. [↑](#footnote-ref-141)
142. R. Cooke was born at Dungarvan, county of Waterford; Pierre Grey was born in Maryborough. [↑](#footnote-ref-142)
143. Eugénie, Mrs. Armand Natal de Boisgelin. [↑](#footnote-ref-143)
144. Original: Rome. Archives of the Postulation. [. M.-Vincens. [↑](#footnote-ref-144)
145. Brothers R. Cooke. John Peter Gray, and Edward J. Bradshaw. cf.: *Diary,.* May 20. [↑](#footnote-ref-145)
146. J. M. F. Coste and J. M. Couselen. They were seminarians at Marseilles. Their names do not appear in the Register of Admissions to the novitiate. [↑](#footnote-ref-146)
147. Property of Mrs. de Mazenod several kilometres from the city of Aix. [↑](#footnote-ref-147)
148. Jean-Jacques Marcou (1799-1826). [↑](#footnote-ref-148)
149. Charles-Antoine de Mazenod, deceased in Marseille on October 10, 1820. [↑](#footnote-ref-149)
150. Marius J. A. Suzanne (1799-1829), Victor Antoine Arnoux (1804-1828), Louis C. F. Morandini, Scholastic (1816-1838), Nathalie de Boisgelin, deceased on November 14, 1829. [↑](#footnote-ref-150)
151. Mrs. Joseph Thomas Joannis, born Catherine Elisabeth Bonnet, deceased on August 15, 1811. [↑](#footnote-ref-151)
152. Here another sheet from the notebook is missing, pp. 13 and 14. Page 15 continues with the text from the end of the letter sent to the king around May 15. We are publishing it here from the copy published in Rey. [↑](#footnote-ref-152)
153. Rey II, pp. 180-181. [↑](#footnote-ref-153)
154. Handwritten Diary. [↑](#footnote-ref-154)
155. Here Bishop de Mazenod is making an allusion to a memorandum that he had addressed to the king on the preceding March 15 against a government bill on the freedom of education. Rey (II, p. 177) writes about this topic: “As for the Memorandum itself, it is a masterpiece of logic and of good sense. It is written with the restrained, majestic, ample and clear style that we find in all the written works of Bishop de Mazenod. Never does he make use of sharp, aggressive expressions, never does he have his suspicions about the intentions of those against whom he battles: the courtesy of a gentleman combines with the seriousness of a bishop to form a language worthy of a defender of the rights of the Church and of God. This Memorandum made a general impression. Sharply attacked in Marseille and in Paris by the pro-government journals, especially the *Journal des Débats [Journal of Debates]*, competently and warmly defended by the religious journals, among which, in the first place, the *Univers [*Universe*]* drew attention to itself, it aroused the admiration of the bishops, most of whom wrote to Bishop de Mazenod to congratulate him about it and to thank him for it in the name of the Church of France…” This memorandum is copied in the Registres des lettres administatives [Register of administrative letters], vol. V, n. 5. [↑](#footnote-ref-155)
156. Favorable to King Louis-Philippe. [↑](#footnote-ref-156)
157. Manuscript copy - Rome, Arch. of the Postulation - L. M. Bruillard. [↑](#footnote-ref-157)
158. The central council for the work of the Propagation of the Faith. [↑](#footnote-ref-158)
159. Achille Ray (Briançon1828–Liège 1911). Achille entered the novitiate on August 14, 1844, made his oblation on August 15, 1845 and was ordained priest on November 16, 1851. [↑](#footnote-ref-159)
160. Bishop Guibert. [↑](#footnote-ref-160)
161. Maccario. Letter of May 30. Cf. Registre des lettres administratives [Register of administrative letters], vol. V, p. 19. [↑](#footnote-ref-161)
162. T. Dassy, *L’abbaye de St-Antoine en Dauphiné [The abbey of St. Anthony in Dauphiné]…*Grenoble, Baratier, 1844, 514 pages. [↑](#footnote-ref-162)
163. After his return from England in February 1844, Casimir Aubert spent six months at N.-D. de l’Osier in order to attend to the Irish novices. [↑](#footnote-ref-163)
164. Victor Monyer de Prilly (1775-1860), bishop of Châlons from 1823 to 1860. [↑](#footnote-ref-164)
165. The French term *boursiller* used here by the Founder means *to collect money*. [↑](#footnote-ref-165)
166. Louis Veuillot (1813-1883), Catholic writer, fiery defender of Ultramontanism, director of the journal, the *Univers [Universe].* In 1844, the minister of Education, thinking an end had been put to the struggle of the Catholics against the university monopoly, resolved to respond to the attacks, which to him appeared too lively, by going to trial. Convinced that the jury would be favorable to him, he reckoned that, after having intimidated the adversaries of the monopoly by one or two convictions, he would procure their silence. Abbé Combalot, preacher and writer, had the honor of being prosecuted first and convicted. The *Univers [Universe]* defended him and published the letters of congratulations addressed to Combalot after his conviction. Louis Veuillot and Jean Barrier, director, were accused. The case was litigated on May 11, 1844. Each was sentenced to one month in prison and a fine of 3,000 Francs. Cf. E. Veuillot, *Louis Veuillot,* t. 1, Paris, s.d., 3e éd., pp. 437 and 454. [↑](#footnote-ref-166)
167. Bishop A. A. Dupuch. [↑](#footnote-ref-167)
168. Another page missing. [↑](#footnote-ref-168)
169. Malicious journals were seeking to create disunity between the bishops and their clergy. They claimed, writes Fr. Rey (II, 182), that the priests did not share the views of their pastors. In response to this new calumny, the clergy of Marseille gave a memorable example. On June 4, all the priests of the episcopal city gathered together at the bishop’s palace and Abbé Féraudy, canon, 88 years of age, read an address which, in the most eloquent manner, protested against an assertion which was dishonorable for the clergy of Marseille: *“We request you to accept our full and entire support for everything that your zeal has already inspired in you and may still inspire in you for the defense of the interests of the faith and of the sacred rights of families.”* Rey copies only these several lines. Here the Founder copies the end of this address, on page 19 of the Diary. [↑](#footnote-ref-169)
170. Allusion to the fidelity of the priests of Marseille during the Revolution. [↑](#footnote-ref-170)
171. Successive allusions to the concordat of 1801-1802, then to the resistance of Pope Pius VII in the face of Napoléon, and to his return to Rome in 1814 after five years of exile. [↑](#footnote-ref-171)
172. Charitable work of the Sainte-Enfance [Holy Childhood]. [↑](#footnote-ref-172)
173. Orig. - Rome, Arch. of the Postulation - L. M. Aubert. The letter is clearly dated May 4 but is certainly of June 4 as is evident from the postal mark (June 6) and from the Journal of the Founder (June 4). [↑](#footnote-ref-173)
174. An important boarding school for young girls. [↑](#footnote-ref-174)
175. Cauro, a district of Ajaccio in Corsica. [↑](#footnote-ref-175)
176. Bishop Pierre Chatrousse. [↑](#footnote-ref-176)
177. Parish known as des Chartreux. [↑](#footnote-ref-177)
178. Orig. - Montreal, Archdiocesan archives - Oblats. [↑](#footnote-ref-178)
179. Bishop of Kingston: R. Gaulin; Coadjutor: P. Phelan. [↑](#footnote-ref-179)
180. Mgr Provencher. [↑](#footnote-ref-180)
181. Fr. Lagier remained in Canada. Bishop Bourget thanks the Founder, October 10, 1844. [↑](#footnote-ref-181)
182. Orig. - Quebec, Archdiocesan archives - Oblats 1-6. [↑](#footnote-ref-182)
183. Ms. Yenveux I, 94; VII, 104-106. [↑](#footnote-ref-183)
184. André-Marie Garin (1822-1895), Oblate in 1842, deacon on June 9, 1844, priest at Longueuil on April 27, 1845. He is the founder of the house of Lowell (USA). [↑](#footnote-ref-184)
185. J.A. Valentin Reinaud. See *supra:* October 23, 1843. [↑](#footnote-ref-185)
186. J. Nicolas Roux, born in 1817, Oblate in 1840, priest on July 3, 1842. [↑](#footnote-ref-186)
187. The Founder here copies this letter of obedience, written in Latin [pp. 21 and 22], which we have already published, translated into French, in *Ecrits oblats,* I, pp. 97-99. [↑](#footnote-ref-187)
188. Letter of June 7, 1844 to Bishop Bourget, not copied in the Diary. It is published in *Ecrits oblats* I, pp. 90-92.

     Bishop de Mazenod announces the sending of Fr. Guigues and speaks about the foundation of Bytown. [↑](#footnote-ref-188)
189. Letter to Bishop Joseph Signay on June 8, 1844, not copied in the Diary. It is published in *Ecrits oblats* I, pp. 92-93. Bishop de Mazenod gives some information about a Québecois deceased in Marseille and announces the sending of two Fathers for the Indian missions. [↑](#footnote-ref-189)
190. Letter of June 8, published in *Ecrits oblats* I, pp. 93-96. [↑](#footnote-ref-190)
191. The letters to Fathers Telmon and Allard have not been recovered. [↑](#footnote-ref-191)
192. The following page of the manuscript has disappeared (pp. 23-24). [↑](#footnote-ref-192)
193. Ms. Yenveux IX. 37. [↑](#footnote-ref-193)
194. The Founder first thought of sending Father Pianelli (letter to Moreau, April 30, 1844). He speaks no more of this in his letter of June 13 to Fr. Moreau: “I have sent to Canada with the title and faculties of Visitor extraordinary Father Guigues. Fr. Pierre Aubert and Brother Garin, deacon, accompanied him. I have been admirably pleased by all three in this circumstance.” [↑](#footnote-ref-194)
195. Original in Latin - Ottawa, Deschatelets Archives. [↑](#footnote-ref-195)
196. Orig.: Rome, Archives of the Postulation, L. M. Aubert. [↑](#footnote-ref-196)
197. The second page of this letter has disappeared. [↑](#footnote-ref-197)
198. Rey II, p. 185. [↑](#footnote-ref-198)
199. While he was preaching in Montpellier, Bishop Forbin-Janson vomited a considerable amount of blood. On June 13, he arrived in Marseille, at the château de la Guilhermy, in the parish of les Aygalades. Cf. Rey II, p. 185. [↑](#footnote-ref-199)
200. Jean-Baptiste Berthuel, born in 1822, Oblate on July 16, 1844, priest on April 8, 1848, withdrew in 1856. Auguste Gaudet (Godet) (1821-1895), Oblate on July 16, 1844, priest on September 26, 1847. P.J. Fortuné Chavard, born in 1826, Oblate on July 16, 1844, priest on June 24, 1849, withdrew in 1862. Brother André Père, born in 1817, Oblate on July 16, 1844, withdrew in 1851. [↑](#footnote-ref-200)
201. Original: Rome. Archives of the Postulation. L. M.-Moreau. [↑](#footnote-ref-201)
202. Original: Rome. Archives of the Postulation. L. M.-Vincens [↑](#footnote-ref-202)
203. Ms.: Chavart. [↑](#footnote-ref-203)
204. Marquis J-B de Montgrand, mayor of Marseille from 1813 to 1830. [↑](#footnote-ref-204)
205. Jean-Joseph Isnard, born in 1798, named parish priest in 1838. [↑](#footnote-ref-205)
206. The distance is 32 km. [↑](#footnote-ref-206)
207. In regard to the mission of Saguenay, cf. J. Leflon, *Mgr de Mazenod* III, pp. 161-165. [↑](#footnote-ref-207)
208. Paul Marie Pompei (1820-1886), novice on August 14, 1844, Oblate on August 15, 1845. [↑](#footnote-ref-208)
209. Fathers Moreau and Lagier were at the Major Seminary of Ajaccio. Their letters have not been kept. The “two subjects”: it may concern Pompei and undoubtedly another future novice. [↑](#footnote-ref-209)
210. This postulant did not enter the novitiate. [↑](#footnote-ref-210)
211. He did not enter the novitiate of the Oblates nor the seminary of Marseille. [↑](#footnote-ref-211)
212. Guillaume J.M. Daly (1814–1894), the first Oblate sent to England. [↑](#footnote-ref-212)
213. The French term *instrumenté* (past participle of *instrumenter*) used here by Bishop de Mazenod means: *forced by public act.* [↑](#footnote-ref-213)
214. Louis Maillard, provincial of the Jesuits. [↑](#footnote-ref-214)
215. J.M. Achille Ginoulhiac, vicar general of Archbishop Bernet, will be bishop of Grenoble from 1853 to 1870. [↑](#footnote-ref-215)
216. At the time, there were regularly four French Cardinals; the selection was in practice done by the public authorities. [↑](#footnote-ref-216)
217. C. Thomas Thibault, bishop of Montpellier from 1835 to 1861. He had Abbé Martin as secretary to the bishop and Abbé Vidal as private secretary. [↑](#footnote-ref-217)
218. Paul Naudo, archbishop of Avignon from 1842 to 1848. [↑](#footnote-ref-218)
219. The French term *relever* used here by Bishop de Mazenod means: *to point out, to familiarize somebody with something.* [↑](#footnote-ref-219)
220. Probably Joseph-Jerome Lafrançois de Lalande (1732-1807), one of the most famous astronomers of his time. [↑](#footnote-ref-220)
221. Second monastery of the Visitandines, demolished by the railway company in 1846. [↑](#footnote-ref-221)
222. The French phrase *en etaient aux anges* used here by Bishop de Mazenod means: *were enraptured by it.* [↑](#footnote-ref-222)
223. Louis de Giry. [↑](#footnote-ref-223)
224. Eugène de Boisgelin. [↑](#footnote-ref-224)
225. Eyragues and Septèmes-les-Vallons (Bouches-Rhône). [↑](#footnote-ref-225)
226. The following sheet (pp. 29-30) has disappeared. The remainder of this text is in Fr. Rey II, p. 185. [↑](#footnote-ref-226)
227. Rambert II, p. 634. [↑](#footnote-ref-227)
228. There were eight new priests, among them one Oblate, Marie Cyr Chauvet (1806-1875). [↑](#footnote-ref-228)
229. The work of le Rosaire-Vivant [the Living Rosary], owing to the initiative of Pauline Jaricot, foundress as well of the work of the propagation of the faith, counting in 1833 a million members. The goal was to recite a decade of the rosary each day and to work for the distribution of good books. [↑](#footnote-ref-229)
230. On this page 31 and thus probably on the removed sheet the topic is about J.-B.-M.-Matthieu Cailhol, vicar general (1802-1864). He had been secretary general of the bishopric under the episcopacy of Bishop Fortuné; Bishop Eugène de Mazenod appointed him vicar general at the same time as Fr. Tempier, in 1838. [↑](#footnote-ref-230)
231. The French phrase *mal gazé* used here by Bishop de Mazenod means: *poorly veiled* or *disguised.* [↑](#footnote-ref-231)
232. Original: Rome. Archives of the Postulation. L. M.-Dassy. [↑](#footnote-ref-232)
233. Father Dassy began his letter of May 31 with the following words: “My Lord and very Reverend Father, the first copy of my work, which has just been bound. I hasten to put into a wrapper and to offer it to you. as a feeble and new token of my gratitude…” [↑](#footnote-ref-233)
234. Orig.: Rome, Archives of the Postulation. L. M. Aubert. [↑](#footnote-ref-234)
235. The French word *ban* used here by Bishop de Mazenod means: *a sentence/judgment which excludes/rules out.* [↑](#footnote-ref-235)
236. Bishop Casanelli of Istria. [↑](#footnote-ref-236)
237. Probably Fr. Charles Deplace, S.J. [↑](#footnote-ref-237)
238. Future novice. [↑](#footnote-ref-238)
239. Mission of Longueuil (Canada). [↑](#footnote-ref-239)
240. F.F. Auguste Donnet. [↑](#footnote-ref-240)
241. Canon Martin Guillaume Sardou (1764–1853). The theologal was entrusted, in the cathedral churches, with giving public lessons on Holy Scripture, etc. [↑](#footnote-ref-241)
242. Of the house of Aix. [↑](#footnote-ref-242)
243. Diocese of Aix. [↑](#footnote-ref-243)
244. Charitable work of the Society of St. Vincent de Paul, one of whose founders was Fréderic Ozanam (1813-1853). A Society in Aix held its meetings in the house of the Mission. [↑](#footnote-ref-244)
245. Bishop Fortuné was consecrated on July 6, 1823 in Issy. Cf. Jean Leflon, *Mgr de Mazenod,* t. II, pp. 216-225. [↑](#footnote-ref-245)
246. “In my Father’s house there are many mansions.” [↑](#footnote-ref-246)
247. Joseph Barrelle, S.J., born at La Ciotat near Marseille. He did his Major Seminary at Aix in 1811-1814 and was, at the time, a member of the pious association founded by Abbé de Mazenod. In 1844, Fr. Barrelle was part of the community of the Jesuits of Marseille where Fr. Léopold Pitron was superior. [↑](#footnote-ref-247)
248. The French noun for *howler* is *clabaudeur.* The French verb form is *clabauder,* which means *to bark at the wrong moment, to cry out loudly in order to incite against someone.* [↑](#footnote-ref-248)
249. Etienne Antoni Rolleri (1814-1890), then director of the oeuvre des Italiens au Calvaire in Marseille. [↑](#footnote-ref-249)
250. Jean Joseph Carbonnel (1809-1870), secretary general of the bishop since 1841. [↑](#footnote-ref-250)
251. Arsène de Barbarin (1812-1875). A native of Marseille, he entered the Sulpicians and was superior of the Major Seminary of Montréal. [↑](#footnote-ref-251)
252. Marc Caihol (1807-1860) was secretary general of the bishopric at the beginning of the episcopacy of Bishop Eugène de Mazenod. He had to leave this office in 1841 because of illness. [↑](#footnote-ref-252)
253. The page which follows has disappeared (pp. 39-40). Cailhol remained vicar general of Marseille. [↑](#footnote-ref-253)
254. Rey II, pp. 185-186. [↑](#footnote-ref-254)
255. The Diary continues here on page 41, but Rey also copies the remainder, with some modifications. [↑](#footnote-ref-255)
256. Fr. Bellon, spiritual director of the Oblates (Scholastics), spent his vacation with these latter at N.-D. de Lumières. By the ‘small family of Lumières,” the Founder perhaps wishes to allude to the Juniorists. [↑](#footnote-ref-256)
257. Original: Rome. Archives of the Postulation. L. M.-Tempier. [↑](#footnote-ref-257)
258. Following the context, the Founder was at the country-house at St-Louis. [↑](#footnote-ref-258)
259. Bishop de Mazenod was upset with Canon Marc Cailhol (1807-1860), vicar general, who had become ungrateful and intolerable. cf.: *Diary* of July 8, and letter to M. Cailhol of July 3, sent after the 8th. [↑](#footnote-ref-259)
260. Father Tempier was to go so Viviers to discuss the Shrine of N.-D. de Bon Secours which Bishop Guibert wanted to entrust to the Oblates. cf.: *Diary,* August 7, 1844. [↑](#footnote-ref-260)
261. Mr. Bérengier, architect for the diocese. [↑](#footnote-ref-261)
262. Name scratched out: probably Victor Baret. [↑](#footnote-ref-262)
263. Bishop de Forbin-Janson was with his family at the chateau de La Guilhermy at Aygalades near Marseilles. His Memorandum to Cardinal Fransoni, prefect of the Sacred Congregation of *Propaganda Fide,* concerned the organization of the Work of the Holy Childhood which the Bishop of Nancy did not consider as prejudicial so the work of the Propagation of the Faith. Cf.: *Diary,* July 8, Bishop de Forbin-Janson died on July 11. [↑](#footnote-ref-263)
264. Bishop R. Bonamie. Archbishop of Chalcedon.

     [↑](#footnote-ref-264)
265. The context suggests the planning of a roadway. [↑](#footnote-ref-265)
266. The Founder here copies this long letter to Fr. Ricard, which we are omitting. It is published in *Ecrits oblats* 10, pp. 72-73. [↑](#footnote-ref-266)
267. YENVEUX 111. 17. 27; IV. 45; VI. 53; VIII. 121. Father Bellon, professor at the seminary of Marseilles and moderator of the scholastics, had accompanied them on their vacation at Lumières. [↑](#footnote-ref-267)
268. Copy made by the Founder in his *Diary,* July 10. Original: Rome. Archives of the Postulation. *J. M.* [↑](#footnote-ref-268)
269. Mascara in Algeria. [↑](#footnote-ref-269)
270. After his sojourn in Paris at the end of 1837, Bishop de Mazenod went to Nancy with Fr. Tempier. Cf. Rey I, pp. 743-744. [↑](#footnote-ref-270)
271. Gustave de Laboulie (1800-1867) was deputy from 1833 to 1848. The archbishop of Paris in 1834 was H.L. de Quélen. [↑](#footnote-ref-271)
272. Jonjon: a word scratched out in the ms. Abbé Polydore Jonjon had founded the boarding school Menpenti. [↑](#footnote-ref-272)
273. The following sheet has disappeared (pp. 45-46). [↑](#footnote-ref-273)
274. Rey II, p. 186. [↑](#footnote-ref-274)
275. Bishop de Forbin-Janson. [↑](#footnote-ref-275)
276. Abbé Léon François Sibour, secretary general of the archbishopric of Aix, brother of Bishop M.D. Auguste Sibour, at the time bishop of Digne, later archbishop of Paris. [↑](#footnote-ref-276)
277. This Abbé Boussinet at the time accompanied Bishop de Forbin-Janson. He was later general of the Carthusians. Cf. Rey II, p. 126. [↑](#footnote-ref-277)
278. The manuscript of the Diary resumes here, p. 47. [↑](#footnote-ref-278)
279. “As a family” at the bishopric, that is, with his associates: Abbés Jeancard and Carbonnel, secretaries and the domestic servants. [↑](#footnote-ref-279)
280. Bishop Alexis Basile Menjaud (1791-1861), administrator (1837-1844), then bishop of Nancy from 1844 to 1859. [↑](#footnote-ref-280)
281. Cemetery of Picpus where the family tomb is located. [↑](#footnote-ref-281)
282. Villelaure (Vancluse). The Forbin-Janson’s were marquis of Villelaure, where they had a property. [↑](#footnote-ref-282)
283. J.B. Polding, O.S.B. The archbishop of Lyon, from 1840 to 1870, was Cardinal Maurice de Bonald, fellow disciple of Eugène at the seminary of St. Sulpice. [↑](#footnote-ref-283)
284. Reverend Rosatini, Roman prelate. Fr. Rey (II, p. 192) writes that this prelate had “given himself as a zealous postulator for the causes of canonization of blessed Fourier (1565-1640, canonized in 1892) and of venerable de La Salle (1651-1719, beatified in 1888, canonized in 1900). Having stopped in Marseille at a convent of so-called religious whom Bishop de Mazenod regarded as schismatics, the prelate seemed to defy the authority of the diocesan bishop.” [↑](#footnote-ref-284)
285. The following sheet has disappeared (pp. 51-52) [↑](#footnote-ref-285)
286. From the farmland St-Louis, summer house of the bishop. [↑](#footnote-ref-286)
287. Jesuit Fathers. [↑](#footnote-ref-287)
288. “First (episcopal) seat of the Gauls.” De facto, the archbishop of Lyon bears the title of Primate of the Gauls. [↑](#footnote-ref-288)
289. Phocée (Phokaia in Greek, today Foça), an ancient city in Asia Minor. The Phenicians founded Marseille in the sixth century before Jesus Christ. [↑](#footnote-ref-289)
290. Saint Pothin, bishop, martyr in Lyon in 177. He came from Asia Minor. Bishop de Mazenod was always convinced that Saint Lazarus had been the first bishop of Marseille. [↑](#footnote-ref-290)
291. Printed text, Yenveux, I, 58: Ms. Yenveux VI, 84, VII, 124, 153, 161, 171, 196, [↑](#footnote-ref-291)
292. This refers, it seems, to Fr. Lagier whom Frs. Guigues and Vincens had known at Osier before 1841. The Founder had decided to recall him to France (letter to Mgr. Bourget, June 7, 1844) and send Fr. Pierre Aubert in his place. [↑](#footnote-ref-292)
293. The French term *proviseur* used here by the Founder means: *administrator (principal) entrusted with the direction of a secondary school.* [↑](#footnote-ref-293)
294. Pierre Joseph Carbonel (1790-1864). [↑](#footnote-ref-294)
295. Abbé Casimir Bérengier (1810-1878) was at the time chaplain of the charitable work of la Jeunesse [the Youth], appointed by Reverend. Allemand; Messieurs Olivieri, Augier and Baudouin were its lay directors. [↑](#footnote-ref-295)
296. Nevertheless, the Founder will soon write a few pages about the unsuitable behavior of Reverend Bérengier. *V. infra,* July 28. [↑](#footnote-ref-296)
297. Bishop L.C. Michel. [↑](#footnote-ref-297)
298. “At my home”: at the home of his mother in Aix where the Boisgelin lived. [↑](#footnote-ref-298)
299. Family friendly to the Mazenod’s. In 1837, someone had suggested to Mr. d’Oppede that he have his daughter marry Louis de Boisgelin. Cf. *Ecrits oblats* 18, pp. 262-268. [↑](#footnote-ref-299)
300. The following sheet has disappeared (pp. 55-56). [↑](#footnote-ref-300)
301. Ms. Yenveux V, 240; VII, 35 and 220; VIII, 315. [↑](#footnote-ref-301)
302. Mgr Turgeon, coadjutor of Mgr J. Signay. [↑](#footnote-ref-302)
303. Excerpt copied in Lyon and kept in Paris: Arch. of the Propagation of the Faith. [↑](#footnote-ref-303)
304. Ms.:Gold Settaney. [↑](#footnote-ref-304)
305. Ms.: Dawlins. [↑](#footnote-ref-305)
306. Ms. Yenveux VIII, pp. 263-264. [↑](#footnote-ref-306)
307. Here it is a question of Fr. L.E.F. Carles, then at Vico. [↑](#footnote-ref-307)
308. In the published French version of the Diary, the more modern phrase “telles quelles” is used where the original manuscipt uses the phrase “tellement quellement.” [↑](#footnote-ref-308)
309. This letter of July 22 is published in *Ecrits oblats* 10, pp. 73-74. [↑](#footnote-ref-309)
310. There were, at the time, three Abbés of this name in Marseille. [↑](#footnote-ref-310)
311. François Camatte (1800-1859). [↑](#footnote-ref-311)
312. See *supra,* July 14 and 17. [↑](#footnote-ref-312)
313. Copy, Marseilles. Archives at the Archbishop’s residence, Register of Administrative Letters, 1844- t 851, p.22. [↑](#footnote-ref-313)
314. 2 The scholastic brothers. [↑](#footnote-ref-314)
315. YENVEUX III. 263-264. Father Yenveux writes that he quoted this text from the *Diary,* July 22, 1844. We have the manuscript of the *Diary (*April 18-September 2, 1844); but this text is not there any more. A few pages of it have disappeared. [↑](#footnote-ref-315)
316. On July *25,* it was decided in council to dispense Father Carles from his vows. cf.: L. M.-Semeria. July 25 and *Diary.* July 26. [↑](#footnote-ref-316)
317. YENVEUX lV. 6; VIll. *45. 74-75;* REY II. 191. The Founder had copied, in the first part of this letter to Father Vincens, extracts from a letter to Father Telmon concerning the Oblates’ apostolate in Canada. REY (II. 191) reproduces a few of these texts and concludes: “These words threw a spark into a trail of powder. All wishes, all aspirations turned toward the new world.” [↑](#footnote-ref-317)
318. Father Pierre Aubert and Brother Garin accompanied Father Guigues. [↑](#footnote-ref-318)
319. Canon 13 of the Chapter of 1837 was formulated thus: Each day. the members of each community will present themselves before the local superior to receive an obedience (for the various types of work during the day). [↑](#footnote-ref-319)
320. Original: Rome. Archives of the Postulation. L. M.-Semeria. [↑](#footnote-ref-320)
321. Anniversary for the dead in the revolution of July 1830. [↑](#footnote-ref-321)
322. Constantino Patrizi, then Cardinal vicar. [↑](#footnote-ref-322)
323. The institute, that is, the lay adminstrators of the work of Mr. Allemand. Concerning this matter of Reverend Béringier and some problems at the work of Jeunesse [Youth], cf. Y.B., *L’affiliation aux Oblats de l’institut de l’oeuvre de la Jeunesse dite de m. Allemand á Marseille (1857-1862) [The affiliation with the Oblates of the institute of the charitable work of Youth said to be of Mr. Allemand in Marseille],* in *Etudes oblats,* t. 22 (1963), pp. 145-168. [↑](#footnote-ref-323)
324. In the course of the first Christian centuries, the Gnostics claimed to have a complete and transcendent knowledge of the nature and the attributes of God. [↑](#footnote-ref-324)
325. We are not transcribing some phrases of the ms., in view of the crudity of the descriptions of the acts of pedophilia. [↑](#footnote-ref-325)
326. A Jesuit of the community in Marseille. [↑](#footnote-ref-326)
327. J.J. Denis Rey. [↑](#footnote-ref-327)
328. J.M.A. Césaire Mathieu, archbishop of Besançon from 1834 to 1875. [↑](#footnote-ref-328)
329. Fr. Vincens did not very faithfully keep the register of those entering the novitiate. Nevertheless, there appear the names of at least seven or even eight youth who took the habit on August 14, 1844, If we exclude Paul Marie Pompei, who arrived directly from Corsica, and A. Rey, we have the names of six Juniorists from Lumières: Isidore Poncet, Théodore Bourgeois, A. François Muraglia, Théo Tassis. H. Auguste Charpenay and F.J. Charles Pandosy. These two latter and A. Rey were the only ones to pronounce their vows on August 15, 1845. [↑](#footnote-ref-329)
330. Jules Piot, born in 1821, Oblate in 1842, priest on September 20, 1845, withdrew in 1864. [↑](#footnote-ref-330)
331. Pierre I.E.C. Palle, born in 1821, Oblate in 1843, priest on December 20, 1845, departed in 1853. [↑](#footnote-ref-331)
332. This name does not appear in the register for taking of the habit. The Founder names him at least two times and writes: *Bayer* and *Bayeux.* In a letter of October 15, 1844, Fr. Martin clearly writes: *Bayeul.* [↑](#footnote-ref-332)
333. Oeuvre de la Bienfaisance [Work of Charity]. [↑](#footnote-ref-333)
334. J.E. Auguste Gosselin, Sulpician, who had been co-disciple of Eugène at the seminary of Paris. Mr. Gosselin wrote the biography of Mr. Emery. [↑](#footnote-ref-334)
335. Sanctuary of Notre-Dame de Bon Secours. [↑](#footnote-ref-335)
336. Word scratched out in the ms. It certainly regards Fr. Baudrand. Concerning this subject, the Founder writes to Bishop Bourget on February 15, 1844: “Nothing less than the desire you manifested to keep him was necessary to prevent me from insisting on his being sent back to Europe.” (Cf. *Ecrits oblats* 1, p. 80). The letters to Fathers Guigues and Honorat of August 8 have not been recovered. [↑](#footnote-ref-336)
337. The letter of August 8 to Bishop Patrice Phelan has been copied in the Diary by another hand. We are omitting it here; it is published in *Ecrits oblats* I, pp. 104-105. The following sheet is misssing in the ms. (pp. 63-64). [↑](#footnote-ref-337)
338. Excerpt from Journal, August 8, l844. Orig. - Arch. of the Postulation. [↑](#footnote-ref-338)
339. Orig. - Montreal, Archdiocesan archives - Oblats. [↑](#footnote-ref-339)
340. Was the Founder already thinking of Fr. Molloy? In any event, it is he who will be designated by the General Council of January 3, 1845. [↑](#footnote-ref-340)
341. YENVEUX VI. 165; VIII. 70. In the light of these extracts. Father Tempier had not yet left Marseilles; he was to visit N.-D. de Lumières, Viviers with a view of taking charge of the Shrine of N. - D. de Bon-Secours, Orange so take care of the temporal affairs of Father Nicolas. and N.-D. de L’Osier. Cf.: *Diary,* August 7, 1844. [↑](#footnote-ref-341)
342. Rey II, p. 192. [↑](#footnote-ref-342)
343. We saw further above that Bishop de Mazenod was displeased with the behavior of this prelate during his visit to Marseille. He had to make him aware of it. Fr. Rey writes that the exaggerated reports of the latter, “in order not to call them lies, to the Cardinal Prefect of the Congregation of Bishops and Regulars, elicited a letter from Cardinal Ostini which Bishop de Mazenod called *inconceivable.* He received it on August 14.” Bishop de Mazenod must not have been personally acquainted with Cardinal Pietro Ostini (†1849), he does not name him in his Diary and his letters of 1825-1826, 1832, 1833; he will meet him in 1845. Cf. *Ecrits oblats* 17, p. 179. We have these two letters: that of the 23rd in Latin and that of the 24th in French. Cf. Registre des lettres administratives de l’éveque de Marseille [Register of the administrative letters of the bishop of Marseille], Vol. V, p. 30. [↑](#footnote-ref-343)
344. Rey II, p. 192. [↑](#footnote-ref-344)
345. We have in safekeeping two letters (in Italian) to the pope about this matter: August 16 and August 25. Cf. Reg. des lettres adm. de l’éveque de Marseille [Reg. of the admin. letters of the bishop of Marseille], vol. V, pp. 27 and 32. [↑](#footnote-ref-345)
346. Here a sheet has disappeared (pp. 63-64). It must have been a question therein of the Rosatini affair. Page 64 is the beginning of his reflections, following a letter from Fr. Tempier, about the sanctuary of Notre-Dame de Bon Secours, which Bishop Guibert offered to the Oblates. [↑](#footnote-ref-346)
347. Ferdinand Charles Gondrand, born in 1824, Oblate in 1843, priest on October 3, 1847, withdrew in 1861. [↑](#footnote-ref-347)
348. Both of them professors at the Major Seminary of Ajaccio, having come on vacation. [↑](#footnote-ref-348)
349. Louis-Claude Lecque, Coadjutor Brother, born in 1820, Oblate in 1844, departed in 1845. [↑](#footnote-ref-349)
350. Fr. Ricard. [↑](#footnote-ref-350)
351. This is about Saignon and other places in le Vaucluse, diocese of Avignon. [↑](#footnote-ref-351)
352. Jean J.M. Françon (1807-1888), priest in 1832, Oblate in 1840, of the residence at N.-D. de Lumières from 1840 to 1847. [↑](#footnote-ref-352)
353. Original: Rome. Archives of the Postulation. L. M.-Moreau. [↑](#footnote-ref-353)
354. Bishop Rosati, Lazarist, Bishop of St. Louis, U.S.A., had written: *“Notizia statistica delle missioni cattoliche in tutto il mondo.”* Cf.: L. M.-Fransoni, November 6, 1843, in *Oblate Writings,* V. pp. 9-12. [↑](#footnote-ref-354)
355. The Forestas were an important family of Marseille. This Abbé probably worked in Paris. [↑](#footnote-ref-355)
356. YENVEUX IV. 43; VIII. 91. 196. 197. 198. [↑](#footnote-ref-356)
357. Brother F. Gondrand pronounced vows August IS, 1843. [↑](#footnote-ref-357)
358. Henri Gaultier, brother of Emmanuel Gaultier, physician, whom Eugène had known at the time of his trip to Paris in 1805. [↑](#footnote-ref-358)
359. End of the notebook manuscript. [↑](#footnote-ref-359)
360. Ms. Yenveux VII, p. 20. [↑](#footnote-ref-360)
361. The name is omitted by Yenveux. The superior and master of novices was Fr. Ambroise Vincens; Fr. Santoni was his socius; Fr. Dassy and others were missionaries. [↑](#footnote-ref-361)
362. YENVEUX VII. 167. [↑](#footnote-ref-362)
363. The copyist has obviously misread this passage and a few others in this letter. [↑](#footnote-ref-363)
364. Original: Rome. Archives of the Postulation. L. M.-Moreau. [↑](#footnote-ref-364)
365. Ms. Yenveux, VIII, p. 162. [↑](#footnote-ref-365)
366. Fr. Magnan. His name appears further on. [↑](#footnote-ref-366)
367. Yenveux, printed I, pp. 114 and 188. [↑](#footnote-ref-367)
368. Printed text, Yenveux I, 190. There only remains this brief excerpt from the letter of September 22 of which the date seems certain enough since there is an entry in the Journal under this date (Print. Yenveux I, 188): “I have written a letter containing some counsels on the external ceremonies of our missions. One must keep those which are customary with us.” [↑](#footnote-ref-368)
369. YENVEUX VI. 70. [↑](#footnote-ref-369)
370. The Founder here judges just as severely the devout women of the Calvaire as he does the Father at Aix whom he wants to correct. In fact, he had just received a long letter from Father Martin, written September 20, in which the latter complained about “thoughtless words by a few falsely devout women” against him, the superior at Le Calvaire and against the way he took care of the chapel.

     It is difficult to say which Father at Aix had written to these devotees. The word “lubie”, used in this instance as in the letter of September 18, may allow us to infer another reference to Father Rey, he had done his novitiate at Le Calvaire in 1839-1840, and therefore knew the faithful who frequented the chapel. This hypothesis may have some basis also in Father Martin’s letter of May 5, 1845 to Bishop de Mazenod. [↑](#footnote-ref-370)
371. Rey II, p. 192-193. [↑](#footnote-ref-371)
372. Raphaël Fornari, archbishop of Nicea. [↑](#footnote-ref-372)
373. Ms. Yenveux IV, 198, 212, 217; VI, 64, 93; VII, 43, 54; VIII, 135. [↑](#footnote-ref-373)
374. Fr. Honorat wrote on August 9, 1844: “Our reverend Fathers Guigues and Aubert and our dear brother Garin arrived yesterday in the afternoon. I cannot express what joy it was for us and for myself in particular. How much we feel on such occasions what this fraternity in religion is! How happily one receives this water fresh from the source. We all owe you, my beloved Father, our lively thanks for the great interest you take in our situation. We have absolute need not only of reinforcements but especially of a man who can be put in charge of affairs so important and which every day take on new dimensions. You have chosen the man we need. It is he who long ago I designated myself and who will certainly make things progress in a manner such that you need not have the slightest anxiety about us, though situated at so great a distance away. I cannot tell you, my beloved Father, with what happiness I fell at his feet. I have felt this way for a long time. It is only two days since I have begun to revive. It is not that I am looking forward to a rest. Oh no! I would not let myself indulge in one with the abundant harvest which is ready in these regions; but to see myself relieved of the responsibility which has overwhelmed me from the day it was imposed on me...

     Yes, from now on especially, the good God is going to bless us here since the Society shows herself so solicitous and so generous for these far-off lands. My beloved Father, may the good God reward you a hundredfold. I am very confident that all of us, as long as we live, will show our gratitude especially by our deeds...” [↑](#footnote-ref-374)
375. Ms. Yenveux VIII, p. 81. [↑](#footnote-ref-375)
376. We have seen further above that this Bro. Tassis, who took the habit on August 14, 1844, withdrew during the Novitiate. [↑](#footnote-ref-376)
377. Ms. Yenveux V, 23. [↑](#footnote-ref-377)
378. Rambert II, p. 660. [↑](#footnote-ref-378)
379. Bishop de Mazenod worked until his death, but without much success, for the establishment of common life for the parish priests and vicars. This was recommended to the provincial council of Aix in 1852 and accepted by the Synod of Marseille in 1857. [↑](#footnote-ref-379)
380. YENVEUX II. 62: IV. 31. [↑](#footnote-ref-380)
381. Dassy had written (summer of 1844) that he no longer busied himself with history or archaeology, but that he devoted all his free time to composing sermons for Lent, which the Bishop of Marseilles had requested. However, he announced that he would have completed only ten before the winter campaign of parish missions began. [↑](#footnote-ref-381)
382. Father Dassy finished his letter of the summer of 1844 with these words: “I believe that never has our community been more punctual. Father Tempier will tell you things in this regard which will appeal to your good heart.” [↑](#footnote-ref-382)
383. Ms. Yenveux VIII, p. 146. [↑](#footnote-ref-383)
384. YENVEUX I. 100-101. Two lines cited by YENVEUX (III. 30) have been omitted in a letter to Father Courtès, dated October 4, 1844: “If you proceed cautiously, remember that sometimes the reverse side of the same stones can be used.” [↑](#footnote-ref-384)
385. YENVEUX (V. 23) writes: “to a young Father.” Everything indicates the reference is to Father Bermond. The Founder had already complained about him when he had refused to go to Aix in 1842. cf.: *Oblate Writing,.* t. I. pp. 24-26. Even if nothing is said about this in the obituary notice on Father Bermond (*Missions.* t. *65.* 1931, p. 191), the Founder sent him to N.-D. de L’Osier in 1844-1845. Father Dassy wrote on October 13, 1844 that Father B. cannot acclimatize himself “to this country of Dauphiné” It would seem then that it was to him that the founder wrote a week later. Several letters show that Bermond was then at L’Osier: Founder to Father Vincens, April 17 and May 11, 1845. Father Dassy to Mazenod, June 2, 1845: Register of General Council, July 8, 1845. [↑](#footnote-ref-385)
386. Ms. Yenveux IV, 20. Excerpt from Journal of October 20. [↑](#footnote-ref-386)
387. Original: Rome. Archives of the Postulation. L. M.- Semeria. [↑](#footnote-ref-387)
388. We possess two letters of Father Semeria, written to the Founder on April 24 and August 28, 1844. [↑](#footnote-ref-388)
389. Ms. Yenveux VIII, p. 101. [↑](#footnote-ref-389)
390. Fr. Tempier. [↑](#footnote-ref-390)
391. YENVEUX II. 67. [↑](#footnote-ref-391)
392. Ms. Yenveux, printed I, p. 214. [↑](#footnote-ref-392)
393. Bargemon (Var). [↑](#footnote-ref-393)
394. Joseph A.M. Martin (1803-1900), Oblate in 1823, priest in 1826. [↑](#footnote-ref-394)
395. Rey II, p. 187. [↑](#footnote-ref-395)
396. Death of Abbé Aimé François Matassy (1763-1844), a former Minor. [↑](#footnote-ref-396)
397. Rambert II, p. 195. [↑](#footnote-ref-397)
398. François d’Orléans (1818-1900), third son of King Louis-Philippe. [↑](#footnote-ref-398)
399. Henri d’Orléans (1822-1897), fourth son of king Louis-Philippe. On November 25, or five days later, in Naples, the Duke d’Aumale married Marie Caroline des Deux-Siciles or de Salerne [Marie Caroline of the Two Sicilies or Salerno]; she was of the royal family of Naples, the Bourbons. [↑](#footnote-ref-399)
400. YENVEUX I. 101. 105. 237. [↑](#footnote-ref-400)
401. YENVEUX cI. 237) dated this text: “December 30, 1844.” We believe this is an extract from the letter of December 3. Toward the end of the month of December, Father Martin gave the mission at Claviers with Father Viala and Father Courtès remained at Aix. During the month of November, however, Fathers Courtès, Rouvière and Martin preached the mission of Bargemont, which Father Martin remembered as very difficult, cf. Letters Martin-Mazenod, November 30 and December 24. The Founder wrote in his *Diary,* November 16: “Letter from Father Courtès. He gave me the worst news about his mission at Bargemont. Nothing is more disheartening. We must conclude that poor Courtès is unhappy when on mission ... If one is demoralized himself, one cannot raise the morale of the men whom we come to tackle…” [↑](#footnote-ref-401)
402. Orig.: Avignon. Calvet Museum, Manuscript 3551, p. 74. The Marquis Luc de Cambis-d’Orsan, a former deputy of Vaucluse, was a Peer of France since 1837. [↑](#footnote-ref-402)
403. The manuscript has appell~s, a misspelling. [↑](#footnote-ref-403)
404. The Mayor of Goult was M.H. Chauvet, a Freemason. [↑](#footnote-ref-404)
405. Ms. Yenveux III, 73, VII, 37. [↑](#footnote-ref-405)
406. This reference is probably to Brother Molloy whom the General Council of January 3, 1845, decided to send to Canada after his ordination in the summer of 1845. [↑](#footnote-ref-406)
407. Rambert II, pp. 195-196. [↑](#footnote-ref-407)
408. The royal familly of the Bourbons. [↑](#footnote-ref-408)
409. Marie-Amélie (1782-1866), daughter of King Ferdinand I and wife of King Louis-Philippe. [↑](#footnote-ref-409)
410. Ferdinand I (1751-1825), king of Naples whom the Mazenods knew in Naples and in Sicily and who survived, thanks to a pension granted by Queen Caroline. Cf. Jean Leflon, *Mgr de Mazenod,* I, p. 181 and following. [↑](#footnote-ref-410)
411. Ferdinand-Philippe (1810-1842), the eldest son of King Louis-Philippe. He passed through Marseille in November 1839. Cf. *Diary* November 9-17, 1839. [↑](#footnote-ref-411)
412. Rambert II, pp. 196-198. [↑](#footnote-ref-412)
413. Original: Rome. Archives of the Postulation. L. M.-Courtès. [↑](#footnote-ref-413)
414. Excerpt copied in Lyon and kept in Paris: Arch. of the Propagation of the Faith. [↑](#footnote-ref-414)
415. Ms.: Provenchère. [↑](#footnote-ref-415)
416. Rey II, p. 182. [↑](#footnote-ref-416)
417. In a gathering of bishops at Blois, Bishop J.J. Fayet succeeded in persuading the greatest number of bishops about the futility of the struggle against the university. [↑](#footnote-ref-417)