1850

[To Father Vincens, at N.-D. de L’Osier][[1]](#footnote-1)

1032:XI in Oblate Writings

Letter of introduction for a priest and a sub-deacon who are entering the novitiate. Visitors at Marseilles.

L.J.C. et M.I.

Vincens

Marseilles,

J[anuary] 11, 1850.

My dear Father Vincens, I am sending you Father Delabrèque[[2]](#footnote-2) who was recommended to me by the Bishop of Algiers[[3]](#footnote-3) and our Fathers at Blida. He comes to the novitiate full of determination to succeed. The Bishop of Algiers tells me in his letter that “Mr. Delabrèque will undoubtedly succeed in a Congregation at being both a holy and an able missionary.” You will be delighted by his good manners and conversation. He was telling me that he has not laid aside the soutane from the time he took it and has been nowhere where the soutane would be out of place.

I am still too busy to go into certain of the details that came up in your previous letters. All I can tell you is that Chaine has not bothered to write and make his excuses and ask for forgiveness for the scandal he has given by his disobedience.

Father Burfin has informed me of the departure for the novitiate of a sub-deacon from Limoges,[[4]](#footnote-4) the Bishop of Limoges[[5]](#footnote-5) wanted me to know. I am grateful for the graces God is giving our novitiate, Father Santoni’s letter was quite satisfactory. I inform you in my turn that three of our men are going to make their profession.

I bring my letter to a hasty close with an affectionate greeting. I have the Bishop of Nancy[[6]](#footnote-6) here. A few days ago I had the Bishops of Vancouver and Buffalo.[[7]](#footnote-7) The latter is installing us in his interesting diocese. Our Englishmen are installed at Liverpool where they will do a lot of good work and in the most advantageous of conditions.

My blessing on all the Fathers and Brothers. Goodbye.

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

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

126:I in Oblate Writings

Excellent reports about the Oblates in England.

Baudrand

[Marseilles]

January 11 & 25*,* 1850.

It is precisely in order to refute the unjust remarks with which persons have impugned our mission in England that I wish, my dear Father Baudrand, to send you copy of a letter just received by myself from that country where our Fathers, thank God, are doing such good work. The accounts coming in from Maryvale are equally satisfying. This dear house groups twenty-five of our men, as many priests as Oblate novices and brothers, each as edifying as the other and making redolent the good aroma of the name of Jesus Christ throughout the jurisdiction of Mgr Ullathorne, worthy bishop, protector and father of our brethren in his diocese. The fame of the goodness they spread far and wide wherever they are is so well known in the whole of England that, independently of the missions confided to them, they have now been called to Manchester and Liverpool. The establishment at Liverpool which has just come into their possession, being of very great importance in this immense city, affords the Congregation remarkable advantages of more than one kind. I beg you to acquaint all our Fathers in Canada with these facts. I think it is with joy that they will learn of the blessings that the Lord deigns to pour down through the ministry of their brethren, just as we bless the Lord for those He grants through the ministry of our Fathers in Canada. Such an attitude is doubtless preferable to that inspired by I know not what evil spirit of unjust criticism and denigration contrary to truth as much as it is to charity. This reflection is apropos the indescribable report made last year to you which prompted the writing of quite a strange letter to me by a Father whom I do not wish to name, who had apparently misunderstood what had been conveyed to him with an indiscretion already excessive enough for him not to have to exaggerate it still further.

Let us rejoice then mutually over all the good done by our brethren in the four quarters of the world. With us, it is wholly a question of solidarity. Each works for all and all for each. Oh! how beautiful, how touching is the communion of Saints?

I will say nothing to you personally, dear Father Baudrand, in this letter because I would rather that you pass it from hand to hand for mutual edification.

Father Cooke, in rendering to me an account of his administration, also remarked: “Our missions of Everingham, etc., are going well, especially the last wherein a great many conversions were brought about and many others would have taken place had we been closer to Everingham instead of at a distance of four leagues. We are to preach a retreat there which will begin on January 13. I earnestly ask for the prayers of Your Lordship that God may pour down many graces during these eight days upon the poor inhabitants of this country and I would wish also that our good Brothers and the Sisters of Mount Carmel might pray for the same intention”. Father Cooke then narrates the truly miraculous conversion of an impious man who, having resisted with the arguments of Voltaire, of which he had plenty, all that could possibly be said to lead him to the truth, was overcome simply by the application of the scapular of the Immaculate Conception. He made his confession while weeping a torrent of tears. One thing worries me. I fear that this good Father Cooke who is by the grace of God a perfect missionary, a very distinguished orator and a true saint, will exhaust himself by his innumerable sermons and his indefatigable zeal. Concerning their mission at Manchester, I have learnt something which Father Aubert somewhat concealed from me which is that they heard confessions until two and three in the morning. This I cannot approve and I would have been impelled to scold them for it. Such excesses we committed in our own youth but I insist that they not be imitated for I wish to preserve our family so that she may continue to do good for a longer time.

January 25, 1850.

Father Bellon has just sent me a detailed account of ten pages about the work of our Fathers in England and the situation in the different establishments in which they find themselves. It shows plenty of reasons to offer to God expressions of our most ardent gratitude. The abjurations obtained lately are well over a hundred. The novitiate is on an excellent footing and gives great hopes. The house is run with great regularity. Father Bellon adds, “I am very happy with all our Fathers, all our Oblates and all our novices without exception”.

[To Bishop Pavy of Algiers][[9]](#footnote-9)

13:IV (Africa) in Oblate Writings

Qualities and merits of Fr. Martin, the new Superior of the Oblates in Algeria.

Pavy Bishop

[Marseilles]

January 14, 1850.

I am sending you Fr. Martin because of his experience and because of the tasks he has always performed well in the Congregation. He will be the Superior of all the Oblates who are working in your diocese. I think that Fr. Tempier has acquainted you with all the qualities of this good priest who has always done the greatest good in all our houses. He was the Superior of the community of Notre-Dame des Lumières when I called upon him to go and work with you. He is a very good priest, aged forty-five, and has experience of the missions. He has been in the Congregation for more than twenty-six years.

[To Father Baudrand] [[10]](#footnote-10)

127:I in Oblate Writings

Is joyful over the news that all goes well with the community at Longueuil. Who would be able to replace Father Allard as master of novices? Inexplicable silence of Father Gaudet in Texas. Relations with the clergy of Montreal.

Baudrand

[Marseilles]

January 14, 1850*.*

The account that you render to me of your community at Longueuil has touched me to the depths of my soul. Be a thousand times blessed, my dear children! How I love to see reigning in your midst such cordiality, regularity and zeal! You know how much I suffered at the thought that it was not so. So continue to erase this bad memory and show clearly what you have become. You still have to let nothing be perceived of the coldness that existed between the Bishop of Bytown and several of you. It is to me alone that you must communicate your complaints when you believe they are founded. On this point, I am not well informed. I still comprehend nothing about the buildings being erected at Bytown. Father Allard keeps me up to date about nothing.

I certainly like you to speak with the frankness and simplicity that you have shown. I am quite convinced that I would find amongst our Fathers in Canada men who would imbue themselves with the sense of the importance of these delicate functions which require a deep interior spirit, knowledge and practice in religious virtues and the ways of perfection. That is what made me ask you to indicate such a man to me. I learn with pleasure that such could be found in Father Chevalier, if not Father Soulerin, and that if needs be you could assume these duties yourself. Now I must reach an understanding with the Provincial for it is not fitting that I act authoritatively from here since Mgr Guigues has judged up to now that the present arrangement is not a bad one.

I have not said enough to you about the happiness which your letter has afforded me. You are wrong to excuse yourself for writing three times in succession for it is an added pleasure that you have given me.

On the subject of Texas, I find inexplicable the uncommunicativeness of Father Gaudet[[11]](#footnote-11) as if all the members of the Congregation are not obliged to relate to me all that they know to be advantageous or detrimental to the family. That is better than writing me in an exaggerated or extravagant manner... It is to me alone that you ought to communicate justifiable complaints that you may possibly have in regard to Bishops without allowing any irritation you might feel to be perceived exteriorly... In this connection, I am not informed.

What surprises me is that, considering the devoted services rendered by our Fathers in the diocese of [Montreal],[[12]](#footnote-12) persons should be so severe in their regard. To me it is hardly attributable as a consequence of the past at which time the Canadian clergy witnessed your domestic dissensions. So keep on making them oblivious of the past and show yourselves such as you have become by the grace of God.

[To Fr. Étienne Semeria in Jaffna][[13]](#footnote-13)

14:IV (Ceylon) in Oblate Writings

Bishop de Mazenod is alone and overloaded with work. A foundation at Buffalo. Two more missionaries are to go to Ceylon. Fr. Semeria never speaks of the apostolate of the Fathers, who must soon begin to work for the conversion of the unbelievers. The division between the two Vicariates does not seem very fair, but it would be necessary to go to Rome to exercise any influence on Propaganda. Fr. Semeria is to send an account of his administration and say clearly what he thinks of the .future of the Oblates in the island.

L.J.C. et M.I.

Semeria

Marseilles,

January 17, 1850.

Be sure, my dear Fr. Semeria, that I wish I could write to you four times a month, so great is the pleasure I find in corresponding with you; but every day it becomes more difficult for me to keep up with this excessive load of work, which is crushing me. Fr. Aubert’s absence has left me alone to bear all the weight of correspondence, which is more than my strength can bear, and so I am in arrears with everybody. However, my dear Father, it is not yet six months since I last wrote to you, since I find in my notes that I sent you a letter on November 25.[[14]](#footnote-14) Even then I had to ask your forgiveness for an unintentional delay caused by a journey I had undertaken, by the cholera which I had to fight hand to hand, and by all the business of the diocese and the Congregation which have grown as the years have passed. If I were to try to excuse myself for the lateness of this letter, I should have to give you the same reasons. How many times have I wanted to write to you? And always I have been prevented by some mishap. I have had three Bishops here one after the other, and you can understand that with such guests it is not easy to have time to oneself. One of these prelates was Bishop Timon, the Bishop of Buffalo in the United States, whom I had for eight days. He put before me some very good reasons for having an establishment of our Congregation set up in his interesting diocese. It is clear that there will be plenty to do there, and moreover his diocese is not far from Montreal, and so will serve as a connecting link with our other establishments. And so I yielded to his request. This does not mean that I am no longer keeping anybody for you. I shall try to send you two missionaries, although I am less favourably disposed towards your Ceylon mission. I cannot see that you are doing much there, that you are still only beginning. I search in vain in your letters to see what work you are doing, and up till now you have not told me of a single conversion, and frankly I only agreed to send missionaries to Ceylon in the hope of seeing them used for the conversion of souls. For the Italian and Spanish missionaries who are looking for their daily bread, it is good to win it by serving parishes, but our Oblates are called to a different ministry. I beg you to send me a detailed account of everything concerning you on both the spiritual and temporal levels. My ideas for your mission had been quite different. I can see nothing there but intrigues and very little good work being done. If I am wrong, tell me; that is all I ask. You can see that I was well informed about the changes that were to take place in your island. The trick that has been played on Bishop Bettachini was only to be expected, but at the moment to divide the jurisdictions so unequally is to push *prepotenza[[15]](#footnote-15)* too far. You did well in joining with the other missionaries of the Vicariate to provide Propaganda with better information, but I think it would be as well to be slightly careful in order to avoid becoming encumbered with Bishop Bravi. You have said no more to me of Fr. Priori, who had showed himself friendly towards you. You know that I sent a friendly reply to the letter that he wrote to me some time ago. I mention it to you again just in case he may not have received it. I have suppressed the one you wrote to Cardinal Fransoni. Apart from the fact that it was not very well composed, you were insisting on a point that could have been used as an argument against us. Why need you complain so much about the difficulties of having missionaries who speak different languages? It is all very well for us, who have brought Frenchmen into a mission that was intended to be kept for Italians, to make such a remark! For the rest, you say in your letter nothing more than had already been contained in your common complaint. As for me, I cannot carry much weight in this affair, for it would be clear that I would only be writing under the inspiration of your letters and those of Bishop Bettachini, and so I would be considered biased in this dispute. If I could speak in person, things would be different, but I am not in Rome. Bishop Isoard, to whom you suggest I should turn, would indeed have been the right man to deal with these interests in confidence, but you are unaware that he has been dead two years, and so we cannot count on him except as an intercessor in heaven. And in fact, prayer is what is needed to undo the bad effects of an ill-considered decision on the part of Propaganda. But I will write. I can certainly not carry on a continuous correspondence. Who knows how often I had to begin again to write you these 2 pages. Do you realise that it is February *5* today as I take up my pen, and that I began this letter on January 17? How many letters have had to take precedence over it, and how many times I have been disturbed! It is not that I resign myself to the inevitable, but that I no longer know where I am so as to be able to begin again.

February 6. I was not allowed any time yesterday to get on with my letter. Will I be any luckier today? Really, one cannot keep any continuity in one’s thoughts with all these interruptions. However, I would like to say to you that in addition to the report that you must make to me of your work, you must also give me an exact idea of your financial resources. In the expenses, it would be good to distinguish what has to come from your own resources from what could come from your churches. You know that I can never consent to your buying an organ out of your own funds. When you have deducted what you need for your upkeep and personal expenses, you must draw up an account of the rest and put part of it at the disposal of the Procurator General. If the missions that receive an income do not help our novitiates and *oblationates*, how can we provide for them? But it is there that, at great expense, subjects are prepared who go on to be employed on the missions. I sent on to Vico the *effet[[16]](#footnote-16)* that you addressed to Fr. Rolleri, who is superior of that house. It came back to me, and I gave the sum to your creditors in Marseilles. When you are so far away, you cannot know in time any changes in personnel that may happen. And so it would be better, when the case arises, to address *effets* to me personally, but it must be done in good order, as you have done it. Bishop Bettachini sent me one drawn up in such a way that I had to send it to Paris, from where I had to be sent another, since that one could not be cashed.

When the Pope gets to Rome, I will not delay in going to pay my homage to him, and I hope then that I will be able to speak at length and in detail on the interests of your mission at Propaganda. I would like to obtain the title of Missionary Apostolic for all our missionaries in Ceylon. Remind me of those who already have it: I think they are you, Fr. Ciamin and Fr. Keating. I do not know what M. Reinaud can have done at Rome, but I doubt whether he has done any service to Bishop Bettachini. He claimed to be on good terms with Bishop Bravi. He must be on his way back to Ceylon, where he will doubtless make his arrangements with the Vicariate on which his mission depends. Reinaud was in England without my being warned, although I had put him up in my house. I do not know what he went there for, but he had a talk with Fr. Aubert, and certainly deceived him in leading him to believe that he wanted to come back into the Congregation. But this was no more than a trick, and I did not fall for it. When he came back to Marseilles he began to play the same tune to me, until I said to him definitely that in any case it would be, and would have to be, someone other than himself who would become Vicar Apostolic. These words were like a curtain rising to reveal a change of scene. There was no question any more of coming back into the Congregation, and the conversation touched only on generalities. I had no need of this new proof to be sure that that fellow had nothing in mind but his own interests, and God knows what they are! Before I end this letter I must ask you what you think of our future in your island. I can see that it would be useless to hope to obtain an establishment that would serve as a community house for us. Your service consists in being sent to missions that are like isolated parishes. Already there are six of you on missionary service, and with the two that I will try to send you this summer you will be eight. Will this be enough for the share that will come to you when the missions are assigned, or will it be necessary to keep some more men for you with a more distant future in view when we might hope to see you filling all the missions of the Jaffna Vicariate? How many missions are there in the Vicariate? Will the Bishop be willing to entrust them to you one after the other? I find it hard to believe if there are others already in possession. Think about all these things and reply to me in detail, but let us have no ‘perhaps’ and ‘a little’; what you must do is to think carefully and then say frankly what you think. It would be a good idea, and even necessary, for you to make a historical record of your mission, beginning with your voyage from Marseilles to Ceylon, and going on to your missions, your occupations, the arrival of the other missionaries, where they have been sent, their work as well as your own, the chief things that have happened, whether in your favour or contrary to your interests - in a word, absolutely everything. That is what is done elsewhere.

I must not forget to tell you that to my great amazement I received a letter postmarked Terracina from your brother Jean Baptiste Chirurgo.[[17]](#footnote-17) It is a letter of congratulations that he was inspired to write by reading in the Annals of the Propagation of the Faith a letter that you had sent to me. He says: ‘The fact of having been negligent in the past is no reason to continue to be so in the future... etc., and he ends by adding: ‘May the infant Jesus whose birth is at hand grant prosperity to you and your families, and may a pleasant New Year be followed by many days full of well-being and contentment, etc.[[18]](#footnote-18)

From this you can see that he is a poet and an intelligent man.

Goodbye, my dear son. I wish a thousand blessings on you and on our Fathers, and I embrace you.

+ C. J. Bishop of Marseilles..

Since I cannot write to everybody, give my news to all our Fathers and pass on to them my loving greetings.[[19]](#footnote-19)

[To Fr. Bellon at Maryvale].[[20]](#footnote-20)

34:III in Oblate Writings

29 excellent novices at Osier. The Oblates should settle in the big cities. The Founder prays for his Oblates during his visits to the Blessed Sacrament.

Bellon

[Marseilles]

January 18, 1850.

The news I receive from the novitiate is most satisfying. Fr. Santoni writes that he believes we have never had such a fine novitiate. It is made up of twenty-nine excellent members. Regularity, piety, good spirit, mortification, humility, all of which virtues are practiced by many to a high degree. Things are happening which are to be encountered in the lives of the Fathers of the desert. Praise does not stop there but this is enough to tell you so that you will be prompted to thank the Lord for the blessings he pours in some profusion on our dear Congregation. For your part, you also give me good news. May the Lord heap his graces upon you all and may we correspond with them by our devotedness unto death.

I am waiting impatiently for some details about Liverpool. I do not know enough to form a definite idea. Also regarding Manchester, I do not understand if the mission which our Fathers gave and which produced so much benefit[[21]](#footnote-21) was a passing and transitory affair or if our Fathers ought to settle there. To be thus established in big cities pleases me greatly, especially if we arrange to be under our own roof. This is what we must envisage. Be it only a small dwelling, it is important to be at home.

I charge you expressly to thank the good Fr. Arnoux and all our dear Oblates who have amiably thought of writing me for the New Year. They all know what I wish for them. They are present in my thoughts twice every day: in the morning Mass before dawn and in the evening during oraison in my chapel. In my particular situation of being often disturbed during the hour which precedes my dinner, which in my routine would be that of my visit to the Blessed Sacrament, I discharge this duty after night prayers in common which always finish after 10 o’clock and then with my whole heart I pray for you all while you rest in a profound sleep. This thought is sweet to my heart.

[To Fr. Casimir Aubert, Visitor to England].[[22]](#footnote-22)

35:III in Oblate Writings

The many occupations of the Founder. Recall Fr. John Naughten into an Oblate house. Find benefactors to enable an establishment in a big city.

Aubert C

[Marseilles]

January 19, 1850*.*

This time, it seems to me, I am not behind in your regard. Was it not during the first days of this month that I wrote to you? Yet certainly will I always be indebted to you and am not loath to recognize my debt. Happily I am dealing with a beloved son who is of a mind to sympathize with my sorry position of never doing what would be most agreeable to me, caught up as I am by a whirl of activities and ceaselessly pressed by unavoidable demands. I have a little respite only before daybreak in my chapel (though too often they still come there to claim my attention) and, in the evening when night is already advanced, at the foot of the holy altar where I converse quite eagerly with Our Lord about our dear family which, in his mercy, he calls to do so much good in the Church.

I had thought it was understood that you were to establish yourselves in the big city of Manchester, just as you were proposing to do at Liverpool. I am most concerned that you be able to establish yourselves in big cities where there is so much good to do though you must be in a place of your own. So many other Congregations have come across benefactors that we would indeed be unfortunate if we were not able to find a worthy benefactor who could effectively aid us to settle precisely where we have the most good to do.

You have never replied to the proposal I made that Fr. Naughten be recalled into one of our houses, while granting him whatever would be necessary for his mother and sister. So prolonged an absence must be very hurtful to this person who, should he himself be aware of it, ought to ask for his return to one of our communities in order not to lose entirely the spirit of his vocation, provision in the meantime being made out of his stipends for whatever would suffice for the modest upkeep of his mother and sister. It would be quite a disorder were he to continue living away from obedience.[[23]](#footnote-23)

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

January 20, 1850

**January 20[[24]](#footnote-24)**: I went to visit one of my young priests, whose loss I mourn this very day[[25]](#footnote-25). I ordained him only two years ago; he was an excellent subject.

I visited another priest, Fr. Pasquier,[[26]](#footnote-26) who died amidst great suffering, but with the deepest feelings of resignation. My visit gave him the greatest pleasure. He expressed as much with the most touching words. When I had left the room, this good priest had me called back to ask pardon if he had caused me any bitterness or any displeasure. I was able to reply to him in all truthfulness that he had never caused me anything but edification and that I had always considered him to be an excellent priest and high in my estimation.

[To Father Dassy, at Nancy].[[27]](#footnote-27)

1033:XI in Oblate Writings

Bishop de Mazenod’s engagements. Have Father Depetro study theology.

Dassy

[Marseilles,]

January 26, 1850*.*

Dear Father Dassy. My long silence would embarrass me if it constituted an abject admission that I could not cope with the burden very unjustly placed on my shoulders. It is unheard of that a Superior General whose correspondence extends to the four corners of the earth should be without a single secretary to reply to the innumerable letters he receives daily. Moreover, it is frequently the case that copies must be kept of a certain number of these letters, on account of the importance of their subject-matter, incredible though it may seem this burden is also thrown on me. And as I am not dispensed on that account from my episcopal responsibilities - presiding at every service that has any degree of solemnity at any of the various and very numerous establishments with which our city is enriched, visiting the sick several times a week to administer the sacrament of confirmation, receiving every day all the people who have some business with me, etc., etc. - even if I get up before daybreak to say holy mass and never get to bed before 11:30 p.m. or midnight, I never get on top of my work: there you have the reason for my being so behind with my writing to you, though I have told myself a hundred times to attend to it.

It was consoling to hear from you that Father Depetro is doing all he can to compensate for the trouble he caused you. I confess that I am still undecided to present him for faculties. To begin with I am afraid that he does not know enough theology, he has never done any decent study. I am concerned that he does not have a sufficient grasp of the scope and seriousness of his duties. He held them of very little account when he was a simple professed Oblate. I ask myself sometimes if he has a sufficiently solid and enlightened faith: I would have my doubts when I think back over his life. His behaviour in the time he has been at Nancy does not reassure me. So let us prolong a little his period of probation. Even so, I am not against his hearing your confession, or Father Dorey’s, when you find yourselves alone with him. Be sure and have Father Depetro gradually revise his theology, he did his study badly; I have reason to believe that he does not understand the nature and gravity of sin, etc.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

February 3, 1850

**February 3[[28]](#footnote-28)**: Cardinal [Dupont][[29]](#footnote-29) assured me that he held the same opinion as myself with regard to provincial councils[[30]](#footnote-30). We embraced once again as we parted and he reminded me – these are his own words – of all that he owed me and that he is entirely at my service. One should be grateful for such an offer but, on the other hand, one should not abuse it.

[To Bishop Pavy of Algiers].[[31]](#footnote-31)

14:IV (Africa) in Oblate Writings

Fr. Bellanger, having continued with “his extravagant ways”, has been expelled from the Congregation. Numerous reasons for this serious decision of the General Council.

Pavy, Bishop

Marseilles,

February 4, 1850.

My Lord Bishop,

Monsieur Tempier, whom I had sent to Africa, on the most pressing insistence of Frs. Sabon and Pulicani, to put a stop to Fr. Bellanger in his wilful disposal of the community funds, to preserve the community from the shame of total ruin and to establish a regularity that did not exist before, has given me, on his return, a faithful account of the state of things. He has also explained to me your feelings on the means whereby Fr. Bellanger is to be recalled to France. I was prepared to comply with your wishes, although I could see that it could cause many problems for the Fathers in our community at Blida, had Fr. Bellanger been able to conduct himself, in the meantime in a satisfactory way, and to allow Fr. Sabon, who had been given sole charge of the finances of the house, the freedom he needed to repair the damage done through Fr. Bellanger's bad management and not make them any worse. However, this was not the case. Nothing can stop Fr. Bellanger in his extravagant ways. So in order to enable you, my Lord, to appreciate the situation and the man involved, I must tell you the story from the beginning.

Fr. Bellanger had only recently joined the Congregation and had finished his novitiate only a few months previously when I sent him to Africa; but he was under the direction of another. I would not have thought it possible, since I did not yet know him sufficiently, to put him in charge of one of our houses. At the time when I recalled Fr. Viala, Fr. Bellanger was already on the spot. I knew that his relations with you were very cordial and that you felt well disposed towards him. I allowed him to remain in the position he had gained because of his age rather than because of his experience in the ways of the Congregation.

However, I would not give him the title of Superior. He was there as first among equals, although this did not prevent the others from showing him all sorts of respect and deference, as he himself admitted. I wanted, before giving him a more explicit mark of confidence, to allow him to prove his capacity to direct religious and to administrate a quite important house, which Blida was becoming because of the numbers of people who lived there.

He was not long in his position when it was realised that there was cause for great concern over the regularity of the house, both in the spiritual and temporal fields. He had hardly left Algeria to come to France, when some creditors, worried by this departure which they thought would be either prolonged for some time or even definitive, came to the house to claim sums of money which he owed them. People were a little surprised by this and wondered how he had managed to contract debts without anyone knowing of it and without the authorisation of the Superior. He was, after all, a religious and should have understood the consequences of the vows he had made before God. He explained the business as best he could and people satisfied themselves with his explanation, however good or bad it seemed.

Fr. Bellanger left Algeria on June 20 last to come here. But before sailing, although he had a free passage for both the outward and the return journey, and despite the fact that he had no expenses in Marseilles, where, furthermore, he could have found money if he needed it and if the expenses had been judged necessary, he went to M. Beneche, the bursar, I think, of the Lazarist house in Algiers, to ask him to lend him, in the name of Fr. Viala, who had not the least suspicion of this and who did not need the money anyway, the sum of 645 francs which he would repay, he said, on his return from France. M. Beneche was good enough to comply with this request and since then Fr. Bellanger has not been seen in the house of these respectable religious. What has he done with that money? What has he done, moreover, with the sum of 150 francs which he borrowed at the same time from M. Ancelin, your general secretary, if I am not mistaken? There is in the account books of the community which I have at this moment in front of me, no record of this money being received nor of the use to which it was put. Fr. Bellanger, it is true, has said and stated, on several occasions, that he has a fairly considerable family fortune. Perhaps he could reply that he intended to repay the sum he was then borrowing from his own income. But, apart from the fact that this would have been quite irregular for a religious who may not use any money without the consent of his Superior, it would seem that he can scarcely defend himself with this argument since on the one hand he was borrowing in the name either of Fr. Viala or of the community, and on the other he has never made any effort throughout this business to honour his commitments. I will come later to say what his fortune consists of, this fortune of which he has so often spoken to anyone prepared to listen.

In the last two weeks of last September he told Frs. Sabon and Pulicani that he had just been paid at the Treasury at Blida a sum of 800 francs against a bill of the same value which he had in his possession. Where had he come by it, if the story is true? No one knows anything about it. It would be easy to verify the matter by going to the accountant who exchanged the bill; but one can quite reasonably doubt the whole thing. There was the same story towards the end of December. He declared that he had been paid 600 francs against a bill that he had had in his possession since his arrival in Africa and of which no one suspected the existence. But, in any case, it was money he was administering himself and which he was careful not to put in the hands of the bursar a thing still unheard of from a religious.

Your Lordship had placed a sum of 400 or 500 francs at the disposal of Frs. Sabon and Pulicani to help them provide for the modest chapels they serve those items most necessary for worship. These two priests believed, as do all good religious, that it was their duty, after having shared the money between them, to place it in the hands of Fr. Bellanger so that they could ask him for what they wanted when the occasion arose. They also handed over to him the little gifts that they had been given which were either to be used for some purpose or to be given to the poor. Well, my Lord, it became impossible for these two priests to get back the money they had entrusted to him, either to help the poor or to buy vital things for worship. Half way through November last he owed 280 francs to Fr. Sabon and 100 to Fr. Pulicani, for whom he had nothing but insulting words to say, when they asked him about this subject.

Fr. Bellanger, who does not worry about anything when it is a question of neglecting his duties and wasting resources, happened to meet in Africa a young Zouave soldier who he said was a relative of his (his nephew in the Breton way) and straightaway brought him back to the house. He bought him a complete set of clothes, procured him a replacement to get him out of the army, went to Algiers several times and stayed for periods of two to three weeks at the Hotel du Nord accompanied by this young man, borrowed 350 francs from Mademoiselle Delphine Roubaud in order to pay a first instalment to this replacement soldier, and pledged himself to pay a further 700 or 800 francs to this same replacement on the young man’s behalf at the end of last December. In the meantime he kept this young man in the house, gave him accommodation, fed him, clothed him, gave him money, made him go with him wherever he went, gave frequent meals for him, received in the house, at table and gave a bed to all the old friends of the young man who came to see him, and all this always at our expense. This whole business went on without his bothering to write to me, and he would not allow his confreres to pass the slightest comment since he took them all as insults. There is still more: he allowed this young man to behave in the house as if he were the master and to lack respect for the people living there. I only learned this too late. Such was the state of things when I sent M. Tempier, my assistant in the Congregation, to Algiers, to see things for himself, with power and authority to reform all the disorders which were causing the other two Fathers in the house to complain, and to give me an account on his return of the results he had obtained. He found that the disorders pointed out by Frs. Sabon and Pulicani (who are, however, to be admired for their charity and patience) were only too real. But Fr. Bellanger had tried cast a bad light on this visitation, presenting in false and lying colours the views and thoughts of M. Tempier, and even to spread them abroad. His interest in acting in this way was only too great, given the line of conduct he was following which he knew a Visitor could only disapprove of.

I admit that one can let oneself be taken in by a man like Bellanger who has certain external qualities and to whom lies cost little. I myself was taken in on many occasions before I got to know him properly, and unfortunately I got to know him too late. On the subject of this shameful display of lies and falsehood, I must recall certain facts which M. Tempier tells me he has already brought to your attention during his stay in Algiers: that fine scene which took place a short distance from Summa, when a corps of troops numbering seven to eight thousand men, whom no one saw, stopped one Sunday while returning from an expedition in Great Kabylia, and for whom Fr. Bellanger, at the request of the general said Mass in open country. He described to us here, with all pomposity, in the presence of another Bishop and a good number of priests everything he said and did on that occasion, the harangue he gave, the lunch he took part in, the journey on horseback that he made at the General’s side and at the head of the column, right into Blida ... And then those 1500 soldiers whose confession he heard and to whom he gave Easter communion at Blida, and again the whole population of Béni-Méred who last Easter made their communion with the exception of only three men, who however had the happiness of receiving communion at your hand a short time later on the occasion of your visit to the parish. How can one lie so impudently? There was even the touching detail in his story of the unfortunate scorpion that bit him on the cheek and made him shave his face.

I admit that My Lord of Viviers[[32]](#footnote-32) and I found that there must be some exaggeration in the number of soldiers who had done their Easter duties. 1500 men was a lot for one confessor and then the devotion of our soldiers in Africa did seem just a little too good to be true. But, nonetheless, when a man whom one does not suspect of being a professional liar, tells you of things that happened before his very eyes, indeed in which he even played a major role, one is naturally inclined to believe him.

I was and had to be singularly astonished - I would say almost stupefied - when I learned that there was not a word of truth in all these stories. I was equally distressed by it and asked M. Tempier to write to Fr. Bellanger telling him of my surprise and sorrow. From that moment I could no longer place faith and trust in anything this brazen liar said or wrote. As for him he was very annoyed to find himself thus discovered, and he kept a long silence. But for all that he was not cured of his mania for lying and squandering funds that did not belong to him.

In fact in his visit to Blida M. Tempier discovered an amazing disorder in the accounts of the house. From the end of June nothing was written in the books apart from a few insignificant entries (and one wonders why he bothered to do this) which in all amount to the sum of 128 francs 73 centimes. The debit side amounts to much the same. We do not know whether he received the normal Government salaries, whether he borrowed or lent or played a thousand tricks of his usual sort. The senseless expenditure made in favour of his supposed relative does not appear at all, the expenses incurred from the many trips and hotel bills for this same man do not appear either. I have learned that on the journey to Philippeville, a journey about which he did not bother to ask my opinion because in any case I would have sent somebody quite different from him, he spent 300 francs. Frs. Sabon and Pulicani found this out from his supposed relative who had become his constant companion. At Philippeville there were many big meals and many guests. He had to satisfy his vanity. He told everyone he had a great fortune; he called himself Bellanger d’Armailk; he signed papers in which he styled himself with this noble title. People wrote letters to him in which he was so styled; he saw to it that everything was fitted to his high position in life. These expenses do not appear in the accounts either. He will doubtless say in order to justify them that all expenditure for M. Jules Deresse was paid for by that gentleman. But people know that this young man was penniless, that he was on bad terms with his family, according to Fr. Bellanger’s own admission, and that he, Bellanger, had committed himself to getting him back into the good graces of his father, Bellanger’s supposed cousin. So if this young man spent these extravagant amounts and paid for the cost of his replacement in the army, he can only have done so with the funds that his father may have sent to Fr. Bellanger. For one does not send money directly to a young man who has been a spendthrift, who has caused much grief and against whom one has a definite grudge. Well, if Fr. Bellanger received money from the father of M. Deresse he can only have done so through normal commercial channels, by treasury bonds or postal bills which the young man’s father sent him. Let Fr. Bellanger say which dealer or banker in Algiers or Blida exchanged these bills; let him name the accountants whom he paid in bonds or bills and let us check the payments made in his favour by M. Deresse senior. If he suggests that a different method was used, an easy but little used method when people send money far away, namely that of putting bank notes in a letter, let Fr. Bellanger show us the letter with a specific date and a Dijon postmark in which mention is made of this despatch for the aforementioned purpose. I doubt whether he is able to do this and I am convinced that all his assertions about this young man are nothing but a web of lies, and that the money he spent on his behalf was taken from the funds of the house, for which reason he did not bother to keep any account of them. But since there was a lack of order in his written account, Fr. Bellanger admitted to M. Tempier while the latter was at Blida that he owed 600 francs to Messrs. de St. Lazare of Algiers, 350 to Mile Roubaud, 100 to the parish priest of Blida and 10 to a certain Thore of that same town. The priests in the house were convinced that he was not telling the truth even then, and that he owed more money either to the parish priest of Blida or to M. Thore, a grocer who supplied the house. They were of the opinion that he owed M. Thore money not because of any supplies received but because he had borrowed money from him.

Furthermore, Fr. Bellanger, given his position as a rich landowner in France, allowed himself to lend from he funds of the house 600 francs to M. de Laborére, former mayor of Béni-Méred, 112 francs (although people think that it was more than that) to M. Malbos of Summa, 45 to M. Verger of La Mouzata: all these are sums which will never be paid back. Perhaps he has even lent money to other people. Nobody would dare to affirm the contrary. A religious is simply not allowed to ignore his duty to that degree.

Given the general state of affairs, M. Tempier, deeply distressed by what he was learning and seeing, tired, as others had been, by Fr. Bellanger’s constant assertions that he possessed considerable wealth and property in the Sarthe department and elsewhere (property, however, from which he had transferred the income to an aunt until October 1849) finally asked him what these properties consisted of, where they were situated etc. etc. At this, Fr. Bellanger, never embarrassed when it came to lying, declared to M. Tempier, who took note of it all at the other’s dictation, that he had 1) a credit, with a mortgage, of 50,000 francs recognised by deeds signed by M. Gamier, a lawyer of Cambrai, and which depended on property which guaranteed its redeemability; 2) that he possessed, in the commune of Marigné, in the Sarthe department, a fine country property, called La Ronceré, of 154 hectares with an owner’s house, a farm house, woods, meadows etc. M. Tempier was wise enough not to have blind faith in the assertions made by this man, even when they were made in the most decisive of tones and the most assured of manners. But anyway it was good to be able to assure, with such precise indications, whether he was lying on this point when it was so easy to check up on the facts. This was the reason why he wanted to take note of what Fr. Bellanger said, and the latter seemed in no way disconcerted by this precaution which he could see was being taken. His face, in a word, was constantly set firm in these circumstances. On M. Tempier’s return to me, I instructed him to write to Cambrai and to Le Mans to have positive information about the two facts mentioned above.

Your Lordship will recall at the same time that M. Bellanger used to tell whoever wanted to listen that his father was a retired colonel. He had told us the story of what happened at his first Mass, where his father, who had long been opposed to his priestly vocation, because he was sad to see the family name die with his only son, and to lose an inheritor who bore his name for his rich fortune, was in a state of happiness that was difficult to describe. He asked pardon for the opposition he had put up against his son, wanted to go to confession to him, put on his colonel’s uniform to serve Mass for him and receive communion from the hands of his son. The scene in a word was touching. M. Tempier was to get information about all these fine things. For Cambrai he went to Fr. Derousseau, principal of the junior seminary, with a request to check with M. Gamier a lawyer in the town whether he had a bond for 50,000 francs in the name of M. Jean-Baptiste François Bellanger, a priest living in Le Mans. His reply, dated January 18 last, was that there was no lawyer of that name either in the town or in the surrounding district. As for the information we wanted to have about Le Mans, M. Tempier contacted M. Martin Bruneau, the vicar general and superior of the major seminary. He explained in his letter 1) that M. Bellanger, a priest of the diocese of Le Mans who had been working for our Congregation for some time, seemed to be untruthful in what he said; 2) that he had a mania for spending money and that he sometimes borrowed money to indulge this habit, using as a guarantee for all the debts he was contracting the value or revenue from a very fine piece of property which he said he owned called La Ronceré in the commune of Marigné in the Sarthe department; 3) that for some time he had been adding to his normal name Bellanger that of d’Armaillé, a title he had not used - doubtless through modesty - at the beginning of his time with us; and 4) that he had said his father was a colonel.

M. Bruneau’s reply to this letter – which I am sending you herewith and which I ask you to return to me – will let you know my Lord what truth there was in the claims of the unfortunate Bellanger and will edify you as to his conduct at Le Mans.

I will add only a few details about Bellanger’s conduct at Blida since M. Tempier’s return to Marseilles. The latter had, at my orders, appointed Fr. Sabon as bursar of the house and had said that he would check in all money coming into the house directly and that he alone would be responsible, also directly, for any payments due and any expenses incurred. He had further stated that at the end of December they would have to dispense with the services of a woman, who had her child with her and who had been taken on temporarily as cook at a time when the house had no one for the job. She was to be thanked and sent away as soon as I sent them a Brother from here who would more fittingly be able to look after them. Fr. Bellanger had kept this woman on for six months without any real necessity for it and despite the protests of his confreres. It seemed as though she would have at least had to leave by the end of December. Well, it has not been possible for Fr. Sabon, despite the position he holds and the orders I repeated in a letter from here to perform so wise a measure, and a measure about which I had given such precise and formal instructions. Bellanger always told Fr. Sabon that it was his affair and that he was dealing with it. In the same way the bursar found it impossible to carry out his job. He is in fact reduced simply to recording payments made without being able to authorise them or make any judgement about the necessity or fittingness of them, and even without being able to find out the use to which Bellanger is putting the sums of money he continually asks for.

Since this state of affairs can go on no longer, and I now know the unfortunate Bellanger for what he is, I am going to expel him from the Congregation which he is dishonouring by his presence. Ten times fewer faults would be enough to get rid of a man from a family which, thanks be to God, is able to command respect wherever it is found. But before finishing my letter I would like to tell you further, my Lord, that this wretch is going to lend or has even already lent a sum of 5000 francs. The Mayor of Blida has apparently been sorting this out. But where did he get this money? That is something we can ask ourselves, now that we know that he has none himself. He has probably got it by borrowing. So much the worse for those who have lent the money to him. The Congregation will be responsible only for the money it has received. He will be prosecuted, if need be, as he is going to be anyway by a certain Sebastian Servet of Barcelona who generously lent him on December 14, 1846, the sum of 1000 pesetas (1250 francs) for a few days only, and who is outraged, with some reason no doubt, that this unworthy debtor is today prepared to deny his own signature. M. Tempier told me that he had informed you of this affair about which I shall make no further comment.

M. Bellanger might ask for the money from a bill in his name which he left in the hands of the bursar of the novitiate house. I enclose this bill in the present letter and ask you to be so kind as to give it to him when he appears at your residence.

You will not be surprised, my Lord, after all you have read that I have summoned M. Bellanger here, by a letter of January 30 last. I wanted to expel him from the Congregation at Marseilles and thus rid you of him, but you may as well expel him yourself from your diocese. He can go where he likes. I was not in time to write by the last post as I had hoped to do. I am still very busy today. I would like, however, to tell you that the accumulated facts decided the General Council not to delay any longer his expulsion from the Congregation and that I am telling him of this decision and releasing him from his vows. I intend to send to you by the boat leaving on the 10th, a Fr. Eymère, so that the villages in M. Bellanger’s charge will not suffer. I would like, however, not to pay his fare.

My Lord, please accept my respectful good wishes with which I have the honour to be your humble servant.

+ C.J. Eugene, Bishop of Marseilles.

[To Fr. Bellon at Maryvale].[[33]](#footnote-33)

36:III in Oblate Writings

Gratitude for the news of England and for the letter of the Fathers and Brothers of Maryvale. Joy on learning that the health of Fr. Bellon is improving. We must settle in the cities. Give names of Oblates desirous of going to the foreign missions. State of the personnel of the Congregation.

L.J.C. et MI.

Bellon

Marseilles,

February 4, 1850.

Were I to delay too long, my dear Fr. Bellon, to reply to your latest letter, I would fear that you might be afraid it has not interested me enough while, on the contrary, I have read it with pleasure beyond words. Oh! what thanks must we render to God for the blessings He bestows on your beloved missions of England! But look, dear friend, I will not put last the betterment of your health. It grieved me greatly to know you were suffering to the extent that you were. What would have become of us if you absolutely had to give up the functions you are fulfilling with such edification and success? God has not permitted this state of affairs to be prolonged. To suffer is our lot here below but to become quite incapable of accomplishing our ministry is the height of misfortune, especially in a newborn mission which could lose so much were it to be deprived of one of its leaders.

The mission given at Manchester was admirable. Did someone not write to me that you were established in that city? I seem to have misunderstood. It is much to my liking to see our Fathers established in the cities where it seems to me there is more good to be done if but the resources we need be found. I note with pleasure the establishment in Liverpool. That is fine for the time being but when shall we see ourselves in our own home? This is quite an essential objective we must go for and only to be obtained, as I see, with much trouble. Even if they would grant you only a lease of 99 years I would be satisfied.

As concerns our members, I heartily wish you would tell me which are the ones who would be destined for the missions amongst the infidels. I am well aware that with the expansion you are undergoing, you would not willingly part with several good men who would be of service in your missions but, on the other hand, must we not fill the pressing needs of our other missions for which the Master has sent us apostles? So you will have to give me an idea as to those whom we could choose amongst your personnel, just as we must choose some from amongst those who are in France. Let us not be afraid of impoverishing ourselves. The good God will know how to provide in some other way for our other needs.

I have received gratefully the collective letter of our dear Fathers and Brothers of Maryvale. Kindly be my interpreter to them and take care to say that if I have little or no time to write, I always save time to pray and that every day, morning and evening, they are present in my thoughts at the foot of the holy tabernacle and at the altar. I present my sincere compliments to all those who have been promoted to holy Orders whether minor or sacred. With consolation I see them advancing towards the priesthood, mindful of all the good they will be able to do when they will have been raised to this great dignity. Tell the Irish, as it will give them pleasure, that the two Irishmen who remain here are excellent and I love them much and it will be a sacrifice for us to part with the one I am on the point of sending to the mission field.[[34]](#footnote-34) I will confer his priesthood in advance but I am not...[[35]](#footnote-35) industrious and will be able to catch up. ... are going well and I have very good news to give you of our novitiate both as to the numbers and the quality. Canada is doing fine also, the spirit is improving there. But on the other hand I have sorrows which diminish the joy of the good news that I give you...

I have said or had it said to you that Bro. Kirby had number 251, Bro. Fox 252 and Bro. Gobert 253. Fr. Egan has number 273. We had in 1849 from 28 to 30 professions. We are 120 priests living on earth and, as you know, we have sixteen in Heaven. If God grants me life, I will ordain a few more this year. We have eight deacons at the seminary, two I believe at the novitiate, you also have two of them with you. Hence there are at least a dozen more who will be ordained. The fact is we have so many needs everywhere. At Nancy, there are only two and a half. At Aix there are only three. The Bishop of Limoges is asking for two more, Lumières will need two, Lablachère also and Vico... two would be needed for Ceylon, at least three... and amongst those I have at Marseilles, three of them are not in good health. Yet I have to think of replacing the one I ought to recall or, better say, I have recalled from Algeria.[[36]](#footnote-36) You see at this rate that I shall have trouble filling our gaps and I will only be able to do so later although...

I ask you kindly to write me with ink and not with... I have much trouble to decipher...[[37]](#footnote-37)

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

February 7, 1850

**February 7[[38]](#footnote-38)**: I have always thought that a bishop should encourage all the good that is being done in his diocese, even at his own personal cost, whatever the circumstances. His example provides strong motivation which induces all those of good will to follow. Therefore, having established exposition of the Blessed Sacrament in all the churches on the Thursday, Sunday and Tuesday before Ash Wednesday I saw it as my duty to visit, on each of those days, several churches where our Lord is exposed to the adoration of the faithful and I willingly agree to preside all the pious gatherings where my presence is [desired].

Therefore today has been a very full one in the spiritual order and, far from complaining, I praise God for that. It was ten o’clock when we came away. I have the consolation of knowing that it was a day well spent for bishop and I thank the Lord for having given me the means of glorifying his holy name, edifying my flock and benefiting my soul.

[To Father Sumien, at Aix].[[39]](#footnote-39)

1034:XI in Oblate Writings

Father Sumien can come to Marseilles to make a retreat in preparation for his oblation.

L.J.C. et MI.

Sumien

Marseilles,

February 21, 1850.

My Dear Father Sumien, I am not opposed to your coming to make your vows at Marseilles if you think you need to talk things over with me before renewing the act of personal consecration you once made to God.[[40]](#footnote-40) There is only one thing that troubles me: that on the eve of such a holy act of reparation, you should experience any other sentiments than the most lively sense of thanksgiving and deep-felt joy. I can only attribute your doubts to the suggestions of the evil spirit who has already on other occasions in your life led you astray, to the grave detriment of your soul. But I do not want to anticipate the advice you intend to seek from me. If come you must, make it eight days before the date fixed for your profession so that you may prepare yourself, if need be, with a good retreat.

Affectionate greetings.

+ C. J. Eugene, Bishop of Marseilles.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

February 22, 1859

**February 22[[41]](#footnote-41):** Algerian mission, how costly you are proving to be for us! What a trial the good God has imposed upon us! Alas! We were already well shackled by being obliged to dismiss that miserable Bellanger[[42]](#footnote-42) whose unworthy conduct will be known throughout the whole of Algeria!, And now, in this evening’s mail, we learn of the terrible misfortune which has just befallen us. The good and excellent Fr. Eymère[[43]](#footnote-43) whom I had sent to Algeria to replace the Judas who had betrayed the Congregation and the Church, even before arriving at his destination, through a deplorable imprudence, has received the recompense of his dedication and his good will. The horses drawing the carriage which was taking him to Blida, took fright and set off at a gallop. This good Father had the misguided idea of jumping from the carriage and almost killed himself in his fall. He remained unconscious on the highway. A man went at full speed to bring the news to Fr. Sabon[[44]](#footnote-44) who arrived in great haste, but could do no more than give absolution and Extreme Unction to his unfortunate confrere who had lost consciousness. He brought him to Blida where the medical care was not spared but the condition of the poor priest was desperate when the letter was mailed. The fall took place at Beni-Méred. Could this be an expiatory victim which the Lord has demanded in union with the merits of the Redeemer, to wipe out the sacrileges of the unworthy Bellanger who was serving this parish at the time of his hypocrisy and his cheating? However that may be, we are losing a charming subject, full of youth, zeal and good health, who gave promise of a long and fruitful ministry. I am overwhelmed by this blow and I beg the Lord to give me the grace to bear this loss which my heart feels so deeply. May I do so with the resignation which we should have towards all that it pleases him to send us.

Ordination of Brother Richard Moloney[[45]](#footnote-45) in my chapel. I ordained him sub-deacon and will ordain him deacon at *Sitientes*[[46]](#footnote-46) and priest on the second day of Easter[[47]](#footnote-47). He is one of the three who is destined for the Buffalo[[48]](#footnote-48) mission. I can truly say that I gave him birth in pain, because the thought of good Fr. Eymère was constantly on my mind throughout the whole ceremony. May God be praised in all things! It is he who calls us to the different missions we undertake for his glory. He shall provide. May his will be done.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

February 24, 1850

**February 24[[49]](#footnote-49)**: And so we had this total confusion[[50]](#footnote-50). The Mass was sung in violet vestments, then we put on black vestments for the Absolution, and afterwards we vested in white to sing the *Te Deum*.

[To Bishop Barnabo, Secretary of the S. Cong. of Propaganda Fide].[[51]](#footnote-51)

13:V in Oblate Writings

Fr. Lespron has left for Rome. The reasons which hastened his departure. Rather tense relations between Bishop Bettachini and Bishop Bravi who wants to remove the rich mission of St. Anne from the poor Vicariate of Jaffna. The advantages in assigning the Vicariate of Jaffna to the Oblates. A Brief from the Holy Father who is still in Gaeta. The desire to go to Rome.

Propaganda Fide

Marseilles,

February 27, 1850.

Very Reverend Monseigneur

I did not wait for your latest letter before freeing myself from poor Father Lesbron.[[52]](#footnote-52) I reached an agreement with a ship and had him embarked as soon as possible. It was impossible to let the poor soul remain any longer in Marseilles. He was very well known because he went around telling everyone, “Ego sum episcopus” and then this poor “episcopus” would lose all control of himself with a glass of wine. He was seen in a state of drunkeness a number of times. On one occasion he didn’t return to the Convent where I had secured him lodging because he met one of those “gentlemen” who had set him free in Rome. The rogue flattered him and took him someplace among people of the same bent who gave him a little alcohol to drink, which was enough to unsettle his mind. What happened next? Poor Lesbron woke up the next morning in a stall in the midst of mules and horses. That is what made me decide to have him leave immediately. He raised no objections and accepted the reprimand he deserved. In truth, I feel real compassion for the poor man since he is so bereft of any sense of judgement.

I felt it necessary to give your Excellency these details so you can take the steps you deem opportune for the good of religion. I don’t think he should be allowed to go out of the house by himself. He has such a weak character that the first rascal he might meet could induce him to do something silly.

I was able to obtain a reduction in the travel expenses through friends. I am not counting the money I gave him upon departure as I had done during the time he was in my diocese. All of that remains at my expense. I was able to reduce the cost of the crossing from Marseilles to Civitavecchia to 65 francs. The Papal Consul will repay that sum if he has received money from the Holy Father; if not, there is no hurry.

Since I do have this chance to write to you, I cannot help but say something about Ceylon. I have reason to believe that relations between Bishop Bettachini and the new bishop, Bravi,[[53]](#footnote-53) have become very cold and all the more so since it would seem that the latter wants to take everything and reduce the former to sheer misery in the division of the two vicariates. I do not want to get involved in this matter. The Sacred Congregation must be sufficiently informed and know that if the Vicariate of Jaffna loses the North-Western Province where the church of St. Ann is located, it will no longer have the means to satisfy the needs of its missionaries. While the Christians in the vicariate of Colombo are more numerous, much richer, and more generous, the schools in the vicariate receive 100 pounds sterling from the government every year. The schools in the Jaffna vicariate receive nothing at all.

I am speaking about this because I have had the occasion to write to you and the idea I would venture to submit for your Excellency’s consideration would be to obtain from the Sacred Congregation that the vicariate of Jaffna to be served totally by the Missionary Oblates of Mary Immaculate, and that an Oblate, for example the by me oft praised Fr. Semeria, be chosen as coadjutor of the present Apostolic Vicar with the right of succession. I feel that this measure would ensure the good of that Vicariate which would prosper thanks to unity of discipline and conformity of views. It would then be possible to attach greater importance to the propagation of the faith, establish a house of education and, if possible, a seminary. All of this would be possible for a religious Congregation, but very difficult for isolated priests working on their own. There are already a number of Missionary Oblates in the Vicariate, two more are about to leave for it and others will follow, so that in the near future, there will be a noticeable improvement without the least upheavals. I entrust these thoughts to your heart to use according to how God may inspire you.

I recently received a very kind Brief from the Holy Father. When will I ever have the chance to thank him in person for such kindness? I do understand, however, that this is not the right time to expose oneself to the shifting moods of an unsettled population. I will come to kneel at his feet only when I know that he has returned to Rome to sit on his independent and sovereign throne.

I will also have a chance to meet you, your Excellency, and personally to express the sentiments of esteem which I can only now transmit in writing.

Your most humble and devoted servant.

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

[To Bishop Guigues].[[54]](#footnote-54)

128:I in Oblate Writings

Scandal and misfortune in Algeria.

Guigues

[Marseilles]

February 28, 1850*.*

With a heart as sensitive as mine, I should have succumbed to grief. It has happened that a wretch, while on his way to perdition, has compromised the Congregation in Algeria... The missionary I have sent to replace this wretch, having fallen off the coach, is now dying….[[55]](#footnote-55)

[To Father Courtès, at Aix].[[56]](#footnote-56)

1035:XI in Oblate Writings

The disappointments and sufferings of those who work for the salvation of men.

Courtès

[Marseilles,]

March 1, 1850.

We would have quite different things to say to one another, things which cannot be put down on paper. Dear God! - the difficulties and worries! It is not for our own sakes that we are put on this earth and when we receive God’s call our reply must be: *Ecce adsum,* what sense would there be otherwise in foregoing one’s peace, giving up one’s independence and having to get involved with any other task than that of one’s own salvation, set apart from all other creatures save those who love you and live in a spirit like your own and in a certain sense share your own life. Be that as it may, it will always be allowable to feel a sense of revulsion when you meet at every turn so many disappointments, misunderstandings and slights as would break your heart, enough really at least to sadden you or rather more than that to throw you into a fit of depression. Goodbye.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

March 2, 1850

**March 2**[[57]](#footnote-57): By wanting to make themselves Roman, as though they were not already such, our young bishops have become puerile. They do not know as I do how they are being laughed at in Rome. Again recently, the dean of the sacred college when speaking to someone about whether candles contain more or less wax, asked why anyone should need to raise that question? Even in the Congregation for Rites, they were annoyed at the questions they were receiving continually. They replied nevertheless, while recognizing that it would have been better to avoid provoking replies contrary to what was customary in France. Myself, I have heard Cardinal Somaglia[[58]](#footnote-58), then dean of the sacred college say how edified he was by the piety of the faithful in France who approached the holy table in such great numbers at midnight Mass. In Rome, in fact, that is forbidden. Well then! At this moment I have a series of questions from the Bishop of La Rochelle[[59]](#footnote-59) addressed to the Congregation of Rites. It is unbelievable.

That is not how I understand things to be! Of course I have always been seen as ultramontane and I do not want the so-called gallican liberties of 1682 or anything else. I hold to what has always been the customs in our churches and which have been enjoyed by all our predecessors with the knowledge of the sovereign pontiffs who have never dreamt of objecting to them. It really pains me to see all our young bishops, tagging on one after the other to men who exaggerate as does Dom Guéranger[[60]](#footnote-60) etc. sacrificing all our privileges one by one and all our most ancient and venerated customs. Before this series of events took place, was our church not cherished and respected by all the Popes and by the College which forms the Roman clergy? I am surely qualified to reply, since I have been in relations of intimacy with all the Popes from Pius VII to Gregory XVI inclusive, and with all the Cardinals of that era[[61]](#footnote-61) who greatly admired our churches. And such Popes as Leo XII and Pius VIII who were so kind to me, Gregory XVI with whom precisely I had occasion to discuss our customs with regard to the privilege enjoyed by our bishops to dispense from Lenten abstinence. What Cardinals they were indeed: Mattei, of whom I was in a way the spoilt child, Della Somaglia who always showed me such affection, Pacca who regarded me as his son or even his friend, and his letters bear witness to that fact, Castiglioni who later became Pope with the name Pius VIII, Litta, Brancadoro, De Gregorio, Gabrielli, Ruffo, archbishop of Naples, Mario, Pedicini, Pallotta, Lambruschini, Ostini, Polidiri, Orioli, Sola, Morozzo, Oppizoni, Odescalchi, who consecrated me, Falconieri and Frezza, my other two co-consecrators, Mezzofanti, Mellini, Acton! I could also add Bernetti with whom I had a close relationship, Caprano, Frosini who was always so polite to me, Zurla, Falzacappa, Tadini, Monico, Castracane, and many others. I maintain that the Popes would never have thought of troubling the bishops of France concerning the possession of the customs in their churches, if they had not, through excessive zeal, come looking for approval of the changes which they had in mind to make. It is certain, therefore, that we ourselves have made all our traditions look cheap and that we are offering to abandon them. All that Rome can do is to accept the suggestions we make and the employees of the Congregations will express that in words of praise which one would have to be simple minded to accept literally. I cannot believe that it is the Pope, who makes so many concessions of a different kind and value, who will be tempted to require the sacrifice of the things which his predecessors in the course of the centuries have granted either directly or indirectly. I shall continue to lament the conduct of my young colleagues and I shall not imitate it even if I should stand alone in the midst of all this confusion.

It is good to note what is said at the beginning of the reply[[62]](#footnote-62) signed by Cardinal Bianchi, in the absence of Cardinal Lambruschini, and countersigned by Monsignor Fatati, the Secretary[[63]](#footnote-63): *Almost of all these doubts presented have been resolved in decrees already published or have obtained the force of law through laudable custom; that is why the solution which we give you may be put into practice immediately without the awaiting the ordinary meeting of the Congregation of Rites, since most of its members are now absent*”. Therefore, custom, laudable practice has the force of law: *Laudabilis communis consuetudo vim legis habet.”* I therefore stand by all the customs of my church and I regret one thing only, the loss of the tradition of those things which should have been preserved as most precious.

**March 2[[64]](#footnote-64)**: The Bishop of Chartres[[65]](#footnote-65) has written to me as he has to the other bishops, without doubt to arouse me to share his opposition to the new law on teaching[[66]](#footnote-66). I am far from wanting to be involved in that sort of extravaganza. Nothing could be worse, to my mind, than the *status quo*. This is the opinion I gave when signing the letter to the Cardinals and bishops who were in favour of the law while recognizing that it was not all that we would have wanted it to be.

[To Fr. Casimir Aubert, Visitor to England].[[67]](#footnote-67)

37:III in Oblate Writings

When can the Founder leave for England?

Aubert C

[Marseilles]

March 4, 1850.

I would not wish to defer my departure until May 27th; I will have much to regret in absenting myself at the time of our processions of Corpus Christi and the Sacred Heart.

[To Fr. Eymère, at Blida].[[68]](#footnote-68)

15:IV (Africa) in Oblate Writings

The Founder thought that Fr. Eymère had died after an accident. Thanks to God. Encouragement to Frs Sabon and Pulicani.

 L.J.C. et M.I.

Eymère

Marseilles,

March 5, 1850.

I have only a moment, my dear son, and I use it to express to you all the happiness I felt following the desolation which the awful news of your fall had caused me[[69]](#footnote-69). I wept for you (the word is no hyperbole), I wept for you as for a dead man, and so that you would not remain in Purgatory for a quarter of an hour through any fault of mine, I very faithfully offered a Requiem Mass for you, with the proviso that the infinite value of that offering be applied to you in a different way if, against all expectation, you came back to life.

May God be blessed a thousand fold in that he deigned to accept the second of these conditions. You must believe that it needed a miracle for this to happen, and because of that you are obliged to devote yourself more than ever to the service of the Good Master and of the souls he has redeemed by his precious blood. Not content with thanking the Lord for the outstanding grace of preserving you from death, I had the good nuns of St Clare say the Te Deum, since they are always so interested in what concerns us. Let this not make you proud but let the sentiments I am giving proof of here stir up your gratitude and affection.

Farewell, my very dear son, I bless you with all my heart.

Be sure to tell our dear Frs. Sabon and Pulicani how much I share in the sorrows they have endured. They can imagine how much these weighed on my heart. These are the sort of trials which are foretold for all those who do God’s work. Let them not lose heart. These are trials which gain us more merit than the most spectacular activities.

Farewell, I embrace and bless you all.

+ C. J. Eugene, Bishop of Marseilles.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

March 5, 1850

**March 5[[70]](#footnote-70)**: I received the profession of Fr. Sumien in the chapel of bishop’s house in the presence of all the Oblate deacons and sub-deacons and their director. The ceremony was very moving because of the memories it recalled. From having the Oblation number 10, he now has 274[[71]](#footnote-71). This is the only penance inflicted on him by his fault.

[To Father Courtes, at Aix].[[72]](#footnote-72)

1036:XI in Oblate Writings

Father Sumien is sent to Aix. Vigilance as to regularity.

Courtès

Marseilles,

March 9, 1850.

Dear Father Courtès, As usual I have several people with me in my office at a moment when I ought to have some solitude to write to you. You have expressed a wish to have Father Sumien in your community. I am giving him to you because really your need is extreme. All I ask is that you put everything on a regular footing however few you are. Now you have a newcomer. If the Rule is not followed, he will form bad habits and the damage will be irremediable. While it ought not to last more than half an hour, it is essential that the theological lecture be given, I am saying no more than is prescribed in the Rule. Shorten it if you think you must, but hold fast to doing everything *secundunt regulam.* You can without hesitation lay the blame on my shoulders and say it is I who am insisting.

Goodbye, I cannot hear myself think, they are making such a din around me. But I will not finish without a word of thanks for your kind visit. With my love,

+ C. J. Eugene, Bishop of Marseilles.

[To Bishop Guigues].[[73]](#footnote-73)

129:I in Oblate Writings

The house to be built at Montreal should be spacious because it will be the headquarters of the Oblates in Lower Canada. Do not sell the house of Longueuil. Bishop Guigues is convoked to the General Chapter. It will be a joy to see him again.

Guigues

[Marseilles]

March 11, 1850.

It must not be overlooked that the house of St. Pierre will become the principal house of Lower Canada. It must therefore be constructed with suitable dimensions, not for the three or four members who today form the community, but for a very numerous community; and this demands not only a sufficient number of bedrooms but community rooms adequate to the presumed number of members who could eventually meet therein.

On this matter of the house of missionaries, I will say that I would have wished that you had sought my approval of the plan of the house envisaged. It is thus that it is done in all Congregations and notably with the Jesuits. I ought also then to have known the plans for the buildings at Bytown.

I am absolutely opposed to the sale of our house at Longueuil. If we were without it, it would be necessary to procure such a dwelling. It will always be a very agreeable place of sojourn for those of our fathers who need quiet, either to restore their health or to work in solitude.

Why, eventually, would the Bishop of Montreal not put our fathers in charge of this parish? I have learnt that the Jesuits serve those parishes wherein is found a house of theirs.[[74]](#footnote-74)

The Chapter will take place during the last week of August. Independently of what pertains to the Chapter, you must come and embrace me before I die. Think of the happiness that your presence will mean to me. Leaning on you and on the excellent Bishop of Viviers, always so worthy of our entire affection, so attached to the family, so perfect withal, I shall think myself rejuvenated or, at least, I shall feel perpetuated, for it is you I leave as protectors and supporters of the Congregation which, in the present mental climate in France, in Europe and everywhere, can prosper and defend herself only if she has bishops devoted to her cause as protectors. Is not the Archbishop of—[[75]](#footnote-75) actually refusing consent to those who apply to enter our novitiate? There is nevertheless a community of ours working in his diocese... You know how the Bishops of Oregon are behaving. We would turn our backs on them were it not for the work of the conversion of the Savages and the sanctification of the colonists which must not be compromised. In your province, were the good God to wish to call the holy Bishop of Montreal to his reward, who will remain to support our work if not you? That is how I envisaged the matter when I disregarded all the objections made against my consenting to your election. I have never changed my opinion since and had we to face the issue again, I would still do it in spite of the incidental annoyances which occurred and which will disappear.

Adieu, my dear friend, son and brother. I press you to my heart together, in my mind, with the good Bishop of Viviers whose consecration, the anniversary of which I am celebrating today, gave so good a bishop to the Church and a second father to the Congregation of whom you shall be the third.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

March 15, 1850

**March 15[[76]](#footnote-76)**: Once again we have to deplore a sacrilegious theft. Last night thieves entered the church of Crottes[[77]](#footnote-77) through the window which is at the back of the choir. The forced open the tabernacle and removed the holy ciborium and the lunette which holds the host when it is placed in the monstrance. They placed all of the sacred species on the altar and covered them with the corporal which was in the tabernacle. That does not make the violation any less deplorable and I wish to have solemn reparation. On Sunday, after the High Mass, the adorable sacrament which has been profaned shall will be exposed in the chalice for the veneration of the faithful throughout the day and an act of honourable amendment will be read from the pulpit. Then there will be a procession around the church.

[To Fr. Pierre Aubert].[[78]](#footnote-78)

130:I in Oblate Writings

News of his brother Casimir Aubert.

Aubert P

 [Marseilles]

March 16, 1850.

About your brother, I can give you quite recent news, typical as ever of his fine character and of his ever admirable zeal and virtue; he is a model of religious perfection; he is as good of heart as in mind. God blesses all his works. He has just worked prodigies in the mission of Manchester. They will recur in that of Liverpool which he is giving at this moment... I pray God that He bless and sanctify you.

To Mr. de Jesse, Lyon[[79]](#footnote-79)

117:V in Oblate Writings

Distress expressed over the missions of Oregon and the Red River. Request to send the grant of Bishop Bettachini to Marseilles and to publish the names of the Oblates who leave for the missions in the Annals. Subsidies would be needed for the travelling expenses of the Fathers assigned to Buffalo.

Propagation of the Faith

Marseilles,

March 20, 1850.

Dear Mr. President,

I wish to begin this letter by expressing my thanks to you as well as to the Council for the grant allocated to the missions served by the Missionary Oblates of Mary. You would not believe the extreme needs of the missions, among others, of Oregon and Red River. In Oregon, the men are on the verge of dying from hunger. The reports I receive show me missionaries reduced to eating, as if it were a banquet, dogs and wolves, walking barefoot since they do not have the means to purchase shoes, and forced to clothe themselves by cutting up a blanket to make a sort of cassock. You know that I did not neglect to send them what they needed most, but the passage to reach that extremity of the world is so lengthy that they suffered considerably during the long wait. The men in Red River live in any icy environment and are so distant one from another that it costs an enormous amount of money to procure even the simplest foodstuffs. For these men, only God can account for the sacrifice of all they suffer for his glory and the salvation of the poor and truly abandoned[[80]](#footnote-80) souls.

When asking me for more missionaries for his island of Ceylon, Bishop Bettachini[[81]](#footnote-81) has informed me in a number of his letters that he had asked you to send me the grant given to his mission. He provides me with instructions as to the use to be made of these funds, part of which are to be used for the travelling expenses of the missionaries he requests of me with repeated insistence. Gentlemen, I await information on the amount of this grant in order to comply with the instructions of his Excellency the Apostolic Vicar and to send the missionaries to him. Since the costs which I must bear have increased beyond reasonable limits, it is no longer possible for me to incur the expenses I had undertook when our first missionaries left for Ceylon. I gave them 1 500 francs which were well spent. I therefore counted upon a special grant for our missionaries in Ceylon, which was rejected. Bishop Bettachini strongly insists that I have the missionaries leave immediately after Easter. He is in extreme need of this additional aid. My missionaries are ready, but I will not be able to send them on their way until I have received the sum granted to his Excellency the Apostolic Vicar of Jaffna.

Fr. Tempier has been instructed to send you the exact information you requested of me in your last letter. We shall not delay in submitting to you the requests for this year. Rest assured that we will remain well below the real needs.

There is one thing I would like very much to be done and which I am never able to obtain and that is that you publish in the Annals the names of the Oblates of Mary who leave for the various missions as you do for the members of other Congregations. This silence is incomprehensible to those countries which have provided the Congregation with men and saps the zeal of those who had decided to follow them. People think that we keep in Europe those who enter the Congregation to consecrate themselves to the missions among the savages or other infidels. I would therefore ask you that when you refer to the departure of other missionaries, kindly do not forget the names of the missionaries of the Congregation of the Oblates of Mary Immaculate. I will put these names on a separate piece of paper so that you can give it to the person in charge of that item and he can submit them to the printer of the Annals.

I would also ask you to kindly advance us the small sum Mr. Tempier requested of you on behalf of Bishop Timon, to pay the passage of the four missionaries who are to go to Buffalo, the diocese of Bishop Timon.

Mr. President and members of the Council, please accept my highest regards wherewith I remain your most humble servant,

+ C. J. Bishop of Marseilles..

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

March 23, 1850

**March 23[[82]](#footnote-82):** I have written to the central council of the Propagation of the Faith to thank them for the grant of 40,000 Francs to our missions. I complained to them that there is never any mention in their *Annales* of the departure of our Oblates for the different missions to which they devote themselves, which can cause astonishment in the places which provide our subjects and which can be damaging to vocations. I have sent them a list of a certain number of those who have left recently[[83]](#footnote-83).

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

March 24, 1850

**March 24[[84]](#footnote-84)**: Today, during the office, the good God inspired me not to leave to others the responsibility of making reparation for the outrage done to our Lord. Therefore I went to Crottes towards the hour of Vespers, in full bishop’s dress, accompanied by Canon Carbonnel and two ecclesiastics. Nobody was expecting my arrival and I entered the church where the Blessed Sacrament was exposed. I prostrated myself on the ground to adore the Lord with an emotion which could only have been inspired by God. I had intended, if I arrived during the singing of Vespers, to interrupt the proceedings and to go immediately to the pulpit, but the parish priest suggested that we sing the Vespers of the Blessed Sacrament and I thought this to be a suitable act of homage in the circumstances. Both I and my companions assisted at this office standing.

I am confident that the Holy Spirit inspired me to come myself to give these people the example of what we owe to our divine Saviour, at all times, but especially when he has been outraged in the sacrament of his love and I know it has been pleasing to God. I can say that it has been a long time since I experienced such sweet emotion as that given to me by God during all of this office and the ceremony which followed. My heart was filled with a tenderness which I cannot describe: what love, what a desire for reparation, what thankfulness for the benefit of the divine presence of Jesus Christ which I seemed to see and touch, so that it was impossible for me to stop the tears which flowed delightfully from my eyes. During the prayer which preceded the blessing, they smothered my voice. Those words! *Deus qui nobis, etc. , tribue quaesumus ita nos Corporis et Sanguinis tui sacra mysteria venerari*, spoken in the presence of this very same body and blood which had been so unworthily outraged by men who had been redeemed by this precious blood!

When Vespers were finished I went into the pulpit, and speaking in Provençal, as the circumstances required that I should, I emphasised the enormity of the crime which we were tearfully deploring and I suggested to the members a very emotional assembly the feelings of reparation which they should have, insofar as it was possible, to make up for such a despicable insult. On coming down from the pulpit, I again took up my position at the foot of the altar during the singing of the Psalm *Miserere.* I said the prayer*, etc., Deus qui culpa offenderis* and afterwards I carried the ciborium containing the Blessed Sacrament very ceremoniously around the church, within the naves. I concluded with the benediction of the Blessed Sacrament.

[To Father Nicolas, at Limoges] [[85]](#footnote-85)

1037:XI in Oblate Writings

No new foundations, the already-erected houses must be consolidated. Preach not to please but to convert sinners.

Nicolas

[Marseilles,]

March 25, 1850.

The letter you have had sent on to me has given me more pain than pleasure. In the first place, it is quite out of the question just now to agree to a new foundation. I have absolutely no men available, and when they become available I must consolidate the houses that are already erected and are presently in difficulties. Furthermore, this is not the letter of a good religious. It is anything but virtuous. That Father ought not to tolerate anyone speaking in such a fashion in the name of friendship.[[86]](#footnote-86) When someone wants to set up a religious establishment in God’s Church, that is not the kind of spirit to proceed in. Letting it be known that one wants to withdraw one’s obedience from a superior one does not find to one’s liking so as to go and live with a friend who seems to be the object of one’s affections as if one were a dyed-in-the-wool worldling, once more, there is no shadow of virtue in that, and there will be no blessing from God on projects conceived in similar vein. Another cast of mind is required if one wants to enter the lists to extend the kingdom of Jesus Christ.

Do you think that your news gives me pleasure? I am sorry, it does not. I see nothing but danger for this dear child who is not building on the foundation of the religious virtues he is bound to by his profession. I would like it better if he had no thought but to bring the Gospel to the poor and were what I want him to be for his own good and the genuine consolation of the father of the family and of the congregation he founded in all humility. You speak of priests who succeed in pleasing in their sermons, it remains to be seen if their sermons convert many sinners, that is what I would really like to be told.

[To Father Santoni, at N.-D. de L’Osier][[87]](#footnote-87)

1038:XI in Oblate Writings

The master of Novices is reproached for writing too seldom. Precautions to take in the admission of candidates, Father Vincens is not severe enough.

Santoni

[Marseilles,]

March 27, 1850.

My dear Father Santoni, to demonstrate that the reason you give by way of excuse for your silence does not stand up to examination, I am writing my reply to your recent letter without any delay. And yet I have a little less liberty at my disposal than you do, for that you can take my word. For a number of days now I have been asking myself the question if L’Osier is so exempt as not to be obliged to maintain communications with the one said to be the Congregation’s superior.

The head of a community as important as yours should correspond with the common Father, not once a month - and on this occasion after two months - but rather he should render an exact report every week, as is normally done on a daily basis in civil and military administrative practice. Such reports do not always call for an answer, so it is quite wrong for you and Father Vincens to complain that my letters are few and far between. This is all the more unjust as even so I do write more often than the position that I have been put into in the Congregation would require, being without any personal help to expedite business and obliged to make my own copies of business letters that have to be kept.

Continue taking every precaution in the admission of candidates. Do not overlook the little warnings that are sometimes under one’s nose. Certain opinions have come to my knowledge that were held by that unworthy man Bellanger while he was still in the novitiate which would have been a real eye-opener.

It is true that Father Vincens, in line with his usual mode of procedure, used to go ahead without second thoughts. I remember how tenaciously he pleaded for that Luke person about whom such disedifying and disturbing reports came in about what he landed up doing in Parménie. Whatever about that, I insist on this, that, whatever people’s talents may he, they are not to be admitted if they are not walking in the paths of the religious virtues, a list of which I dispense myself from giving to one who is a master of novices.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

March 27, 1850

**March 27**[[88]](#footnote-88): I have received a letter from Propaganda which causes me some concern. Monsignor Barnabò[[89]](#footnote-89) offers to give us a new Apostolic Vicariate which will be established in the eastern area of the Cape of Good Hope called Natal. It is still a territory owned by England.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

March 28, 1850

**March 28[[90]](#footnote-90)** Here is an important business which requires reflection and light from above. In the present conditions it would be impossible to respond to this invitation. Nevertheless it comes from God. None of us could have dreamt of it and yet it is by the channels used by the Church that it reaches us. Therefore we must place ourselves in the presence of God before making a reply. We must acknowledge that the ministry which has been allocated to our missionaries in Algeria is not that which we should be doing. The bishop’s[[91]](#footnote-91) way of seeing the situation is not in keeping with our spirit. He had undertaken to give us a place in Blida which would suit us who are essentially community men. He went back on this decision and he has reduced our men to being parish priests in little villages where there is practically no good to be done. I will not even mention his actions which should not even be thought of when considering the service of God. To put it briefly, our Fathers are not where they should be in Algeria and since another prospect is opening up for us, by leaving this place we shall be able to undertake it. Therefore, the thing to be done is to give preference to a mission offered to us by an office of the head of the Church and which is, besides, eminently in keeping with the spirit of our institute and the aims established by our Congregation.

These are the thoughts with which God inspires me and which occupied my mind today during the visits to the churches which we make on the occasion of Holy Thursday. I prayed God that he would give us the grace to know his will and to act accordance with it.

The letter from Monsignor Barnabò was accompanied by the extract from the Memorandum mentioned in it. This Memorandum, written by someone who did not know Italian if we are to judge by the style, is no less worthy of the greatest consideration[[92]](#footnote-92). I would consider that I had been lacking in my response to the Lord’s call if I refused the offer that has been made to us, since the Sacred Congregation overlooked the advice to offer this mission to the Jesuits or the followers of Libermann and asked us to take charge of it. The next step is to find someone whom I can present as Vicar apostolic of this splendid mission: I have no doubt about the choice. It is Fr. Bellon[[93]](#footnote-93). This missionary has everything in his favour: eminent virtue, wisdom, knowledge, a wonderful facility for languages. His health is the only thing that is somewhat doubtful.

[To Bishop Barnabo, Secretary of the S. Cong. of Propaganda Fide].[[94]](#footnote-94)

14:V in Oblate Writings

The Congregation agrees to send missionaries to Natal under the direction of an Oblate Apostolic Vicar. The fathers would work better in Ceylon and Oregon if an area were assigned to them alone. Fr. Charles Bellon is the best qualified subject to become Apostolic Vicar in Natal.

Propaganda Fide

Marseilles,

March 30, 1850.

Very Reverend Monseigneur,

The Sacred Congregation will find the Missionary Oblate of Mary Immaculate always ready at its slightest call. They will always obey joyfully if they can perform the task proposed to them.

You are already familiar with the zeal with which these sons of Mary work to convert the heretics and agnostics in England, Ceylon, in upper and lower Canada, in the Vicariate of His Excellency the bishop of Juliopolis on the Red River, even in Hudson Bay in the very midst of tribes that have never heard about God, and in Oregon in the United States. I therefore have reason to believe that they will accomplish just as much good in the new mission you have proposed to me. I also note, with great pleasure, that you plan to form a separate Apostolic Vicariate to be entrusted to the Congregation of the Oblates of Mary Immaculate. Your Excellency knows how I feel on that subject. There will never be any comparison between the good that can be accomplished by a Congregation working under an Apostolic Vicar chosen from its own ranks and what a Congregation is allowed to do, in the midst of serious difficulties in missions where, all too often, the bishops succumb to certain pretences and prejudices that are bad for the good of souls and the peace and tranquillity to be justifiably enjoyed by fervent religious who have left their families, their homeland, and all the comforts of our civilized countries to sacrifice themselves as heroic volunteers.

That is the reason why I have so often pleaded with you that the Sacred Congregation assign the mission of Nesqually in Oregon to the Missionary Oblates of Mary and that the Apostolic Vicar be chosen from among its members. You will recall that I had also suggested Fr. Pascal Ricard, the superior of the mission, for that office. I know for certain that the Jesuit Fathers expressed the same feeling to their Superior General and are agreed on the principle at stake and the person to be selected. I was thinking the same thing for Ceylon. That is the reason why, when Bishop Bettachini wrote to inform me that he intended to ask for Fr. Semeria as Coadjutor, I gave my wholehearted approval, and I would recommend the idea to you. When the Sacred Congregation deems it opportune, I believe it would be most useful for the Vicariate of Jaffna to be entrusted in its entirety to the Congregation of the Oblates of Mary.

It may very well be that His Excellency the bishop of Vancouver, an assuredly upright man but hardly gifted as you will have already realized, has come to Rome with a completely different plan drawn up together with his two confreres in Oregon who have proved themselves to be very unwise administrators (I express myself so frankly only when writing to you). He will have presented quite different principles for your consideration. It is up to the Sacred Congregation to decide in its wisdom if the special interests of these Prelates, brothers and friends, are to be preferred to the good of that Mission.

Fr. Reinaud will have spoken in his own way about his own interests, but to no effect. I am speaking the truth, inspired solely by the greatest glory of God and the good of the souls to be converted to the faith.

In response to the proposal Your Excellency made in your letter of March 18, my answer is that, were it to please the Sacred Congregation to entrust the new Vicariate of Natal to the Congregation of the Oblates of Mary Immaculate, I am ready to accept with the hope in God that we will be able to accomplish the task. In this case I would propose, as Apostolic Vicar, a religious of meritorious virtue and knowledge, who enjoys learning languages, and is called “little Mezzofanti”.[[95]](#footnote-95) He knows Hebrew and I don’t know what other Oriental language, Latin obviously, French, Provençal, English, German, Italian, Spanish, and Portuguese as well if I’m not mistaken. However, since he is humbler than he is gifted, were he to be chosen by the Sacred Congregation it would require no less than a direct order from the Holy Father to make him accept to become a bishop. This subject’s name is Charles Bartholemew Bellon, 36 years old, a priest of my diocese and a religious in the Congregation of the Oblates of Mary Immaculate for 15 years, and now superior of the Congregation’s novitiate in England. He is duly esteemed in and outside the Congregation and, I repeat, his consecration as bishop will require a direct command from the Pope and certitude that he will remain a son of the Congregation. I almost forgot to tell you that Fr. Bellon was also a theology professor at the seminaries of Ajaccio and Marseilles.

What I have written is what I felt I should write in response to your letter. Please accept my sentiments of affection and respect wherewith, Your Excellency, I remain your most devoted and obedient servant.

+ C. J. Bishop of Marseilles..

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

April 1, 1850

**April 1[[96]](#footnote-96)**: I have replied to Monsignor Barnabò[[97]](#footnote-97). I am accepting the mission which has been offered to us. How could one refuse what comes to us through legitimate channels from the Roman pontiff, represented by Propaganda for the spread of the faith in the world? I will even do more! I will even tell him who could be chosen to be the leader of this mission and it is with full confidence that I do so[[98]](#footnote-98). Let us recommend this matter to God, it is important in the spiritual order.

[To Fr. Étienne Semeria at Jaffna].[[99]](#footnote-99)

15:IV (Ceylon) in Oblate Writings

The allocation of the Propagation of the Faith for Ceylon is in the hands of Bishop de Mazenod. Commissions. Two missionaries soon to be sent. He is to work for the conversion of unbelievers. General Chapter and journey of the Founder to England, where he hopes to establish a local administration in London. Success of popular missions in England.

L.J.C. et M.I.

Semeria

Marseilles,

April 2, 1850*.*

My dear Fr. Semeria, our last letters must have crossed. The last that I received from you is dated February 6, and it enclosed one of February 9 from Bishop Bettachini, to whom I have written as well. I was not yet able to give him an account of the sums that he had asked me to draw, firstly because his first document was not in order and had to be corrected in Paris, and secondly because I had not drawn the money on the second. This has given me time to write to the Council and to receive with their reply a complimentary copy of an account of all their allocations for 1849. I have not yet drawn the second sum because it is twenty days post dated. When I have cashed it I will have in my hands, if I am not mistaken, about eighteen thousand francs belonging to Bishop Bettachini’s mission. His 1849 allocation was for 15000 fr., of which 2809 francs have already been allocated. So I have drawn that sum, losing a little on the exchange, plus 237 fr. which the Prelate had collected for the Work and is keeping in his own hands, according to M. Choiselat’s letter, plus 191 more francs, which the Treasurer of the Central Council at Lyons had undertaken to pay on his own account. From the money that I will have, I will pay for the travel of these two missionaries whom I am sending to you, but who will not be able to leave in May as you would like, but will set out in June.[[100]](#footnote-100) You can count on them, and take them into account when assigning people to your missions. They will be on their way when you make the assignations. If it is done before August, you can still treat them as though they were present. I will also take from Bishop Bettachini’s money the sums necessary to pay for the commissions that the Prelate has entrusted to me, and the advances which you are to pay back to him *pro rata* for expenses involved in your own commissions, which we will deal with. I must warn you in advance that it will not be possible for everything to be sent with the missionaries. You will pay a very high price for your organ, and run the risk of leaving half your business undone. I intend to put the goods on a sailing vessel bound for Pondichery, from where you will be able to have them transported to Ceylon very easily. Following what you have said to me, I will keep 3000 fr. for the sum in question: this will go into the Congregation’s funds and you will charge it to Bishop Bettachini. Furthermore, from the money allocated to this Prelate for his mission I will pay not only the 2600 fr. that he authorises me to take for the travel of these two missionaries, but what the journey will really cost, as I do not think that it can be made for that price. Should not the money of the Propagation of the Faith be used for that above everything? And does the Prelate imagine that I am ready to pay out of my own pocket, as I did for you, 1500 fr., which have never been paid back to me? That is not going to happen again.

I have not failed to write to the proper people in Rome on the outrages to which the Vicar Apostolic of Jaffna is being submitted. When you tell me to make my agent speak for me, you do not understand what an agent is. He is an insignificant man whose business is nothing more than to transport documents, but who is never allowed to deal with business. So I have written directly, and with great care, since it was obvious that I must be speaking under your influence, and that I had to avoid saying the same things. I insist always that the Vicariate of Jaffna should be given to our Congregation. I must simply admit to you that I have even repeated that it would be suitable for this purpose that you should be made coadjutor of Bishop Bettachini, so much do I count on your faithfulness and humility. What comes of this depends on the good God. Keep calm about this, and let Divine Providence do its work; think of nothing other than doing your duty, whatever your position and circumstances. I am extremely pleased with what you tell me about all our Fathers. Be sure to tell them this for me. I approve strongly of the idea of nominating Fr. Ciamin as your second assessor, and it goes without saying that Fr. Mouchel must be your first assessor and your admonitor. Since we are separated by so great a distance, I have had to give you wider powers than to ordinary local superiors. When you have an important decision to make, the correct thing to do is to consult your assessors, but you can deal with plenty of things on your own, with the intention of giving an account of them to me. As for this sort of minor seminary of which you speak, do you really think it is worth it? You would have had to ask for more than two subjects, and for the present I could not have given you them, since I have to provide for needs which are being felt almost everywhere. And is it not more important that our subjects fill all the missions of the Jaffna Vicariate? You have never told me how many men would be necessary for that. And further, are we never going to start working for the conversion of the unbelievers, of whom there is such a huge number on your island? I am longing to see you storm the fort in that country where, it seems, it has been left in peace for a long while. Say something, say a lot to me about all this, and give me your views and your hopes on the matter. I know you have work to do among your bad christians, as you prove to me by your last letter in which you tell me of the many homes you have made and illicit liaisons you have brought to an end in your country, but you must also work for the conversion of the unbelievers.

And now I must speak to you of our coming Chapter. I am sending you the circular letter of convocation for the end of August. You will read there of the measures that I have had to take because of the expansion of the Congregation since the statutes were drawn up. Read this circular carefully, and act in accord with it. Before the Chapter I am going to make a tour of England and Ireland. If I can establish a local administration I will do so to help all our overseas missions. It would be much easier for you to have your commissions done in England than at Marseilles. In view of the cost of sending articles by steam-boat and the great difficulty of unloading them, taking them across the desert, loading them to cross the Red Sea, and so on, it is almost folly to use that route to send the things you ask for, while the communications between London and the English colonies must be frequent and easy. I mean to begin this long journey two days after the Trinity ordination, that is, in the last days of next month. I will need all that time to be back before the end of August. If you think that you could send a letter to me in England in July, I would be delighted to receive it. You could address it to Maryvale near Birmingham. Maryvale, Perry-barr, Birmingham, is, as you know, our house for novices and Oblates in England. Perhaps you do not know how this English mission is prospering beyond all our hopes, giving us reason to thank the Lord without ceasing. Our Fathers have given at Manchester a mission on the model of the ones we used to give in France, and it has produced marvellous effects. They have just given another one in Liverpool, where we are established, and that too has been marvellous. No Congregation had ever imagined that it would be possible to do such things in that centre of Protestantism. And so our men have the glory and the consolation of having undertaken the task and having succeeded perfectly. At Liverpool they have received 25 abjurations of heresy, and there and in Manchester they have brought back Catholics who were so only in name. Goodbye: I embrace you and bless you will all my heart.

¶+ C. J. Bishop of Marseilles..

[To Father Dassy, at Nancy].[[101]](#footnote-101)

1039:XI in Oblate Writings

Hopes to see vocations from northern France and to be able to send a suitable assistant to Father Dassy. What Oblate preaching aims at.

Dassy

M[arsei]lles,

April 4, 1850.

Dear Father Dassy, I do not want to deprive you of the pleasure you will derive from Father Lebescou’s courteous greetings. I’m having his letter passed on to you and I am putting in this little note to congratulate you on the success of your station at Coutances, while bemoaning at the same time the failure of your efforts to encourage some of those lazy seminarians to devote themselves a little more generously to the service of the Church. Perhaps that will come later. It is a relief to know that Mr. Marguet does not have to leave Nancy, while this excellent friend has not been able to suggest ways to provide for your needs, I fully appreciate the good relationships he has always maintained with you.

You are touching a very sensitive cord within me when with every reason you ask me for another assistant. It would take too long and perhaps be inopportune to explain all the difficulties that have prevented me from complying with so just a request. I still bear the scar inflicted by the man I had picked out for you under the impression that I was making a marvellous choice.[[102]](#footnote-102) It is through no choice of mine that strict justice has not been meted out. You know that I did not want to see him when he was here. I was getting ready to make a decision on his dismissal from the Congregation. Heavy pressure was put on me to dissuade me from going to L’Osier. But before leaving myself open again, I must take certain precautions. Do not forget you have asked for someone who will be presentable in pulpits where they are used to seeing eminent performers. This is not to my liking as I insist that our motto *pauperes evangelizantur* must always be kept true.

For another thing, it is really nice to be told that you have an ample repertoire, but never make mention again of a kind of motivation that cannot be countenanced - I mean pride. It is duty, concern for the glory of God, the salvation of souls and the honour of the Congregation itself that must be the criteria of our actions to achieve our goals. Notwithstanding what you say, I remain persuaded that these are in fact the chief drives behind your application to your work since you arrived at Nancy to proclaim God’s word in a manner worthy of it.

Goodbye, my dear son, I give you my blessing, and good Father Dorey and Father Depetro too.

+ C. J. Eugene, Bishop of Marseilles.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

April 5, 1850

**April 5[[103]](#footnote-103)**: It must be recognized that the faith we receive in Baptism is a gift from God which contains a force that is inexplicable naturally. How many times have I had occasion to observe that! I would go so far as to say that faith is never lost, but that it sometimes remains as though smothered in the abyss of corruption which sinful man digs in the depths of his heart. The habitual suppression of it can hinder it from having its effect and can, by so doing, neutralize it until death. In that supreme moment, pride, hatred of God inspired by the rebellious state in which one has lived, even more that the other passions, can blind man to the point of making him persevere in his practical impiety; but very often it is not like that and it can be surprising to find men whom one considered to be without faith, as they were without morals, men who during their lives gave no sign of religion, even some whom I have known and who have professed the most irreligious principles, and who, on the approach of death will admit that, in the bottom of their hearts, they have always preserved the principles of faith which they received in their tenderest childhood on their mother’s knee.

From among the many examples that I could mention, I take that of the physician Pélissance who had preached atheism from the platforms and who, in last illness, before receiving the Sacraments, wanted to have as many people as possible enter his bedchamber to hear him proclaim aloud that, while he professed such abominable doctrines he was never able to extinguish the faith in his soul, and that he had made so much noise only to steel himself against the truth and smother it within himself. To this example I add that to which I have just been witness.

Mr. X, a famous lawyer, who held the most exalted positions in our municipal magistracy, fell ill one week ago. This man who was much respected although he had been a republican, was reputed to have no religion any more than, unfortunately, he had no morals. Having been informed of the danger in which he was, on two occasion I asked the parish priest of Saint Laurent, who had some contacts with him in the past, to try to have him make a good preparation for death, which it was feared was close at hand. The good priest was unable to gain entrance to the sick man and passed on the task to the parish priest of Saint Joseph. The latter was no more successful than his confrere.

Meanwhile the illness became more serious and yesterday evening spread and a good layman gave me to understand that danger of death was imminent and that I was the only person who could get through the barrier which prevented the priest from approaching the sick man. My duty would not allow me to hesitate and I made my way to the house of Mr. X, firmly intending to break down the door. I was very determined as I entered and without taking a seat in the lounge I asked to see the patient. I expected to encounter difficulties from those who surrounded him but, to my great astonishment, I did not need to insist. The sick man, having been informed, sent a message that he would see me willingly. I entered the bedroom and approached his bed. To my great surprise and emotion the dear sick man stretched out his arms towards me and, thanking me for coming to visit him, he seized my hand to kiss it. I embraced him with such warmth in my heart that it brought tears to my eyes. I sat down and he said to me: “I am very ill; it has taken all my reserve of energy to bear the treatment I have received.”

I took advantage of this opening to guide him towards thoughts of the supernatural. Far from rejecting them, he entered admirably into the spirit of what I was saying and I could have wept for joy since I was expecting to have to do battle against his repugnance and prejudice. “In my heart, I have always held on to the principles my mother taught me; that can never be wiped out.” He recalled that, in his youth, he had served Mass for Fr. Bonnefoy[[104]](#footnote-104), parish priest of Saint Théodore.

That is the proof of what I have been saying. Who would have thought that the faith could have been preserved so intact in the midst of the disorders and the dissipation of such an agitated life? I took advantage of his being so well disposed to go somewhat further and I told him that he should make his sufferings meritorious and be reconciled with God. One might expect him to reject that suggestion or merely postpone putting it into action, as many another would, until he would feel better. But no! His reply was: “I have committed many sins. My response was to encourage him and without further discussion I asked him whom he would trust most? “It would be the good Gay[[105]](#footnote-105)“, he said, “he is my friend”. Very well then! I told him I would let him know and that he would come to see him.

That was the result of my pastoral visit which filled my soul with joy and consolation. I left so as not to tire the sick man too much. I embraced him once again and I praised God in his infinite mercy. I then went to the room of his brother who will not recover from the illness which is gnawing at him and, having told him what had happened, I also gave him some salutary thoughts to ponder. He did not reject them out of hand and I feel confident that they will bear fruit. I wanted to go at once and find Fr. Gay, but it was considered that it would be better to wait until the following morning. I agreed although reluctantly and on my way home I called to tell him to attend to the matter early next morning.

[To Father Vincens, at N.-D. de L’Osier].[[106]](#footnote-106)

1040:XI in Oblate Writings

Complaint about a letter from Father Santoni and the lack of obedience of several of the priests at L’Osier.

Vincens

[Marseilles,]

April 12, 1850.

My Dear Father Vincens, I am grateful for the letter you wrote me the other day. If it had been a repeat of the one I had shortly before from Father Santoni, it would have decided me to let you know that from now on I was to be reached through one of my Assistants who would take his instructions from me. Enough is enough, it is too much that I should have to carry on a task as excessive as that which weighs on my shoulders alone, without my having to see all my words found fault with, my thoughts twisted into a sense that never entered into my head, offence taken at observations I have the right and duty to make but which never bore the construction that is brazenly put upon them instead of some profit being derived from them in a spirit of simplicity equal to my own openness in putting them on paper. The fatigue, concern and disquietude that this causes me is all the greater as it is not open to me to come back with explanations, adjustments, attempts to make what I wanted to say or my thinking better understood. It was not without good reason that I consulted you to find out if I can risk giving an obedience to Father Piot. I gave up the idea when I heard what you had to say, but you have to admit that it is unprecedented in a well-ordered Congregation, that the superior should be unable to assign some of his men to take on the ministries we are committed to in the various houses we occupy. It is appalling. Let me give you a blow by blow account of the series of events. Father Palle refuses to go to England, Father Chaine goes further, he is up in arms, abandons his post and finds this so normal that he boasts of it wherever he goes. No one must dream of taking Father Piot away from his household gods. God forbid that anyone should touch Father Lavigne as he simply cannot leave the realm that his genius and zeal for the Dauphine inspire him. How can we go on like this? How can we meet firm commitments in reliance on an obedience that has been vowed apparently more to a person’s own will and caprice than to God?

[To Bishop Guigues].[[107]](#footnote-107)

131:I in Oblate Writings

Will it be possible to establish Christian communities amongst the Indians of Canada?

Guigues

[Marseilles]

April 13, 1850.

I do not know if we can count on establishing Christian communities amongst the Savages; in such a case we should leave Providence to act and if God calls upon us to make the faith flourish in this glacial world, we will not lack men ready to consecrate themselves to this ministry.

[To Mgr I. Bourget, bishop of Montreal].[[108]](#footnote-108)

132:I in Oblate Writings

The Sulpician, Charbonnel, has been named Bishop of Toronto. Mgr de Mazenod has been considering the abandonment of the missions of Red River and now learns that it is proposed in Canada to name Fr. Taché as the coadjutor bishop of Mgr Provencher. Gratitude for the establishment of the Oblates in the city of Montreal despite opposition from the Sulpicians. Could Monseigneur not confide the parish of Longueuil to the Oblates? The Pope has returned to Rome.

Bourget

Marseilles,

April 16, 1850.

I propose, Monseigneur, to get myself pardoned for too long a silence by means of good news that I hasten to give you and that you will be the first to know in Canada. At last the widowhood of the poor church of Toronto has ceased. I have this very day received a large envelope containing the canonical institution of the new Bishop. The Sacred Congregation of Propaganda with which I am in continual correspondence has addressed this important document to me, rightly supposing that I would know where to find the newly elected one. This is to say you were mistaken in believing, as you wrote to the Bishop of Bytown, that it would finally be Father Larkin. No, it verily is *Illmo ac Rmo Domino Dno Armando de Charbonnel, electo Episcopo Torontonensi* to whom the brief is addressed and it is to me that they have written so that it will be forwarded to him. I am keeping the brief in my hands and I have advised Mgr Charbonnel to come and fetch it. But immediately after posting my letter to him, I again take up my pen to give you cognizance of this event for which I know you have longed for many a day.

Now that I am happily conversing with you, I will speak with you unreservedly as I am inspired to do by my unlimited confidence and friendship. When it was proposed that I send our Oblates of Mary to the mission of Red River, I willingly consented because I was assured that there was great good to be done there. You know the sacrifices that we imposed upon ourselves for that end. However, I must avow, Monseigneur, my inability to acknowledge that this hope may be realized. Either I am misinformed or there is not even any scope for the exercise of zeal. There are few small tribes excessively remote from each other where the presence of a missionary gives occasion only for a few sermons and very few, infinitely few, conversions. Even the reports of Father Taché certainly display to me no lack of zeal or capability but also show no results. I was so sorrowfully preoccupied with this thought that I was going to write to the Bishop of Bytown to know if he would see any inconvenience in our abandoning this thankless mission so that we could put our men to work cultivating a more fertile field but then I received the letter which accompanied that which you had done him the honour of writing to let him know about the steps taken by the Bishop of Juliopolis with regard to our Father Taché Were this mission of Red River quite other than I suppose, far from complaining I would have blessed God for it because experience has taught me, and the Jesuits think as I do (this I say confidentially), that the best assurance for doing good in the missions is when the Apostolic Vicars are chosen amongst the members of the Congregations which serve them. I would consent then, were it any other mission which would offer abundant scope for the zeal of our missionaries, to place them under the direction of an Apostolic Vicar taken from among our Oblates.

The S. C. of Propaganda has just proposed to me a Vicariate of this kind which I will accept if certain arrangements can be made. But as for Red River, I feel discouraged. There is no mission more frustrating and more difficult and, it seems to me, more insignificant. I would not be exactly at a loss to supply it with personnel little by little but who will provide for their food and upkeep, who will pay the excessive costs of travelling if the diocese of Quebec intended to relinquish entirely the task of providing funds either to the Bishop or to the missionaries which it has assumed hitherto? Our congregation is quite unable to supply the least sum whatever. She would have enough to do to furnish men, but as for money has none to give. The Propagation of the Faith is doing something but its help could cease or diminish considerably. Unless Quebec engaged itself never to abandon this mission, I could not consent to expose the Apostolic Vicar chosen amongst the Oblates to risk being abandoned by confreres no longer able to survive. I would have placed him in a false position for which he would have every right to reproach me. These then, Monseigneur, are all my thoughts which I confide to your care, even before anyone has made any overtures to me. I have as yet only received the letter of the Bishop of Bytown which he wrote after you had communicated with him yourself. Please then reply to me, after weighing the matter fully, independently of the letter announced as impending and which will otherwise put me in a dilemma.

Your last letter did me much good. All that you had the kindness to tell me about our Fathers was very consoling. I had also been pleased by the dispositions that I perceived in the correspondence of several of them, amongst which that of Father Baudrand fully showed his zeal and goodwill and gave me good news about the others. With what pleasure have I noted also the decision you have taken to bring our good Oblates of Mary closer to yourself. You know I have longed for this moment since their arrival in your diocese. What you tell me of the good they have done in this district which had so great a need of their presence has delighted me. What does it matter if they have to suffer both from the narrow confines of their provincial house and from the smallness of their church. The essential thing is that it has been proved that this quarter of the city had an extreme need of the aid which your pastoral charity has procured for it and that it has known how to profit from it. I am not able to be of your opinion nor of that of our Fathers who concur with you that we should abandon Longueuil. Oh no! I will never consent to abandon this first shelter of our Congregation in Canada. It would be ingratitude, inconstancy, defaulting in confidence towards God. Besides, this house will always be very useful and infinitely agreeable for the Society even when the principal establishment will be transferred to Montreal. Would it be possible that the gentlemen of St. Sulpice obstinately remain indifferent, I will not say hostile, to an establishment inspired by their Bishop’s most pure zeal for the glory of God and the salvation of his flock? What better use could they make of their vast holdings than to support such a beautiful plan which after all is going to make up for what they have not done? Why would they not advance a fairly considerable sum without interest which would be faithfully reimbursed gradually as funds come in, and this would not take long if the walls and roof of the church were completed and if, before any adorning, the doors could be opened to the great number of the faithful who would come seeking instruction and edification! What on earth is this idea of wanting to erect another edifice opposite that which your hand is to bless? It has not come from God! And I am surprised that men who should be inspired by thoughts of another kind could for a moment have considered such a thing! As for Longueuil, if it is difficult to be able to provide for that community when provision will also have to be made to furnish the needs of the new community at Montreal, could you not place the Oblates in charge of the parish of this place? The Oblates are today so identified with your diocese that it would be unjust to take exception over your giving them this mark of your confidence. In any event, what does it matter what people could say? If I am not mistaken, you have done it for the Jesuits; as for me, I would not hesitate to do likewise here for any Congregation who would be in the position where the Oblates of Mary are with you. As you see, Monseigneur, I speak to you as brother, simply and unreservedly. Are you not also the father, the good father of my children? There remains only enough space to express to you once again all the respect, all the gratitude, all the affection I have for Your Grandeur.

+ C. J. Eugene, bishop of Marseilles.

[In margin]

I have just received this minute a notice from our Prefect: “The Prefect has just received the news that the Pope entered Rome on the 12th at 4 o’clock in the afternoon. He was received with the liveliest acclamation. The whole city was illumined in the evening.”

F[or] my dear sons Gondrand and Baret.[[109]](#footnote-109)

1041:XI in Oblate Writings

Friendship. Joy at their success. Direction on humility, rest, etc.

 L.J.C. et M.I.

Gondrand and Baret

Marseilles,

April 16, 1850.

The temptation is too much for me. I am writing to Limoges, I have got a few minutes alone to myself by shutting every door in sight, I am making good use of the opportunity to write a few lines to my dear children, if it were only to tell them that they have badly neglected their father who has them ever in his thoughts and heart. You can be sure that I am grateful to God for the success he has bestowed on your preaching, if anything I am too much overjoyed, but I am not wholly without some concern about it too. You are young, take care lest you become the victims of vainglory. As you know, you would lose all the merit of your labours and God would punish you by withdrawing his grace from your words which would thus be reduced to no more than empty sounds, all very fine to listen to but not getting through to your listeners’ hearts.

Forgive me, dear children, for this fatherly concern. I am not accusing you. I only want to put you on your guard against some dangerous illusions that with God’s help you will avoid. Once again I urge you not to overdo things. I have heard about Father Gondrand’s coughing, that irritation must receive treatment. At all events, rest is essential, it is laid down in the Rule, and one ought to make really good use of it as it is in all truth as meritorious as are exterior works. Make no mistake, if I do not find you in good health when I come to Limoges I shall want to know the reason why.

My sole desire was to speak a word in friendship, now I am satisfied. Keep me in your prayers as one who loves you.

+ C. J. Eugene, Bishop of Marseilles.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

April 16, 1850

**April 16[[110]](#footnote-110):** Agreement signed with Bishop Timon[[111]](#footnote-111) of Buffalo. The Bishop of Buffalo had asked me for three of our missionaries to serve in his diocese and I willingly agreed because of the good which our Congregation will be able to do in that country. Bishop Timon has expressed his intentions in writing and a copy of that manuscript is in our archives; here is the text:

*Marseilles, January 7, 1850.*

*I asked the Bishop of Marseilles to send some priests of his Congregation, the Oblates of Mary Immaculate, to my diocese. I offered him the following conditions and he has charitably accepted them.*

*In a rented house I have opened a college for day pupils only. These gentlemen will accept the establishment and will take charge of it entirely and absolutely. I shall leave them every right to change it to a boarding school or a boarding and day school combined. The profits will be entirely theirs. Whatever improvements they do, whatever land they shall acquire or the houses they shall build with these profits will be entirely their property. If they should need them I shall give them ad tempus two seminarians to teach the primary classes in English.*

*I shall try to procure for them some land for a French church as soon as that is possible and, if I can, I shall build a wooden church for them like the church of Saint Mary of the lake which I had built for the Irish. I shall give them full possession insofar as that is possible for a church of God which may never be sold. In fact I shall give the rights of a parish to this church; subsequently it will be a parish with limits which are either local or moral, that is according to language. In general, it is my heartfelt intention that they should have absolute rights to live according to their rules and their customs. Their church will follow the same rules as regards exterior worship and the same hymns as the other parochial churches. The bishop will be kind enough to send three priests of whom one speaks English well, or rather it is his native language.*

*Jean, Bishop of Buffalo*

**April 16[[112]](#footnote-112)**: *Ecce Agnus Dei* I said as I raised the sacred host, *ecce qui tollit peccata mundi*. Behold the Lamb of God, behold him to has taken upon himself the iniquities of men so that he might make atonement for them, he who has taken away the sins of the world. I do not show him to your eyes merely so that by piercing with your faith the veil which hides him from your gaze, you may pay him the homage of the deepest adoration which is due to his sovereign majesty; but so that you may be docile to his invitation and come forward to receive him; because, my dearly beloved, it was not enough for the incomprehensible love of the divine Saviour to come down from heaven into the womb of the Virgin Mary, to be born in a stable, to spend thirty years of his life in the obscurity of Joseph’s workshop, to proclaim the truth and to teach his sublime doctrine, for three years, in the midst of contradictions and the persecution of men, finally to deliver himself to the hatred and the rage of the wicked to the point of shedding his blood to the last drop on Calvary. No! Having loved his own he loved them to the end and he loved them especially at the end, that is to say, on the eve of his death, having taken bread, he blessed it, and in that strong voice, in that word which created the world from nothing, he changed the substance of the bread into the substance of his own body and the substance of the wine into his blood so as to give it as nourishment to his disciples. A powerful word which shall re-echo until the end of the ages, because he gave to his apostles and to their successors the power to do what he had done, until the end of the world, for the good of his followers. “*Hoc est enim corpus meum ... Haec quotiescumque feceritis, in mei memoriam facietis”.*

Come then, my beloved, the Lord is inviting you: “Whosoever eats of this bread shall have eternal life. He who eats my flesh and drinks my blood remains in me and I in him. Whosoever eats this bread shall live eternally. Whosoever eats me shall live eternally”. (Jn. VI, 52-55, 57-59).

But how are we to traverse the immense distance which separates us from the Son of God? It is he himself who teaches us how to do so, for he has given us a clearly stated commandment which includes a threat: “If you do not eat my flesh and drink my blood you shall not have life in you.” O Lord, how can we dare to obey you? Is it not we who have offended you so much? We are not worthy that you should enter our dwelling; say but a word and our souls shall be healed. Dearly beloved, do not be afraid; these words have been spoken when you have repented of your sins, you have confessed them in the tribunal of penance and you have heard Jesus Christ say through the lips of his minister: “I absolve you, go in peace and sin no more”. Today you are reconciled with God and there is no further obstacle to prevent you approaching him, from obeying him and receiving him as the nourishment of your souls. Come therefore, once again, come.

Lord, encouraged by your word, by this sweet invitation which fills our hearts with the most lively feelings of thankfulness, permit us before we receive you to renew at your feet the expression of our repentance for all the sins we have had the misfortune to commit (there were some present at this communion who had been converted the previous day), and our resolve never more to offend you. O God, we believe all the truths you have taught your Church; we hope in all your promises; we love you with all our heart and we wish to love you even more because you are so worthy of our love. Our hearts have been touched and long for you; Come then, Lord Jesus, do not delay! *Veni, noli tardare*.”

[To Father Pont, Bursar, and the Fathers of the Major Seminary at Ajaccio].[[113]](#footnote-113)

1042:XI in Oblate Writings

The scandal caused by Father Chauvet’s leaving the seminary against the superior’s wishes. Unauthorized purchase of a farm.

Pont

[Marseilles,]

April 21, 1850.

My dear friends, my heart goes out to you in the plight you find yourselves in. There are some scandals we should not have to be exposed to. Only someone who closed his mind to the first notions of religious principles could permit himself such pranks. I had, it is true, resolved on the recall of this Father,[[114]](#footnote-114) but to take the matter into his own hands and leave his post of his own accord against my wishes is such an extravagance that I am still unable to convince myself that it really happened. I hope that this will be an example for you, my dear friends, and confirm you ever more strongly in the duties of your vocation: that is the proper reaction when confronted by evils of this magnitude. As we deplore another’s fall, we are led to reflect on ourselves and promise that we will never put ourselves in the way of a similar fault but rather work in an effective way to grow in the perfection of our holy state.

You know how displeased I am over the outlays that have been made in the farm that was bought without my being consulted. Make no mistake, my moral authority extends to anything that touches our Institute’s members in any way. This principle has not been respected in this unfortunate affair of the farm’s purchase, on the pretext that it was a diocesan affair. That would be all very fine if our members were not involved, but the moment they do play a part, it enters the sphere of my authority: do not forget it.

[To Fr. Bellon at Maryvale].[[115]](#footnote-115)

38:III in Oblate Writings

Fr. Bellon to be recalled to France because of poor health. Date of the departure of the Founder for England. Letter of Fr. d’Herbomez.

L.J.C. et M.I.

Bellon

Marseilles,

April 21, 1850.

Beware of believing, my dear Fr. Bellon, that I may be indifferent to your sufferings and may will your death. Certainly not! I was only hoping that you could wait for my arrival in England before we took a decision in your regard. Possibly this cold and humid climate does not agree with your health but you should not believe on that account that you may no longer be employed anywhere at all. I quite agree to withdraw you from England but I cannot in conscience renounce calling on your zeal for other services quite important for the Church, the Congregation and the sanctification of souls.[[116]](#footnote-116) I shall call in consequence upon the devotedness that we all owe to God and which hence precludes considerations of taste, inclination, health or life itself. You taught this to others when you used to explain passages of the Rules as endearing as these: “The sight of these disorders has touched the heart of certain priests to whom the glory of God is dear, who love the Church and who would wish, if necessary, to sacrifice themselves for the salvation of souls... For their part what must they do, these men who wish to walk in the footsteps of Jesus Christ, their divine Master and win back for him the many souls who have thrown off His rule? They must... courageously follow in the footsteps of so many evangelical workers.., in the exercise of a ministry to which they feel called... renounce themselves entirely, have only in view the glory of God, the good of the Church, the edification and salvation of souls.., work without cease... full of zeal, ready to sacrifice all their belongings, their talents, their comfort, their persons and their lives for the love of Jesus Christ, the service of the Church and the sanctification of their neighbour; consequently, with full confidence in God, they can enter the fray and fight to the end for the greatest glory of His most holy and adorable Name”.[[117]](#footnote-117) Such is our code. I am confident not one of us will disavow it.

In the interim, if no insurmountable difficulties are to be seen, you could come back with Fr. Aubert who will not be long in starting out to come and fetch me, since I must leave here immediately after the ordination on Trinity Sunday, that is to say, between the 27th and 30th of May. I have hitherto forgotten to ask what costume I should have ready. I imagine it will be suitable for a bishop to have a *soutanelle* and black trousers. If there still remains time to write, let me know as soon as possible.

My pastoral visits have caused this letter to remain on my desk. I am going, presently, to visit St Cannat for the office of St. Mark. To avoid any more delay, I stop here without having been able to tell you anything more, other than that I yesterday received a letter from Rio de Janeiro from our Fr. d’Herbomez who is on his way to Oregon and who, on February 14th, had only reached so far, after leaving Marseilles in November.

I greet you all affectionately and bless you,

+ C. J. Bishop of Marseilles..

[To Father Tempier, at Marseilles].[[118]](#footnote-118)

1043:XI in Oblate Writings

*Pastoral visit. Business concerning the administration of the diocese.*

 L.J.C. et M.I.

Tempier

Auriol,

May 1, 1850.

I admit, dear Tempier, that I have a Vicar G[eneral] who is very conscientious in forwarding my mail to me; I thank him for it. But he will not deny that he has been less than kind in not adding a few words in his own hand. I do not wish to follow his example so that it may not be said that we have not written a single line to each other during the course of my rather long visit. I have nothing very urgent to communicate to you. Carbonnel will have reported to you how things went at La Ciotat. Under the seal of secrecy, I informed Léautier of the new posting that I am giving him; I chose to tell Aubagne nothing about it. Upon my return, we will notify Father Paul of his appointment.

I have responded to His Lordship the Archbishop, to Father Abbat and to Father Aubert. I do not know if the Minister of Worship has decided to write to the Bishops. The Archbishop of Aix has received no communication. He wrote to the Prefect that he was relying upon what I have decided. But the Prefect will not be able to give him much satisfaction on this point since I had referred him to the forthcoming letter of the Minister of Worship, a letter which has not arrived. I assume that he will have sent something to the Bishopric before responding to the Archbishop and, no doubt, the learned Laurent will be the one who represented the administration of the diocese. Whatever the case, the order must be given in my name for the *Te Deum* and the authorities must be invited according to the usual format.[[119]](#footnote-119) You will have to hurry for this. Good-bye, I’m afraid of missing the mail. I leave you by sending you my heartfelt affection.

+ C. J. Eugene, Bishop of Marseilles.

[To Father Telmon in Texas].[[120]](#footnote-120)

133:I in Oblate Writings

Letter of six pages of which the last is not fully covered with writing.

Telmon

[Marseilles]

May 10, 1850.

I am in great hurry... So I leave, although regretfully, an area of this sixth page somewhat blank. I abhor blankness in my correspondence; but I am constrained to it by necessity today.

[To Monsieur, the Reverend-][[121]](#footnote-121)

134:I in Oblate Writings

Gratitude for the kindness shown the Oblates in New Orleans.

Unknown priest

Marseilles,

May 10, 1850.

Permit me, Monsieur,[[122]](#footnote-122) to address my thanks to you at the same time as to the saintly nuns whom you direct, at New Orleans. I will conjoin in one and the same letter the sentiments of gratitude I owe you as well as to these Ladies for the charity which you have so kindly exercised in regard to the dear children who are going to work for the salvation of souls in these remote regions wherein you dwell. Father Telmon, superior of this little contingent, has not left me unaware of all your kind actions and I am truly touched. I owe to you and these Ladies the same gratitude as if you had done all this good to me personally. These good Fathers are my children who are all the more dear as their devotedness is more generous in the service of God and of neighbour. At the great distance they are from me, it is a very sweet consolation for my heart to feel them protected by a priest like yourself and cared for in their infirmities by Sisters so worthy of their holy vocation and so wholly given to charity. Please accept for yourself and for them the expression of my gratitude and the sentiments of respectful esteem with which I have the honour to be,

Your very humble and obedient servant,

+ C. J. Eugene, bishop of Marseilles.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

May 21, 1850

**May 21[[123]](#footnote-123):** If only I had time to breathe! Right up to the moment of my departure, set for the 27th[[124]](#footnote-124), I am busy every day and with many things to do each day. I do not have single day free to go and say Mass at Notre Dame de la Garde before my departure: visit to Sacred Heart, confirmation for adults in my chapel, general confirmation in the cathedral, in Saint Joseph and Saint Victor, Confirmation in the Cholera[[125]](#footnote-125) and in the prison, general ordinations, Mass for the Association of the Blessed Sacrament, etc. That is my preparation for my great journey. I scarcely have time to pack my suitcase.

To the Members of the Central Council for Southern France of the Propagation of the Faith, Lyon.[[126]](#footnote-126)

118:V in Oblate Writings

Request for subsidies for the Maryvale Scholasticate.

Propagation of the Faith

Marseilles,

May 23, 1850.

Dear Sirs,

I am writing to you today to inform you about a project which has already begun and for the completion of which the Congregation of the Oblates of Mary Immaculate requests the aid of the Missionary Society of the Propagation of the Faith, which it hopes to receive out of your zeal for the interests of religion and out of your benevolence in favor of the foundations it has opened in the midst of heretical or infidel nations.

The substantial number of missions we already hold in America and in the English colonies makes it necessary for us to prepare men destined for those missions in a special way and to bring them to a sufficiently perfect knowledge of the English language. Experience has shown us that we are unable to achieve that end in France. We have therefore decided to have our men assigned to the foreign missions spend at least a year in England where they can accustom themselves both to the language and to the customs of the countries in which they will exercise their holy ministry. His Excellency, the Apostolic Vicar of the Central district of England[[127]](#footnote-127) has been kind enough to deed us very suitable premises near Birmingham for this foundation which in English is called the Missionary College of Maryvale. It is already much to have the premises, but it is not everything, since it is necessary to meet the cost of the nourishment and the support of the young missionaries gathered there and the Fathers assigned to direct them. The minimum figure required annually is approximately 500 pounds sterling or 12000 and a few hundred francs in our currency. In order to handle these expenses during the six months Maryvale has been open, the Congregation of the Oblates of Mary Immaculate made sacrifices which it can no longer sustain considering the substantial charges it bears to support its novitiate and house of theological studies in France. The Congregation therefore has no other recourse than the generosity of the Missionary Society of the Propagation of the Faith and asks you, Gentlemen, to kindly assume this foundation so closely bound to the interests of religion in a foreign country.

Gentlemen, we have every reason to believe that in this matter you will treat us no less favorable than the Congregation of the Lazarists and that of the Society of the Foreign Missions in Paris which receive annual grants for their colleges of the Levant and the Indies. Nor should we be treated less favorably than the seminary of Dumcondra near Dublin which, even though assisted by the contributions of the generous inhabitants of that Catholic country, likewise receives a grant from your Councils. Our seminary of Maryvale, on the other hand, can only subsist through the assistance it will receive from your charity established as it is in a kingdom that is the high road of Protestantism. Therefore, by no means is it an exception we seek from you today with this request. All we ask of you is to let us share in the assistance granted for the same purpose to other respectable Congregations who are likewise devoted to the conversion of heretics and infidels.

May we also be permitted to add, Gentlemen, that if an exception were to be made in this case, the Missionary Society whose administration is entrusted to you, would be fully justified for any decision made in our favor. This would be true both in light of the destination of this assistance which, coming mostly from France, would be granted to a French Congregation, and because of the immediate and most certain advantages which would accrue to our religion since all those in the Maryvale foundation are already committed by vows to the Missions and prepared to leave for the various countries where they will be called by the voice of God.

Gentlemen, please accept the high regards wherewith I remain your most humble and obedient servant,

+ C. J. Bishop of Marseilles.,

Superior General

[To Bishop Barnabo, Secretary of the S. Congregation of Propaganda Fide].[[128]](#footnote-128)

15:V in Oblate Writings

Fr. Bellon cannot be appointed Apostolic Vicar of Natal for reasons of health. Presentation of Fr. François Allard, a virtuous and capable man. Success of the missions in England among the Protestants as well as Catholics.

Propaganda Fide

Marseilles,

May 24, 1850.

Very Reverend Monseigneur,

In my letter written on March 30 in response to the one in which Your Excellency asked me to accept the new Vicariate of Natal, I accepted your proposal in hopes of working for the glory of God and the good of souls, the principal goal of the Institute of the Oblates of Mary Immaculate. I also had the honor of presenting the subject I considered to be the most capable of assuming responsibility for the Mission. However, I have just met with the visitor of the 8 Oblate Missions in England. He told me that Fr. Bellon, the religious I proposed to the Sacred Congregation, is in such a delicate state of health that he could not stand the slightest fatigue, the shortest trip.

Therefore, I find it necessary to write to Your Excellency again and present an equally meritorious subject. His name is Fr. François Allard, a professed priest, 42 years old, a religious for 10 years. He has been a theology professor and is now superior of the Oblate Community in the diocese and town of Bytown in Upper Canada as well as novice master in the same province.

Fr. François Allard is a man of proven virtue and knowledge. The offices he has held and does in the Congregation are full proof of his merit. I would not know how to give him due praise. Wherever he has worked he has been considered the living Rule of ecclesiastic and religious perfection. I consider him worthy of the sacred character that marks an Apostolic Vicar and I know that he will perfectly fulfil the ministry to which the Holy See may call him.

The news from the visitor to the province of the Oblates of Mary in England is very consoling. These missionaries gave two missions in Manchester and Liverpool that have produced miraculous results. The visitor’s report on this subject is most interesting. In Liverpool, besides the immense good accomplished by these missionaries, as in Manchester, for all the Catholics who so need their spiritual aid and occupy their time night and day, they have also brought about 25 recantations. Moreover, wherever they reside they bring heretics back into the Church each and every day. I am telling you all this for your consolation because you are the father of all Missions.

Very Reverend Monseigneur, please accept the sentiments of affection and respect wherewith I am your humble and very devoted servant,

+ C. J. Bishop of Marseilles..

[To Father Tempier, at Marseilles].[[129]](#footnote-129)

1044:XI in Oblate Writings

Itinerary of his trip to England with Father Casimir Aubert. No public services in the monasteries in Marseilles. Father Cumin’s preaching.

 L.J.C. et M.I.

Tempier

Notre Dame de L’Osier,

May 28, 1850.

Left the 29th.

Dear Tempier, here we are at L’Osier, thanks be to God. We arrived without even a minor mishap. I will still spend tomorrow here and will leave on Friday to arrive at Bourg on Saturday, spend Sunday there and set off on Monday for Besançon.

I hasten to tell you that, upon entering the department of Drome which is, as you know, in a state of siege, they requested our passports. Father Pourret went through on my coat tails, but that will perhaps not be the case for the two others for whom you were expecting to obtain passports only in Paris. It would be a surer thing than to have them obtain passports in Marseilles. That goes for Father Pourret as well.[[130]](#footnote-130) I do not know what you have decided concerning Father Mauroit’s[[131]](#footnote-131) trip to visit his parents, but do not forget to tell Carbonnel to obtain from Mr. Mitchel the precise date of departure for Ceylon. It seems to me that Bishop Bettachini[[132]](#footnote-132) was recommending that we should take the Calcut[t]a steamboat as being cheaper. The important thing is to organize it in such a way that we will not be obliged to stop over in Suez. We will have to ask for a letter of recommendation for Mr. Pastré and to address them to the Father Superior of either the Observantines or the Vincentians. These letters have been useful to our men who have travelled that road.

Do not forget my instructions concerning the churches of the Visitation convents. The rules established by Bishop de Belzunce used to forbid penitents from having their Masses said during the parish Mass. I do not hold to this very strongly in a l[arge] city like ours, but in the country it cannot be tolerated. All the parish priests complained to me about it; it is my duty to act on their just grievances. Consequently, in my name the two convents will have to be notified that on Sundays and feastdays I forbid the saying of Masses for the people in their churches. Nor do I want them to sing vespers outside and when they are permitted to have benediction of the Blessed Sacrament, this will take place only after the parish celebrations. That very thing will be reformed if an abuse exists. In that case, benediction will be celebrated for the Sisters only and that behind closed doors. During the week, on days when there are no liturgical feasts, they could be given more latitude, but for Sundays and feastdays, I am adamant; let them spare themselves the trouble of making any comments about it to me. Make haste to implement this ruling. The country season is upon us; we have to nip in the bud the habit that they may be tempted to resume.

Father Aubert thanks you for your letter. We have here a community as we would wish it; I am speaking of the novices and of the Oblates.

Father Cumin preached us two excellent sermons; we should provide him the opportunity of preaching a lenten series some place. Didn’t someone mention St-Sauveur? The church would be a bit large for his voice. Father Vincens writes me that he would also do extremely well in parish retreats.

Good-bye, my dear friend, here I am already far from you and that is only the first step in the journey, so to speak. If Father Aubert had not been so insistent that I make the trip to England with the intention of proving to me by a personal inspection of the sites that it is absolutely necessary to leave him in this mission, I would not forgive him for it. It would not have been worth the trouble of having dissuaded me from making the trip to Rome.[[133]](#footnote-133)

I greet with affection my Vicars General and my Chancellor. I bless you all.

+ C. J. Eugene, Bishop of Marseilles.

[To Father Tempier, at Marseilles].[[134]](#footnote-134)

1045:XI in Oblate Writings

The answer to give to Bishop Demers concerning Father Ricard’s difficulties with Bishop Blanchet of Walla Walla. Obediences. Itinerary of Bishop de Mazenod’s trip from L’Osier to Strasbourg.

Tempier

Notre-Dame de L’Osier,

May 31, 1850.

I received from Marseilles the enclosed document which I am passing on to you to handle, my dear Tempier. It tells me of Bishop Demers’s imminent arrival at Marseilles. Do not let him pass through without broaching the question that he avoided discussing with me on the occasion of his first trip through. And yet he had been given the task of speaking to me about the difference of opinion that had arisen between the Bishops and our Father Ricard. You remember the last letter from the Bishop of Walla Walla that we read a few days before my departure. I have that letter here. It is quite dishonest. The bishop is complaining that, without his permission, Father Ricard established himself outside of his diocese even though I had given our missionaries specifically for him. I will have a copy of the letter made for you so that you can see the text yourself. It is obvious that with the expectations the bishop of Walla Walla had of being transferred to Nesqually[[135]](#footnote-135) he must have been unhappy and upset that Father Ricard had taken that place - which is one more reason for us to keep it. You remember, no doubt, the other claims of the Bishops. Compel the Bishop of Vancouver to lay his cards out on the table, and answer him in virtue of your office of first Assistant of the Congregation, knowing full well my mind on this. If you have need of them, you will find Father Ricard’s letters in the filing-case of my study. You will also find a few letters addressed to Bishop Demers leaning against the mirror of my fireplace in my study. You will tell the Bishop that I had not forwarded them to Rome because, since he had told me that he was passing through in the month of February, I was expecting him daily.

I have been racking my brains to work out the appointments that have to be made. I discussed this a lot with Fathers Vincens and Santoni. In conjunction with them, I came to the conclusion that it would be appropriate to put to work the two subdeacons who have left here. I will raise them to the priesthood at the Sept[em]ber ordinations. From now until then, plan things with the Bishop of Viviers so that he will ordain them deacons upon my presenting them *extra tempora.* If Father Dassy writes to you, let him practice patience until after the Chapter. At that time, we will settle everything, not in the Chapter, but rather between ourselves. If Father Bellon, or rather, when Father Bellon returns, we will have to find a professor for Maryvale. We will discuss that later on; I do not have time to tell you anything more; I am about to set out for St. Marcellin where I will take the coach that goes to Lyons by way of the St. Andre coast. Tomorrow again, I will leave Lyons to get to Bourg the same evening which is a Saturday and I will spend Sunday there. I will leave Bourg on Monday to go to Besançon where again I will spend only one day, and from there I will go to Strasbourg where I hope to find a f[ew] letters from you. Good-bye, they are waiting for me. My heartfelt greetings to you and to all our friends.

[To the Oblates of Marseilles and Aix].[[136]](#footnote-136)

1046:XI in Oblate Writings

Account of Bishop de Mazenod’s visit to Cologne.

 L.J.C. et M.I.

Oblates of Marseilles and Aix

Cologne,

June 9, 1850.

My dear friends, I want to set you an example of punctiliousness and make good use of a moment in the day that I have free after an endless day’s travelling to bring you up to date on my news. I would have felt compensated for the two long trips I made this morning and this evening down to the post office if I had found a letter from one of you waiting for me there, but you probably don’t realize what a pleasure it is when one is a long way away as we are to receive even a short note from those one loves and hates to be separated from. Let’s see if I shall be any luckier at Brussels where I shall be arriving the day after tomorrow, for while I am getting to see all that there is to be seen in the countries I am passing through, I’m not prolonging my stay for its own sake. I wrote you from L’Osier and Strasbourg. It was impossible for me to do so from Bourg where I spent the whole day in church. I cannot give you any description of my interesting journey as it is dusk and when it gets dark I am going down for my dinner as I have not taken anything all day except my morning coffee; but I did want to let you know that my journey has been altogether pleasant, and my health perfect, as is that too of my companion who has worked out all the details of how I am to get to the various places he has planned out for me on my journey. My *incognito* has deceived no one, whether on board or in the hotels. Here today I got dressed up in all my regalia and found a place in the cathedral in the choir stalls during the High Mass that is celebrated every Sunday, once I let my ring be seen, an act that was to earn me a host of attentions. Heaven forbid that I should even attempt a description of that fine church, I did not get to see it during the morning as I had to apply myself to the liturgy which they do differently from us, be it said in all humility, but I have just visited it in detail after vespers in the company of a canon whom His Grace the Archbishop[[137]](#footnote-137) had charged with this duty and who acquitted himself of it with charming grace and friendliness. Not content with showing me the cathedral and all the treasures it contains, he had me get into a carriage which he summoned to bring me around the other churches of this city. He came to leave me back at my hotel, thanking me for the happiness I had given him, the Archbishop chose him as he is the only one who spoke French. The Prelate was leaving today to go and administer confirmation at Dusseldorf: this explains why he did not entertain me to dinner, but he was very gracious towards me and insisted on coming with me to the door of the Palace. He is an outstanding man and will serve the Church well, as will the Bishop-elect of Mayence[[138]](#footnote-138) whom the Pope named to the office even though the majority of the Chapter had made a different choice. The minority’s choice had fallen on the canon who had done me the honours of the city of Mayence with remarkable courtesy and friendship. He is a fine priest and praised the Pope’s choice, fully persuaded that the Bishop-elect will accomplish a lot of good. Goodbye, I have not mentioned that I spent the f[east] day of the Sacred Heart in your company, the whole day long, but both while at church and while I visited in the afternoon and walked in the wonderful garden created by the town of Visbade[[139]](#footnote-139) for the 18,000 visitors who come each year to take the waters, I was keeping step along with my companion with the fine procession you were having at that very hour without me while I was not without you. Goodbye again, I can’t see a thing any longer and my companion’s stomach and my own are crying out for attention. My love to you all, each one, and my blessing.

+ C. J. Eugene, Bishop of Marseilles.

P.S. Pass on my news to Aix and tell Brother Bouquet to pass on Father Aubert’s to his sister.

[To the Oblates at Marseilles and Aix].[[140]](#footnote-140)

1047:XI in Oblate Writings

Disappointment at not finding any letters at Cologne and Brussels. Redemptorist hospitality at Brussels and Liège.

 L.J.C. et M.I.

Oblates of Marseilles and Aix

Anvers,

June 14, 1850.

Even though we took the precaution of leaving you a note of when we would be passing by Cologne and Brussels, I have had the sad experience of passing through both of these cities and of making two and even three trips to the post office without finding a single line from yourselves. I wrote you from Cologne and am doing so again from here so as not to treat you as badly as you treat me. Even so, it would not have been that difficult to drop me a line. I am going to continue with my journey. Tomorrow I shall stop the night at Lille[[141]](#footnote-141) after passing through Gand and Bruges. Everywhere I have experienced the most wonderful hospitality. I am stopping here with a family of real saints, whose acquaintance I owe to the Liguorians of Brussels with whom I spent two nights, and it was those of Liege with whom I spent the 11th who got me my place with their confreres. These priests have high standards and do a lot of good in Belgium. As well as that they have some splendid foundations. Between them and the Jesuits they have the whole country occupied, I do not think there are any openings left for anyone else.

I have no free time. Even so I did want to snatch a moment to give you my news. We are going around Anvers in a carriage. My splendid hosts are prepared to receive in their home every missionary who passes by Anvers en route for England.

Goodbye, greetings to everyone, displeased though I am with one and all. Pass on my news to Aix. I hope to hear something from you all at London.

[To Fr. Tempier at Marseilles].[[142]](#footnote-142)

39:III in Oblate Writings

Arrival at London. Letter of St. Alphonsus found at Brussels.

Tempier

London,

June 19, 1850.

The crossing was fine... So, after saying Mass, at which Fr. Aubert received communion as time was lacking to say his, I had no hesitation in returning on board once more.

... Nothing in the world is comparable to this movement of vessels on the Thames. It is by the thousands that they have to be counted. One can well see that they are transacting the commerce of the entire universe here...

I have found at Brussels a letter of St. Liguori that I have had copied. The saint insists with remarkable energy that never, never will he be made to revoke his decision not to allow his members to go and establish themselves outside the houses of the Congregation. And he only had three or four houses. This is in response to a request that Fr. Saby made to me. Has he not already experienced the futility of this remedy...?

[To Fr. Tempier at Marseilles].[[143]](#footnote-143)

40:III in Oblate Writings

Impressions of London. Meeting with Bishop Ullathorne and the Bishop of Buffalo. Relations between Fr. Ricard and Bishops Demers and Blanchet; affair of Nesqually (Seattle). Impossible to provide ships with chaplains.

 L.J.C. et M.I.

Tempier

Maryvale,

June 23, 1850.

Certainly, my dear Tempier, you deserve no reproach; on the contrary, I am not able to thank you enough for your promptitude in writing to me. I have received all your letters with the exception of the one which was returned to you. They reached me at London as we had taken care to request the postmasters of Cologne and Brussels to have them fowarded. They were diligent enough not to forget this commission and I am grateful for their attentiveness. You are right in saying that we travel with unbelievable rapidity but I must add it is extremely convenient and not in the least fatiguing. Nor would you believe the numbers of travellers one meets going in every direction. They are incalculable. It is only we who are stationary in France. As for London, it is another world. To give an idea of its restlessness is impossible. It is an antheap of men and women continuously in motion on every side. I’ll give you an account of it all *viva voce.* It would take more time than exists to scribble any idea of it on paper. In four hours we covered the 38 or 40 leagues between here and London. I was in a hurry to get out of that immense city after leaving not less than 50 francs at the hotel for the four days I was lodged on a third-floor room and for the odd meal. While seeking M. Pastré[[144]](#footnote-144) who was not to be found in London, I came across young Estrangin and his wife who displayed to me the utmost friendliness. I also experienced much pleasure at seeing them. When thus meeting together at a great distance in a foreign country, the sentiments one feels are more pronounced. They insisted on our dining together at the home of their associate with whom they are lodged. The following day, invited to dine with Lord Arundel, I felt in no way surprised to meet the Bishop of Buffalo there.[[145]](#footnote-145) This good prelate agreed to accompany us to Maryvale, not sorry to have to go out of his way, but the congestion of traffic caused him to miss the departure of the train which was to bring us together and yet he did not fail to follow on two hours later. He slept in our house, said his mass the following day, that is to say, yesterday, and left for a place he had to visit before embarking at Liverpool where he will not omit to go and visit our fathers. The ones assigned to him[[146]](#footnote-146) have left from Havre where he made our good Amisse preach and was very pleased with him. I do not know what you settled with him about the travelling costs of our Fathers. All I know is that he has procured much money everywhere he has been. I did not meet Bishop Wiseman at London but saw Bishop Ullathorne at Birmingham where I stopped for half an hour before coming on to Maryvale. What a pretty house, what a quiet and agreeable site! It would be a pity if we someday had to leave such a central locality, so suitable for our novitiate. But how can we count on the Bishop being able to give us such a sizeable place belonging to a region which has considerably indebted itself? How could it be otherwise when they are involved in a construction such as the magnificent house of Oscott?[[147]](#footnote-147) It is everything you could imagine in the way of beauty in the gothic style. I went yesterday to admire this noble pile. The chapel and gardens are in keeping. Tomorrow, Bishop Ullathorne will go and be present at the distribution of prizes. He has invited me to go. Bishop Guigues is to arrive on that or the following day at Liverpool, according to what you tell me. I have had a note sent to our Fathers living there to go and meet him as he disembarks. I learn from your letter that we have been rebuffed at the Propaganda. Thus we see Mgr Blanchet made Bishop of Nesqually who finds himself forestalled there by Fr. Ricard. He will do well to stand aside for I do not think Fr Ricard will be inclined to cede to him a place he has built up with so much trouble. If the Bishop were of good faith as to the complaints he has lodged against Fr. Ricard for abandoning his old diocese where he could have, according to him, formed a community, he should be delighted to find the makings of this community in his new diocese. Since you are in communication with Bishop Demers, I should think you have explained what the issue is between the Bishops and our Fathers. A short piece on paper would not have been without effect. Since Bishop Blanchet had directed his colleague to come to an understanding with me, this would have been quite simple. Independently of what they have written, you have been able to see by his letter what sort of man is this new bishop of Nesqually. It would not have been out of the question to bind him in writing. Does Bishop Demers not remain bishop of Vancouver? You know that Fr. Lempfrit is on that island and has written the most beautiful things to the Fathers of Maryvale. He claims there is enough work for fifty priests. I am very touched by the considerateness of the Bishop of Langres[[148]](#footnote-148) in requesting us to furnish chaplains for the vessels plying out of Toulon. I foresee as you do all the advantages which could accrue to the Congregation from such a mission but she is too young to be counted on to accomplish it creditably. Our young priests have not enough experience and are not well enough seasoned in virtue to be exposed to the formidable dangers of complete isolation on a vessel amongst depraved youths. I do not know what will come of the opinions you have asked for but I doubt very much they will persuade me to take on such a responsibility. This is trying to take on too much! Think of what we were only yesterday - now we are scarcely beginning to exist. For the ministry they propose to us, it would be necessary to have men of forty already tempered in virtue and in the practice of all the duties of a priestly and religious missionary. No, we are not up to it, either in respect of the number or quality of our members. We are going into Vespers, I must leave you and will close my letter tomorrow on arriving at Oscott where I will put it in the mailbox of the house.

I have not left my address at Aix so it is by your intermediary that my sister and nephew will give me their news. It seems to me that Angelique is somewhat late in giving birth.[[149]](#footnote-149)

I greet affectionately all concerned. Adieu,

+ C. J. Bishop of Marseilles..

[To Fr. Tempier at Marseilles].[[150]](#footnote-150)

41:III in Oblate Writings

Rapidity of travelling by railway in England. Itinerary. Desires to meet Bishop Wiseman as well as Newman. Visits to Maryvale, Birmingham, Oscott and York.

L.J.C. et M.I.

Tempier

Everingham Priory,

July 1, 1850.

Indeed it is from the little priory of Everingham where our Fathers dwell that I write to you, dear Tempier, these several lines while waiting to proceed to the home of the excellent Maxwell[[151]](#footnote-151) where we are to dine. It is a pleasure to travel in England by these railways which transport you rapidly from one end of the Kingdom to the other. When pushed for time, they succeed in making from certain stations to others something like twenty-two or twenty-five leagues per hour. If one travelled every day at this rate, one would quickly complete one’s journey. I like just as well not to hurry so much. It is quite enough to leave Maryvale at ten o’clock in the morning and arrive at Everingham at six o’clock in the evening which, I think, is a matter of sixty leagues travelled with no more fatigue than is endured by remaining in one’s armchair.

I would have been quite consoled if before leaving Maryvale I had received one of your letters. If you have written to me, they will forward your letter to Manchester where I shall go tomorrow to visit our Fathers who have settled there and bless the first stone of the church which they wish to construct, thanks of course to the receipts of subscriptions from Catholics. I shall proceed from there to Liverpool where I hope to meet with the Bishop of Bytown and Fr. Leonard. I forego crossing to Ireland because there are none of our people to visit there and I do not see how my presence could be necessary to further our affairs in that country. I must reckon on having to remain at least eight days in Paris and not presume that the Minister I have to see will place himself at my disposition soon enough for me to get done quickly. I will remain for me to visit Limoges and to pass through Bordeaux and, so as not to seem to disdain the Archbishop, respond to the invitation so often reiterated that I go and visit him. I will keep you more exactly informed of my itinerary as the time of my departure becomes more definite. You know that I did not meet Bishop Wiseman when I went through London. Yet it would be important that I confer with him in order to know positively his intention on the subject of the French chapel which the Catholics of our nation have proposed to build. If he consented to put us in charge, it would be a convenient place to establish ourselves in London. Up until now, he has only proposed a mission beyond the suburbs of that city. That means at a great distance for you can form no idea of the immensity of London. I saw there, during the sojourn of four days which I made there, the celebrated Newman and the Oratorians who serve a chapel where I said mass. I made the acquaintance of Lord Arundel, an excellent Catholic, at whose place I dined with the Bishop of Buffalo. I did not have time, or rather I should say the will, to make my way to the Jesuits even to say mass there on the day of St Aloysius Gonzaga. I have since been told that Fr. Ferrari is staying there. Had I known I would have made the trip. The fact is that in spite of the omnibusses we always take and the steamboats on the Thames which ply this beautiful river every minute, carrying for one or two farthings hundreds of persons going ceaselessly to and fro, one becomes fatigued in the end with so much bustling about. I took advantage of my incognito to the extent of ascending to the upper deck of an omnibus which all good people do here in preference to entering inside the carriage which is always full and, were you to tell me that there are only several hundreds of these vehicles, oh no, you have to count them by the thousands, literally, for nothing can be compared to this perpetual motion.

But what is the use of trying to elaborate. These are matters which will be the subject of our conversations on my return. We have been favoured with superb weather during my stay in England which permitted me, as I believe I have written you about, not only to make the crossing from Ostend to Dover without stirring more than in my own room but to reembark at Dover and come to London along the coast as far as the mouth of the Thames whereupon we entered into the midst of thousands of vessels which were underway or at anchor before this immense city. After four days of sojourn well employed, thanks to the exact planning of my travelling companion,[[152]](#footnote-152) we left London en route for Maryvale via Birmingham. A few hours sufficed to make this journey, most interesting because of the beauty of the countryside that is traversed and the stops one makes in various pretty towns, this being the case of all journeys made in this fashion in England. We were fortunate enough at Birmingham to meet Bishop Ullathorne who waited until three o’clock for dinner but, as I told you, the Bishop of Buffalo had made us take a train later than that which we had planned, then missed it himself, which made him arrive at Maryvale at 10 o’clock in the evening. After an hour’s interview with the Bishop of Birmingham, we took a carriage which brought us to Maryvale in less than an hour. I found there a fine community quite well situated in a decent house where life is well regulated. During my first stay in this house, I made a visit to the magnificent castle of Lord Shrewsbury (impossible to describe his name - read *Chausbouri)* and I visited the retreat house of St Wilfrid which has been offered to us and which is occupied by some Oratorians. I said mass in the magnificent Gothic church built by Lord Shrewsbury in a village and which cost him not less than a million, a folly of a kind I was unable to admire. Another day I was present at the distribution of prizes at Oscott, truly another magnificent Gothic establishment although built a few years ago and of which I will bring you the design. There as everywhere I found myself in quite a Catholic gathering, which charmed my soul while thinking, just the same I am in heretical England. They had set up in the beautiful library a table for 200 guests, hardly enough, I’d say. Bishop Ullathorne presided at the distribution of prizes, there being only he and myself who handed the books to the children. In truth, they give much less than in our seminary where the profusion has become quite abusive. I went to dine with the Bishop at Birmingham on Friday, the first time that I saw a little rain in England, which did not prevent us from going with the Bishop to visit both his cathedral newly built and a very pretty convent where the sisters are in charge of several works, amongst others that of servants, perfectly organized and on a very good footing. There are 70 of these girls all engaged in different tasks. I found thirty of them in the ironing room, working modestly in silence. I was charmed with their attitude and somewhat jealous of never having been able to obtain anything like it, in spite of all my trouble, at Marseilles. On Saturday, feast of St Peter, after having said or heard three masses at Maryvale, I arrived here after passing through, amongst other cities, York where is found a magnificent cathedral of which I admired the beautiful dimensions while I deplored seeing this imposing edifice in the hands of the Anglicans who are not doing much with it. They use only the choir for their worship and are comfortably installed there. I have no space to speak to you of Everingham and of the little priory, truly a gem, where I am very comfortable. I have declined to lodge at the mansion of M. Maxwell where I go to celebrate each day. I would have too much to say about this saintly family. My admiration and my gratitude are beyond words. I will speak at length of it later on. Adieu, dear friend, I greet and bless all at the episcopal house and seminary.

+ C. J. Bishop of Marseilles..

[To Fr. Tempier at Marseilles].[[153]](#footnote-153)

42:III in Oblate Writings

Benediction of the first stone of the Oblate church at Manchester. Enthusiastic reception by the Catholics of Liverpool. Bishop de Mazenod will not go to Ireland. Itinerary of the return journey.

L.J.C. et M.I.

Tempier

Aldenham,

July 10, 1850.

I am ever on the run, dear Tempier, so will only be able to write you several lines to acknowledge receipt of your last letter of the...[[154]](#footnote-154) awaited with great impatience. I received it yesterday at Liverpool and I am replying to it at Aldenham which already is quite a distance away, but one travels so quickly by the railways. I was again surprised to find the Bishop of Bytown here and his numerous following. He had come to see me at Manchester and we left the same hour, he and his following for Maryvale and I for Liverpool. After having accomplished my mission at Manchester, which was to bless the first stone of the church to be raised by our Fathers in the district which has been assigned to them, a ceremony which was performed with as much solemnity as at Marseilles, I went to Liverpool where another kind of marvel was waiting for me. Our Fathers, as you know, are in charge of the district of Holy Cross inhabited by a great number of poor Irish to whom they provide the aid of religion. It would be too long to describe to you all that is done in this miserable shed which serves as a chapel and which fills up six times on Sundays. But I cannot pass over in silence what happened to me in the evening after having assisted at Vespers and the sermon. I had given the benediction. The crowd which filled the chapel and the galleries waited for me to pass by and they threw themselves on me to kiss my hands, my vestments and even my feet. It was by way of expressing an admirable faith, this enthusiasm, respect and tenderness. It took me half an hour to pass through the little building for each one wanted to touch me, to be blessed and when they grasped my hands they placed them on their heads. Only my mantle got the worst of it for my heart was quite softened at the sight of such a spectacle. At last, having reached with difficulty the foot of the steps which came down into the street, I found a greater crowd had gathered there and this time nothing could restrain their emotion and all these thousands of Catholics gave vent to cheers that must have resounded far indeed. Still it was not enough for these decidedly Catholic hearts. The immense mass of people preceded, surrounded and followed me as far as the house of the Fathers which is ten minutes from there, making anyone in my way step aside and all in a state of jubilation which aroused everybody and brought people to their windows and doors. Woe to anyone who would have taken it amiss!

On arriving at our house, I turned on the doorsill to greet the multitude. Then the cheers recommenced and were repeated with renewed vigour. It has to be admitted that such a thing is quite prodigious in the centre of a Protestant city and on the occasion of the passing of a stranger, but this stranger was a Catholic bishop and these people, I believe, had an intimation of the good I would wish to confer on them and which in fact I do through our men.

I have confirmed here this morning twenty-six persons, most of them converts and have admitted into the bosom of the Church a young married man whose entire family is still Protestant. It is a fact that our Fathers have brought back many of these poor strayed souls.

With a heart filled with such consolation, how can I discuss with you these abominations about which you have apprised me in your letter.[[155]](#footnote-155) I am hastening my return and have accordingly renounced extending my journey as far as Ireland, whatever the good I am assured would result from it, but I cannot forego reserving some days in Paris, much to my regret, but it is a duty. From there I will have to go to Limoges and to Bordeaux so as not to seem to slight the Archbishop. So I will do a third ordination on the 25th, after returning from Penzance and from seeing Mr. Phillips to whom my visit has been announced. I will leave the following day for London where I plan to stay only two days to see the Bishop and persons who have shown me consideration such as Lady Grandville in whose mansion I am, Lord Arundel, etc. So count on my leaving England during the last days of this month. Your letters can be addressed to me until the 27th. The 28th or 29th I will embark for Calais and will proceed to Paris, going through Amiens on the way where I want to pray for the last time to God in the place where I was ordained priest. Adieu, I finish precisely at the moment one has to be seated at table. It is four o’clock.

+ C. J. Bishop of Marseilles..

[To Fr. Tempier at Marseilles].[[156]](#footnote-156)

43:III in Oblate Writings

Anxiety over the indisposition of Fr. Tempier. Preparations for the Provincial Council of Aix.

L.J.C. et MI.

Tempier

Maryvale,

July 20, 1850.

I have arrived at Maryvale, dear Tempier, for tomorrow’s ordination of a priest, two deacons, a subdeacon and of some for minor orders.[[157]](#footnote-157) Your letter of July 9th awaited me and that of the 13th has just this minute reached me. It afflicts me so much that I am not waiting one minute to reply to it. Judge for yourself, at this distance where I find myself, the anxiety into which I am plunged on learning of the accident which has happened to you. I would have wished to set off immediately but will have to go through Paris, which will prolong my travels with all the weary waiting I will have to undergo at the Ministry. I hope you will not allow me to leave from London without reassuring me about this quite unexpected indisposition. You felt better the day I said mass for you for believe me, I never forget you, however far I may be from you.

I have only a few moments to catch the post so am going to reply succinctly to your questions.

I have not promised a circular for the opening of the Council.[[158]](#footnote-158) What they have saddled me with is the synodal letter which will only come after the Council. These Councils are only *hors-d’oeuvres* in my view so I will refrain from giving them too much importance by requesting prayers as the Archbishop requires. A simple announcement will suffice. The Archbishop tells me in his letter that each chapter should send one or two delegates. Two is what we will have to send from Marseilles.

Each Bishop, adds the Archbishop, can bring two or three theologians. I will bring two from Marseilles and will pick up one at Aix. The Archbishop apparently thinks he can give orders in the dioceses of his province since he prescribes a ceremonial to be followed. I am not in accord with granting him this prerogative. There will therefore be no need to post up anything.

You tell me that you have nothing prepared at Marseilles for the Council. It seems to me that Jeancard told me in a letter that you would work together to provide him data to table on the subject of official functions. I am surprised that Jeancard has absented himself at a time when you find yourself so much indisposed. I presume that Cailhol will remind himself that he is Grand Vicar. As usual, he has not given me any sign of life.

It does not seem I will have time to write, as you desire, to the Bishop of Ajaccio. If I can, I will, but it will be to no avail.

I am little disturbed by the recriminations of the Bishop of Alger. What I will have to clearly tell myself is not to reproach him too bitterly for his ill manners.

Act of Visitation of the Province of England.[[159]](#footnote-159)

Act of Visitation of England:III in Oblate Writings

Act of Visitation of England

[Maryvale,

July 22, 1850].

Charles Joseph Eugene, Bishop of Marseilles,

Superior General of the Congregation of the Missionary Oblates of the Most Holy Virgin Mary, Conceived without sin.

To the Fathers and Brothers of the Congregation in England. My dear Fathers and Brothers,

On the eve of leaving England, to which I came for the purpose of visiting you, in spite of my great age, I wish to leave you a souvenir of my presence among you, expressing the satisfaction which I have felt in seeing again those among you whom I already knew and in making acquaintance with those whom Providence has sent us since the Congregation was established in this beautiful kingdom of England. I have had to bless at every step, as it were, the Goodness of God, Who has almost miraculously opened to us a way to the great good which we may do here with the assistance of His powerful grace, to the honour of His Sacred Name and for the salvation of souls. What has been already effected here is to me a guarantee of what may yet be done. In order to obtain this result, my dear Brothers, it will only be necessary to maintain yourselves constantly faithful to your vocation, that is to say, to be always what I think you are and what our holy Rules require of you: and let me recall to your memory the prospect that opens to your view: “What a field extends before them! How grand, how holy, the work which they contemplate! ... What may not be done by men, desirous of following the footsteps of Jesus Christ, their Divine Master, in order to re-conquer so many souls who have thrown off His yoke. They must seriously apply themselves to their own sanctification and march manfully forward in the same path in which so many apostles, so many evangelical labourers, engaged in the same conflict to which they feel themselves borne onward, have furnished us with so many wonderful examples of the greatest virtues. They must entirely deny themselves: they must aim only at the Divine Glory, the benefit of the Church and the salvation of souls; they ought to renew themselves continually in the spirit of their mind; they ought to live in a habitual state of self-abasement and in the perpetual desire of attaining the summit of perfection; they ought to be lovers of poverty, inclined to penance and mortification, detached from all irregular affection for the world and for kindred, fired with zeal, so as to be prepared to spend wealth, endowments, the comforts of life and life itself, for the love of Our Lord Jesus Christ, for the interests of the Church and the salvation of their brethren. Thus with a superabundance of divine confidence, they shall step on the arena, to engage in mortal combat, for the greater glory of His Most Holy and Most Tremendous Name.”

These words, upon which you have undoubtedly often meditated, express my mind and I could not do better than borrow them from the Code which the Church has given you, that you may continually draw thence the rules of conduct which you have to follow.

Who will not recognize the abundant blessings with which God has prevented us, when he considers the pitch of prosperity our Congregation has attained in England, during the few years which have elapsed since the arrival of the first among you, whom I sent hither. We examined for nearly three years this land which was to become so fertile and it was only after that space of time that the first colony was founded here.

But since that date, it is not labour that has been wanting to the labourer, it is the labourers who are wanting for so much work, numerous as are, relatively to our resources, the subjects of the Congregation, whom we have successively sent hither.

Among the several establishments which we at present number, is the house of “Maryvale”, where we have had the consolation to find, besides the five Fathers who direct it, seven Oblates, not counting two others who are studying philosophy elsewhere, and five choir novices, as well as two lay-Brothers, and, to give homage to the truth, where regular observance and fervour are even more remarkable than the number of members. The Fathers of this house serve, what is called in England, the congregation, not only of Maryvale, but also that of Ashbourne. The little community resident at Aldenham, which is composed of 3 Priests and 2 Brothers, serves also Bridgenorth, Wenlock and Middleton and to know if God blesses the work of our Fathers, who are less than two years established there, it suffices to say, that visiting this house, I baptized the 77th convert to the faith of the Catholic Church, and that since my visit 6 others have entered the bosom of the Holy Church. Those Fathers have also signified to me the happiness which they experience in labouring in the holy ministry, desert and solitary as is the place in which they live, where nothing is wanting either to their piety or to their bodily support. At Everingham I found a fervent community, composed of 4 Priests, 2 Oblates and 1 Lay-brother. They live in a pretty little house called “The Priory”, picturesquely situated at the extremity of the park of Mr. Maxwell, a distinguished benefactor of the Congregation. From their Priory, the Fathers serve the congregation of Everingham, which attends its religious exercises in the beautiful chapel of Mr. Maxwell’s Hall, in which nothing is wanting to the magnificence of the Catholic worship. Our Fathers live quite independent in their Priory, in which they possess the M. H. Sacrament. They also serve the flocks at Pocklington and Howden. The existence of this last is due to the zeal of our Missionaries, who have formed it without extraneous aid. Till their arrival this mission did not exist; there were no Catholics in the locality.

What shall I say of Penzance, the cradle of our Congregation in England? This was the first point gained, by which we were introduced into this Island, which we wish to aid in conquering to Jesus Christ, to whom England proved unfaithful. There were at Penzance a dozen of bad Catholics when we arrived there, of men, who had almost forgotten their name, so unprovided were they with the succours of our holy Religion. Never, since the unhappy reformation had the sacrifice of the Mass been celebrated there. Heresy, especially in the form of “Methodism”, had, as it were, entrenched itself there! Well, we have the consolation and, let us say it in all humility, glory, since we refer all to God, Who so powerfully assists us, to have raised a temple to the Lord which, for beauty and dimensions, rivals many that have been constructed in England, since the emancipation, and to be the first to recall Jesus Christ, our Divine Master, to reign there once more, and receive the adorations of those who had abandoned Him, and now return to His worship. These already number more than 250. I confirmed 32 of these new converts and I received the abjuration of 2 more a few days ago, whom I baptized conditionally. One of these two neophytes was Miss Peel, cousin of the former minister. This lady was one of the ornaments of the Anglican Church at Penzance. Her piety and liberality rendered her valuable to the sect, which she aided with her fortune. She gave 100 Louis d’or to support a minister in a certain locality which has escaped my memory and furnished all the money required for the support of a protestant school. At Penzance, a small community of women Religious from l’Osier has been established, and our Fathers at Penzance serve also the mission of Camborne, where one of them celebrates Mass and preaches on Sunday; they also celebrate Mass and preach at Helston.

To these establishments must be added the ministry of our Fathers at Manchester and at Liverpool. After the mission which they gave in this great seaport, the public hailed with joy their establishment there. His Lordship, the Bishop of Liverpool, at the request of the priests of that town, entrusted our Fathers with the congregation of the Chapel of the Holy Cross, in the most densely inhabited and poorest part of the town. In their parish resides a great number of poor Irish, who had been till then neglected; but since our Fathers were established there, the good which they have done is incalculable and will increase daily. Here I refer to the reports given by the journals, regarding my appearance in this parish. For this community, hitherto only 3 Priests and 2 Lay-brothers could be furnished.

Too much reason have I to bless God for this wonderful increase; and I have not ceased to do so, from the first time I put my foot on English ground, above all during the Holy Sacrifice of the Mass. No! we shall never be able to thank the Lord sufficiently for all that He has deigned to work for our Congregation in England.

It is then of the greatest importance, my dear Friends, to correspond to all these graces with great fidelity: for it must not be dissembled that the kind of ministry you exercise, the peculiarity of your position, scattered as you are over the immense extent of this kingdom, the small number of labourers which you count, the kind of life led by those whom you are obliged to frequent, with whom you have obligatory intercourse, the habits of the ecclesiastics, whose friendship you must cultivate, are so many dangers for you of swerving from the holy Rules, which it is your duty to follow and practise, in virtue of your religious profession, which separates you from the world, and which ought to distinguish you from all other ecclesiastics.

Thus, if you wish not to lose the fruit and merit of your labours, live always conformably to your holy Rules, the spirit of which you ought to meditate on more and more, in order to conform to it all times, in all places, in all circumstances. Whatever your occupations may be, never fail to make your morning and evening meditations, never abstain from saying your Mass, whatever pretext may present itself: the wrong which you would do to yourself and to the Church, the glory which you would withhold from God, and all the other reasons which you know, and which it is useless for me to adduce here, oblige me to make this a duty of conscience for you. To act otherwise, would be to depart entirely from the spirit of our Institute, and from what has been constantly practised in it. I might cite the example of all our Fathers before us, who have never yielded in the greatest difficulties, nor in the most painful privations, to the temptation of depriving themselves of the happiness of celebrating the Holy Sacrifice. I content myself with transcribing the words of the Rule: “Everyday they must be careful to celebrate the most Holy Sacrifice of the Mass; and if, during a journey, when several Missionaries travel together, there is no possibility of all saying Mass, but if all cannot possibly celebrate, one at least shall enjoy this privilege, the others communicating within that Mass; nevertheless, every exertion must be made, in order that the Missionaries may not be deprived of the precious fruit of the M. Holy Sacrifice, abstaining from It, only in the case, in which nothing better can be done.” It was also with the same view, that we requested and obtained from the Holy Father, Leo the 12th, of happy memory, the faculty of saying Mass on our journeys, not less than three hours after noon, which supposes that, being in the possibility of doing it, we ought to be in the disposition of extending the natural fast to that advanced hour, rather than deprive ourselves of that Holy Sacrifice, and many of our number have profited by this concession, when they have seen it in their power to arrive before that hour in any of our houses. But if this case is rare, it ought to be still more rare, to see a Missionary of our Congregation abstain from saying Mass under pretexts which the spirit of our Institute cannot admit.

I insist on this point, because to my great astonishment, I met some of our Fathers capable of this unpardonable sloth, a real infraction of one of our most essential Rules, and this, perhaps, from having seen other Priests make no difficulty in omitting Mass when, to say it, it would cost them a little trouble. I am confirmed in my supposition, from its having been my lot to meet with a Priest, otherwise good, who unceremoniously said to me, in a religious house, in which I was going to say Mass, as well as the Fathers who accompanied me: “Tomorrow, I shall take a little repose.” This did not mean that he would rise later, for he attended me; but simply that he would not give himself the trouble of saying Mass. It is the repetition of similar examples, under the eyes of our Fathers in England, which might induce them to contract evil habits, against which it is my duty to protest. Let us not forget, my beloved Friends, that you are called to engage with the “strong one armed”; in one of his formidable strongholds, and that you need nothing less than the strength of God Himself, to triumph over this powerful enemy. And whence will you draw the strength, but from the Holy Altar, and from Jesus Christ your Head? Our devotion towards His Divine Person ought to be the more lively, that we have, before all, to repair the outrages which He has received in this land wherein you dwell, and to atone to Him, for the impious and insolent revolt, in which this strayed people still persevere; refusing to adore Him in this Sacrament of His love for men. Let this spirit of reparation, therefore, animate us constantly, let it inflame our souls, let it inspire us always to leave nothing undone; 1st to offer Him ourselves, as it were, a holocaust and to bring back to Him as many as possible of the strayed souls. On this subject, I wish you to observe that the time is come for attacking error by direct ways, not only by prayer, but by preaching. You are not called on to preserve timidly, as heretofore, the small number of faithful souls, who in the midst of most cruel persecution, had not bent the knee to Baal. At the present day, there is question of re-conquering the empire snatched from Jesus Christ, by an incessant attack on all the errors which divide the enemy, who is reduced to the necessity of depending only on the power of numbers and on the protection of the secular arm. Heresy feels its weakness and calls, so to speak, for a parley, and would desire nothing better than to live at peace with you; this once obtained, it would give you no further trouble. But no! we must advance; its defeat is certain, its time is fixed; it remains for you to contribute your aid to the triumph of Truth: prepare by profound study the arms which you shall have to wield. It is by preaching, accompanied with prayer, that you will introduce the light into men’s minds. The world is disposed to hear you, you need only speak in the proper manner and in this you cannot succeed, but by study.

The example of the regularity of your life will also contribute to hasten the return of our strayed brethren: wherefore always respect yourselves very much in the intercourse which you are obliged to have with the world: let your carriage be grave and modest; do not think yourselves obliged to follow in everything the usages generally received, which may sometimes, if they do not actually trench on the virtue of temperance, be at least but little in conformity with the spirit of mortification, which is recommended to you by the Rules. Hesitate not to say, if necessary, that you are forbidden to eat out of your repasts; and if it should happen that you were pressed too much on a Friday, declare simply, that you are bound to fast on that day by your Rules. Be assured that, so far from being offended, people will be edified by this moderation and by this fidelity to the Rules.

I shall add, in speaking of the spirit of mortification and penance, that it would be a mistake to imagine that the 7th article of the 3rd paragraph, 2nd chapter of our Rules, regards only Novices and Oblates. For this article, as all the rest of the paragraph “De mortificatione et corporis afflictationibus” must be observed by all the members of the Institute, according to the constant and continual practice of all the houses of the Institute, in which I have lived. What unpardonable laxity, to understand it differently from the sense in which it has always been explained by us, and received by others, “Nil praesentibus regulis statuitur”, that there is nothing fixed as to time and number, except by usage, but the examples which are cited, and the terms which are employed, prove that if there is nothing fixed, there is something positively recommended; and custom, which has the force of law, has sufficiently explained it, as we ourselves have done, both orally and in writing. During your Novitiate, you must have been sufficiently instructed upon the advantage of bodily mortifications, so that I need not speak of them here; time would fail me, were I to undertake other details. I cannot, however, dispense myself from saying that it is time to cease hearing the confessions of the other sex in the manner hitherto in use. I know not to what extent, during the persecution, departure from the received practice may have been carried on this point; but it is certain that, at the present day, it is no longer allowable to depart from the general rules of the Church and I say, during my travels in England, that it is so well understood that confessionals have been placed, according to the rule, in a great number of Churches in London, Birmingham, Erdington and Bristol. Shall it be said that Religious, belonging to a Congregation, which ought to serve as a model to the Clergy in all that regularity and discipline require, will persist in an exceptional usage, which can have no excuse, save in the impossibility of doing otherwise? This cannot be. I decree, then, in this Visitation, that none of our Fathers shall, in our Chapels, hear the confessions of women out of the confessional; or, if it is not possible to procure confessionals all at once, I ordain that a large boarding with a grating be placed between the penitent and Confessor; and, to secure the observance of this ordinance and to close the mouths of persons, little accustomed to the wise rules of discipline, who might manifest opposition, I declare that I will pronounce the punishment of Interdict against any of our Fathers who shall render himself guilty of this act of disobedience. The present ordinance to be rigorously put in execution, dating from the 1st of October of the present year: but I have sufficient reliance on the good spirit of our Fathers and their deference to authority, to be persuaded that no one will await this remote date to conform with my intentions. In this matter, I charge the conscience of the Rev. Father Visitor, and of the local superiors, reminding them that comminatory sentences oblige under pain of sin. As for the rest, if I use this precision and severity in the present address, it is less to ensure the execution of it, on the part of our Fathers, whose delicacy is known to me, than to furnish them with a peremptory reply to all the contradictions and repugnance of persons who apply to them for confession.

I finish, my beloved Children, this Act of Visitation, by giving you all my paternal benediction.

Done at Maryvale, 22nd July, 1850*.*

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

A copy of the present Act of Visitation, duly collated, shall be sent to all the houses of the Congregation in England, to be read there in the Community, and deposited in the archives of the House.

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

[To Cardinal Fransoni, Prefect of the S. Cong. of Propaganda Fide].[[160]](#footnote-160)

16:V in Oblate Writings

State of the Oblate Congregation in the world. Regret expressed for the transfer of Bishop Magloire Blanchet to the seat of Nesqually. Impossible to accept a mission field in Melanasia. Indicate as soon as possible whether Fr. Allard has been appointed Apostolic Vicar to Natal. It would be unfortunate for English Catholics if Bishop Wiseman, recently created Cardinal, were called to reside in Rome.

Propaganda Fide

London,

July 25, 1850.

Your Eminence,

My long overdue answer to your kind letter of June 25 comes from London after my extensive trip throughout England.

As always, I must begin by thanking you for your very kind intentions towards this very small Congregation of the Oblates of Mary Immaculate. More than ever before am I able to attest that the Apostolic Blessing granted by Pope Leo and all his successors has produced fruits of salvation that would surprise anyone: 11 communities in France to serve missions and seminaries, and six houses in England to serve 12 missions, a novitiate, and a house of studies in the two kingdoms. In Canada, we have two communities in the diocese of Montreal for the urban and rural missions; one community in Saguenay, in the diocese of Quebec, for missions in the colonies and among the savages. In the diocese of Bytown the Oblates of Mary Immaculate do practically everything: they have a novitiate, staff the seminary, go on missions among the savages of Abitibi and Temiscaming and evangelize the lumbermen, the hundreds of men who spend most of the year in the woods cutting lumber. They used to be more like wild men than Christians, but they have changed completely since the Oblate Fathers have been visiting them at the cost of great hardship and sacrifice. Moreover, the Oblate Congregation is still providing almost all services in the vicariate of St. Boniface on the Red River and is moving towards Ile ala Crosse and Hudson Bay. In the United States, His Excellency the bishop of Buffalo has installed the Oblates in his diocese for the seminary and missions. The Congregation also takes care of missions for savages in Oregon, Walla Walla, Vancouver, and Nesqually where the poor missionaries built a tolerable wooden dwelling with their own hands and, at the cost of unbelievable exertion, laid out a garden to grow potatoes so they wouldn’t starve to death. May it please God that the transfer of the bishop of Walla Walla to the new seat of Nesqually will not disturb the missionaries in their miserable shelter. I had heard that Bishop Blanchet, an assuredly worthy prelate, was also a man with whom it was not that easy to live in peace. I sent my reflections on this subject to Propaganda. I see from what was said about the transfer that my observations did not prevail at the Council of the Sacred Congregation.[[161]](#footnote-161)

Your Eminence, to conclude the picture I wish to place before you, I would recall that 10 Oblate missionaries are working in the Vicariate of Jaffna in Ceylon and others will follow when it may please the Holy See to entrust that Vicariate to the Congregation, not only to facilitate the expansion of missionary activities for the conversion of idolaters but also to found schools and a seminary.

When I add to these ministries the Vicariate of Natal which I accepted, you can clearly see, Your Eminence, the smallest and latest Congregation of God’s Church is giving sufficient proof of its good will. For the Congregation to do more at present would be beyond its strength. I am therefore forced to refuse the Vicariate of Melanasia you have proposed in Oceania.[[162]](#footnote-162) I do not have sufficient members and even if I did, I would still refuse since I could not delude myself that I would succeed where failure has befallen the Marists who are bereft neither of zeal nor members since I have heard they want to open a house in England.

I await new orders from the Sacred Congregation for the Vicariate of Natal. The men are ready. Should the Holy Father deem it opportune to appoint as Apostolic Vicar the person I felt duty bound to bring to his attention, I would have to be informed as early as possible because I will have to call him from Canada where he is a professor of theology and a master of novices. Your Eminence knows that even though the trip by steamboat is rapid, at least two months will be required to prepare everything.

Since I am writing to Your Eminence from London, I would almost have scruples if I were not to say that, if it is true that the newly created Cardinal Archbishop Wiseman will have to leave London, as people are saying here, all of the good Catholics would consider that measure an irreparable misfortune for the religion in England where Archbishop Wiseman is respected more than anyone else by the Protestants and by the government. All merits being equal, any other prelate could do what Archbishop Wiseman would do in Rome, but no one would be able to take his place in England. I am not speaking on my own behalf, I am only referring what I have heard from the numerous and good Catholics in England.

I leave tomorrow and will spend a week in Paris on matters dealing with my diocese. I plan to be in Marseilles for the feast of the Assumption. Therefore, Your Eminence can address your letters there should you have orders to give me.

Please accept the respect with which I remain your most humble and devoted servant.

+ C. J. Bishop of Marseilles..

To Rev. Father [J.A.] Bernard, missionary, director of the sanctuary of Notre-Dame de la Garde. Marseilles.[[163]](#footnote-163)

1048:XI in Oblate Writings

Summons to the General Chapter.

Bernard

[Paris,

August l850[[164]](#footnote-164)

My dear Father Bernard, in virtue of article VI, para. I, ch. 1 of the 3rd Part of our Constitutions, I summon you personally[[165]](#footnote-165) to the General Chapter convoked by me at Marseilles for the 26th of the present month of August.

Wishing you every blessing from God.

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

[To Father Tempier, at Marseilles].[[166]](#footnote-166)

1049:XI in Oblate Writings

Business trip to Paris. Certain people in Marseilles are gossiping about the reasons for Bishop de Mazenod’s trip to England. Miscellaneous news.

 L.J.C. et M.I.

Tempier

Paris,

August 5, 1850.[[167]](#footnote-167)

My dear Tempier, in order to avoid well-meaning visitors who each day await me at my residence and prevent me from writing you, I am writing in the sacristy of St-Sulpice after my Mass. Yesterday, I received your letter of the [sic]. You are chiding me for anticipating the departure date I had indicated to you earlier. Your memory is failing you for I am very sure that I had warned you not to write to me in London after the 27. No matter, all I have to do is to write to the post office that they should forward your letters to Limoges, to which place I beg you to send those which you may write me. I cannot give a precise date for my departure from here but I will do whatever I can possibly do so that it is within the current week. I am hurrying my business along in order to get it over with between now and then, but I have to go back on it often. There is that certain person whom I have not yet been able to meet. The Minister of War, for example. I will go back there again today. If you had let me know beforehand that I had to correct the note that Jeancard had sent me, and to ask for the canopy which had never been part of the original question, I would not have corrected the memorandum of the Minister who, upon Mr. Barthélemy’s request, had installed the canopy that Father Tissier had requested from Mr. Barthélemy. I asked for the church warden’s costume and the f[irst] class vestments. The Minister had already told me that there was not a lot he could do about it. You can be sure that I urged strongly the purchase of the houses that are to be destroyed to enlarge the seminary and the purchase of the station house of the military police. Today again, I will make an issue of this important item that I believe has almost been granted to us. As for the cathedral, that matter will progress more slowly. The Minister, who had not read any of my letters, did not suspect that Mr. de Suleau had written a report. I was obliged to urge him to take note of it, but I doubt that he will find the time to do so.

I do not have the text of your letters before me, but I grant you carte blanche to do whatever you judge will be most advantageous for the greatest good. So if you think it would be opportune to call Father Pont to the chapter, do it. I find that in Corsica they were in quite a rush to get to the continent. The hopes of the Bishop of Bytown are a bit excessive. He will no doubt be satisfied with less than that. If I did not have to go to Tours and Limoges, in two days time I would have gone from Paris to M[arseilles], but this detour will make my journey longer than I would have wished. It is not that I am terribly concerned about giving an answer to those few empty-headed fellows who have as their mission in life to gossip about everything. Their number is smaller than they would like us to think, and even if they were more numerous, I could not care less and I supremely despise them. People will, no doubt, be satisfied with the article published the other day in *L’Univers.* They will see that I did not go to England to become a Protestant and that I visited anything but exiles, to whom, in fact, I paid no attention.

Yesterday, I wrote to Cailhol, not to chide him for having given me no sign of life since my departure, but to let him know that the ladies of the second Monastery of the Visitation have been negotiating without my knowledge for s[ome] time to go to establish themselves at Aix. They have made some offers to the ladies of the Sacred Heart who, it seems, would have not breathed a word to you about handing over their very fine monastery. The ladies of the Sacred Heart look upon this as a providential occurrence because they want to leave their fine location which no longer suits them for any number of reasons. On their part, they have been negotiating with a gentleman who is urging them to make a decision. They are asking a mere 600,000 francs for this establishment which cost them only 180,000, if I remember correctly. Admit it. These nuns know their business better than we do.

It was a good thing I wrote my letter in the sacristy. When I got back to the Hotel du bon Lafontaine where I am staying, I found a host of people, among others the B[ishop] of Vancouver who made me miss the time when I had hoped to see the Minister. But he was waiting to inform me of his business before he was to leave Paris. It seems to be a simpler thing than what Father Ricard has lead himself to believe.

As a reward to the *Univers* for its kindness, I renewed my subscription. But I forgot to tell them to send you the issue containing the article about me.

The Archbi[shop] of Paris[[168]](#footnote-168) at whose home I went to dine yesterday at St-Germain, spoke to me of his project of opening his diocese to all the religious Orders. But he contributes nothing to that project. There is no hurry; we will talk about this business and many other things.

Good-bye, I am about to run off; it is noon and we are experiencing tropical heat. I am perspiring as I write to you.

The Archbishop of Tours[[169]](#footnote-169) wrote to ask me to stop by to see him. The nuns have written to me as well. I can only give them some hours of my time. Good-bye.

To Father Tempier, Vicar General of Marseilles, Marseilles, Bouche du Rhone.[[170]](#footnote-170)

1050:XI in Oblate Writings

An account of his visit to Orleans and Tours.

Tempier

Tours,

August 11, 1850[[171]](#footnote-171)

It is solely to wish you a fond “Good Day” or “Good Evening”, for night will soon be here, that I am writing you these few lines. I left Paris yesterday after having celebrated Holy Mass, and I arrived at Orleans about noon. I stopped there a few hours to see the Bishop[[172]](#footnote-172) who had just taken his noon meal at the m[ajo]r seminary where we dined after him with my faithful companion, Father Aubert. His G[ran]d Vicar, a man from my diocese,[[173]](#footnote-173) conveyed me in his coach to the very fine minor seminary situated on the banks of the Loire and built very recently by the lamented Bishop Fayet. The land cost one hundred and eighty thousand francs and his fine building must have attained the amount of seven hundred thousand francs. On our return trip, we admired the beautiful cathedral and we set off again at five-thirty to go to Tours. The train was going so slowly that we took four hours to travel these 120 kilometers, which brought us to the Archbishopric when everyone was in bed. We withdrew to a hotel where we slept well for the few hours we were able to spend in bed. As soon as morning came, we went to say Mass at the Refuge where we were received, as you can imagine, by the gracious Mother Ste Victoire and her comm[uni]ty.[[174]](#footnote-174) I cannot tell you how pleased I was to see this very fine reli[giou]s again, a person who is so devoted to us and who had done so much for our house of refuge. But how I suffered as well upon hearing her tell of how her illness has advanced. It was with the greatest detachment for what concerned her personally; she talked about it as if it was a dog she was discussing. Tears came to my eyes. Her illness is incurable. She does not suffer very much, but she knows that it cannot be long now. That is the only consideration which is preventing her from promising to come back to take charge of our com[mu]nity when her term as superior is over here. She does not think she will make it to the end of her term. I leave off from this sad topic. With a breaking heart, I left this saintly young lady and went to pay my respects to his Lordship the Archbishop who sent a written message to the convent to invite me to dine with him. The prelate conducted me personally to the cathedral to admire its beauty and the singularity of its stained glass windows which are in excellent state of preservation. I made a few other visits with him, among others the fine establishment of your epistolary friend, Mr. Maine, who has 1,200 people working in his printing-plant. Everywhere I went, I found the cathedrals organized differently from ours. The canons here receive only their wretched salary of 1,500 francs, but the service is done in fitting fashion. I came in when Vespers was being recited; they were all in the choir. Vespers are sung every day, as well as h[igh] Mass, sung A la cardinale, except on feastdays of double solemnity when it is sung by the canon of the week with deacon and subdeacon.

They are calling me to dine. Good-bye. I greet you all.

[To Father Tempier, at Marseilles].[[175]](#footnote-175)

1051:XI in Oblate Writings

Mass at the cathedral in Amiens. It is not possible to go to Bordeaux.

Tempier

[Limoges[[176]](#footnote-176)],

August 12, 1850.

I will not conceal from you the fact that my pilgrimage to Amiens was total and sufficient compensation for all the toils of my trip to England and for all the ingratitude and betrayal of the people who are accusing me of having gone to England to visit the French exiles. It is a long time since I have experienced during the Holy Sacrifice of the Mass the consolations, the happiness - I would almost say, the ecstasy - that the Lord deigned to grant me at this altar where I received the imposition of hands and offered, with the Bishop, my first Mass.[[177]](#footnote-177) I would hesitate to tell you this if the canon who was so kind as to assist me and the Mass servers had not been witnesses of it. Father Aubert is totally unaware of what happened. He was not assisting me that particular day and I felt obliged to conceal from him this grace which, however, I must confide to you. How could one reject that which God gives us in spite of our unworthiness? But the experience of that grace was so strong and so sweet that, from the *confiteor* to the last Gospel, in spite of myself, my tears flowed unchecked. I had to ask them to fetch my handkerchief because I was unable to read. I dare say that, through the grace of God, I rediscovered there all the fervor with which he had gifted me during the month’s retreat when I was preparing myself to receive the priesthood and on the day I had the joy of being made a priest.

I refrained from letting him know the measurements of these premises, but I did insist that, in the meantime, we should buy the four houses. I am writing to you after the Mass that I have just celebrated at the St. Claire Sisters and before the breakfast which awaits me at the Bishopric. So I hardly have the time to tell you...

All things considered, I could not do otherwise than spend the feast here, unless I wanted to take the risk of spending it while travelling on the major highways. However, I am foregoing my trip to Bordeaux, a trip that was most expedient because of all the invitations that I had received from the Archbishop and the formal promise I had made him to see him when I returned from England.

[To Father Tempier, at Marseilles].[[178]](#footnote-178)

1052:XI in Oblate Writings

Visits to Limoges and to Tulle. Warm reception everywhere. Return via Brives, Toulouse and Montpellier.

 L.J.C. et M.I.

Tempier

Tulle,

August 17, 1850.

This is, dear Tempier, probably the last letter you will receive from me. It will precede me by only a few hours. No matter, I want to use these few moments of free time which my habit of rising very early provides me to write you a few lines and to give you our definitive itinerary. You know that we had to accede to the pressing invitation of the Bishop of Limoges[[179]](#footnote-179) who absolutely insisted on retaining us here for two days more than foreseen in our itinerary. I acceded rather easily to his urgings because otherwise I would have been compelled to celebrate the feast of the Holy Virgin somewhere on the main roads. So I remained in Limoges while it poured rain the entire day of the vigil of the Assumption. Happily, towards the middle of the day of the feast, the weather cleared up. The Bishop of Tulle,[[180]](#footnote-180) who is a local person, presided the office of matins, at which the Bishop of Limoges and myself assisted in full solemnity. I presided the evening office at which, in turn, the Bishops of Tulle and Limoges assisted in full solemnity. The Bishop of Tulle preached and I led the procession in which the two other Bishops took part, vested in cope and miter, bearing their crosiers. I can assure you that the people of Limoges appeared everywhere in crowds distinguished by their attentive and religious spirit. They have a touching custom here of wanting to kiss the Bishop’s ring – and even having their little children kiss it. Even if this devote eagerness causes some disorder in the procession or the progress of the Bishops as they move along, it does have an edifying aspect to it because it flows from a very lively faith. That evening there was at the Bishopric a banquet to which were invited the first president, the general, the attorney general, the mayor, etc. At the insistence of the Bishop of Limoges, I always had to accept to take the place of honor which he should never have granted me. All the authorities were kind and polite in my regard, as were all the people everywhere I went. It is some sort of compensation for the crude and coarse insults of which you speak to me in your letters, insults I have neither understood nor am I able to explain. And yet, you will have received the newspaper article which you asked for and which you will no doubt have had published in the *Gazette du Midi.*

The Bishop of Tulle who is quite a different man from the Bishop of L[imogesl strongly urged me to travel through his episcopal city. I had the occasion to talk to him about a number of things, and especially the project which he had disclosed to two of our Fathers. I therefore accepted to make this very short detour and I arrived yesterday in his coach with Father Aubert. With his horses, we traveled 44 regular road kilometers without tiring the poor animals too much. His Vic[ar] G[eneral] arrived by public coach since he had ceded his place to Father Aubert. Truly, all of these gentlemen are showing themselves our tutors in the realm of consummate courtesy. Yesterday again it rained all day; that is the usual thing for this part of the country. Today, the weather is fine and we can enjoy the panorama of this mountain village; but mountains different from our high and low Alps. Tomorrow, Sunday, we will celebrate Mass at the cathedral. Today, I said Mass at the Ursulines and after having a bite to eat, or rather after attending an official dinner, we will travel on to Brives to rejoin the public coach which will bring us to Toulouse. We wrote on ahead, with little hope of obtaining our request, asking them to reserve two places for us in the mail coach. In any case, we will leave by coach for Montpellier where we will board the train which will bring us to Marseilles where I so long to see you again and to give you my affectionate greetings. Thus, barring- mishaps, we will arrive at Marseilles on Wednesday, or Thursday at the latest, after an absence of almost three months - lacking a little more than a week.

Good-bye. They are waiting for me for breakfast. As I leave you, I send you my heartfelt affection. I will tell you before closing that the Bishop of Limoges[[181]](#footnote-181) is a charming person, witty, pleasant, spontaneous and goodhearted. I am most happy for having known him and I am sure that he will enjoy a lasting memory of me. Good-bye.

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

Father Aubert finds that I am too vague in my projections. He wants me to tell you that if we are unable to take travel with the mail coach, we will arrive in M[arsei]lles on the 7 o’clock train Wednesday evening. Failing that, we will only arrive the next evening at the same hour. What you have there is nothing less than the difference between the mail coach and the ordinary coach.

[To Father Dassy, at Nancy].[[182]](#footnote-182)

1053:XI in Oblate Writings

Personnel in the house at Nancy. Departure of a number of missionaries.

Dassy

[Marseilles]

October 1, 1850.[[183]](#footnote-183)

It goes without saying that Father Piot has my authority to receive faculties from the Bishop of Nancy. I leave you with the responsibility of those you are requesting for Father Depetro. I am not in a position to pass judgment on him, as I have no means of observing him. As to Father Soullier, ask for faculties if you think fit, but do not be over-anxious to set him to work on a public assignment, it will be a good idea to arrange for him to have time to work at some composing. I hear it said that he has shown talent and if that is so what good use he will be able to make of his fine voice!

When the council meeting finished,[[184]](#footnote-184) instead of having some relaxation, I find I am unable to lay my pen aside on account of the departures which are taking place one after the other. What fine men God has sent us in his goodness![[185]](#footnote-185) Each one is more admirable than the last. The men kept back find in that very fact their biggest cross. Your Father Soullier is one of these. What can we not hope for in the face of such generosity!

I am not going to give you any advice lest I give the impression that I am calling your ability in question. But I do beg you to be very flexible in your day-to-day dealings with the members of your community.

[To Father Tempier, at Marseilles].[[186]](#footnote-186)

1054:XI in Oblate Writings

Speech delivered at the Council of Aix. Qualities of Father Dorey. News.

Tempier

Unspecified place

October 6, l850.[[187]](#footnote-187)

I have just sent a copy of my speech to the newspaper which gave a report of the closing session[[188]](#footnote-188) which was very kind in my regard. Speak to me of that man. He was able to show due respect for my wishes. He is the first one to describe me by my venerable title of septuagenarian. I am grateful to him for having recognized it and for having brought it to my attention since I am sometimes tempted to believe that I am no more than 30 years old.

If Father Magnan passes through before my return, instruct him in everything he needs to know. Above all, let him show every consideration possible to that good Father Dorey with whom I was tremendously pleased as a result of the interview that I had with him. He perfectly understood his position. He is asking to be exempt from preaching the first two years. He would not want to be obliged to preach during the retreat and that we be satisfied with having him teach dogma. While talking with him, I was reflecting within myself that he had the makings of a good seminary superior and that it is quite possible that, when I remove Father Magnan, I will have him take his place.[[189]](#footnote-189)

Here I am right after vespers and after the procession in which I took part in spite of the bad weather. Have a look at what they are doing in the minor seminary. I was very annoyed to learn that they will not have room for more than 150 students. I would have thought that there was one more dormitory available, but as it happens, the room I had in mind is to be used for day students. Make it a point to go to Saint-Louis one of these days to see what they are doing there. I still want to appoint Father Audric a titular canon. It is one way of drawing him out of his parish which he is no longer able to administer. I am awaiting some explanations from the house in Limoges concerning the new complaints of Bishop Buissas. I will answer this Prelate only after I have received Father Burfin’s[[190]](#footnote-190) letter. After the procession, I made a little speech in Provençal to all the people there assembled. I announced that there would be a mission to help them emerge from the state of sin in which I supposed that most of them were. Good-bye.

[To Bishop Barnabo, Secretary of the Sacred Congregation of Propaganda Fidel.[[191]](#footnote-191)

17:V in Oblate Writings

Inclusion of a passage from a letter written by Fr. Semeria. Outbreak of cholera in Jaffna. Goan Schism. Invitation to assign a vicariate in Ceylon to the Oblates so they can undertake the evangelization of infidels.

Propaganda Fide

Marseilles,

October 20, 1850.

Dear Monseigneur,

Your Excellency may be pleased to receive recent news from the Mission of Ceylon. I recently received a letter from Fr. Semeria which will enlighten you as to how our men and the Apostolic Vicar reacted to the cholera outbreak on that poor island...[[192]](#footnote-192)

I also see from the same letter that the Goan priests pursue their deplorable opposition. One of our Oblates was sent to Mantotte to combat the schism and, thanks to the Grace of God, to bring back a good part of those who had become the prey of our foes and to hold the others together in unity. Some of these priests do unbelievable things to continue their opposition against the authority of the Apostolic Vicar. Others, who have yet to declare themselves openly, are suspected to harbour thoughts of schism. It would be very good if we could find a way to repress that breed. Now that there are sufficient European missionaries to replace these idlers and we can send more when necessary, and once the Sacred Congregation has made a decision on my request to entrust an Apostolic Vicariate on the island to the Oblate Congregation, my deepest hope would be to send out a large enough number of men to undertake the conversion of the more than one million infidels.

In my opinion, the work that has been undertaken will remain imperfect as long as the zeal of missionaries cannot extend to seek the conversion of such a large number of idolaters. I am well aware that something is being done in the villages where there are Christians, but I would like the Missionaries to be numerous and independent enough to penetrate the world of the totally pagan populations. I also feel that the undertaking would not then be that difficult, at least it would not be beyond the will and courage of our good Oblates of Mary who place their full confidence in God and in the protection of their Mother, Mary.

Please accept, dear Monseigneur, the homage of my devotion and friendship.

+ C. J. Bishop of Marseilles..

[To Bishop Buissas of Limoges].[[193]](#footnote-193)

124:XIII in Oblate Writings

Invitation to forgive an Oblate who offended the Bishop.

Buissas Bishop

[Marseilles],

October 24, 1850.

I beg you to forgive him who may have inadvertently offended you. I do not wish to excuse him, not at all. However, my dear Lord, as your kindness so well tells me, we must take into consideration our poor humanity. When a man is a good priest, has zeal and talent, it is best not to harp on certain defects of character which may perhaps be his own torment.

It isn’t easy to meet perfection in this world. Since we too often witness examples of all kinds of other miseries, I think we should take into account the virtues of those who do not give us that kind of sorrow and forgive them their simple defects of character.

[To Father Ricard].[[194]](#footnote-194)

135:I in Oblate Writings

Mgr de Mazenod has reached his 69th year.

Ricard

[Marseilles]

October 29, 1850.[[195]](#footnote-195)

I have entered into my sixty-ninth year. Were I to have to die today, the reason for my greatest consolation would be to leave behind me in the Church of God a family so numerous and so devoted to the Church and the salvation of souls.

[To Father Dassy, at Nancy].[[196]](#footnote-196)

1055:XI in Oblate Writings

The Oblates go to minister in the Church of N.-D. de Sion. There are to be no fires in the rooms.

Dassy

[Marseilles,]

October 29, 1850.

My dear Father Dassy, I was all unaware of the scandal lately given in your diocese by the Brothers Baillard. I would never have believed that an extravagance like the erroneous teaching of Vintras could have found followers in the ranks of reasonable men. For this very reason I am convinced that your Messrs. Baillard are in thoroughly bad faith and have adopted this silly teaching with one thing only in mind - to make a show of the Bishop. And so they have chosen out the hill of Sion as the centre of their operations and you have agreed to despatch one of our men to face these sectarians and keep the people of the neighbourhood true to the faith. It is no mean task, my dear friend, that you have taken on and simple missionaries will not be able to enter into continuous face-to-face combat with sectarians of the ilk of these Brothers Baillard. Is it not a mistake to send our young men all alone to this fearful battleground?[[197]](#footnote-197) In your place, I would have declined so delicate a charge; you had a good excuse to hand, namely, that our men have always to go out in pairs and your community is not sufficiently numerous to spare two men. I can see you now: your zeal is aroused by an account of the evil done by these apostates, and as your primary impulse is always to follow whatever your zeal dictates, you did not pause to reflect on the difficulties that this delicate mission presents.

It is a serious and onerous innovation to have a fire in all the rooms. There must be a common stove; this does not prevent those who suffer especially from the cold, when they are in their rooms and do not want to give themselves the trouble of going to the stove, to make use of foot-warmers or something of that nature like what is called in Italy a *scaldino.*

[To Fr. Casimir Aubert in England].[[198]](#footnote-198)

44:III in Oblate Writings

The imprudence of Fr. Daly in buying properties and constructing buildings without ability to pay for them.

Aubert C

[Marseilles]

November 19, 1850.

It is useless to console ourselves at the thought that we could make of this house our central establishment in England. It is quite unsuitable for us. Maryvale is all we need. We must envisage establishing ourselves in the big cities and not in isolated country places. Do not think of it.

What audacity this poor Fr. Daly had, with such a heavy burden on his shoulders, to make the deal and plan the construction at Manchester[[199]](#footnote-199)! So he has come to ask help for the construction of the church, forgetting the amount he would first have to raise to meet the enormous debt he has contracted. Good God! What aberration!

I do not have courage to speak to you of anything else being so preoccupied with the situation caused in England by the folly of this good Fr. Daly. You know how anxiously I await further information from you.

[To Fr. Allard, at Bytown].[[200]](#footnote-200)

16:IV (Africa) in Oblate Writings

The Pope has named Fr. Allard Vicar Apostolic of Natal. Congratulations. He is to come to France as soon as possible.

L.J.C.et M.I.

Allard

Marseilles,

December 4, 1850.

My very dear Fr. Allard, I shall not mention all that I had to write to you in reply to your last letters, in order to tell you that our Holy Father the Pope has just given our Order the Vicariate of the Natal region, and that he has named you Vicar Apostolic of this district with the title and character of bishop in partibus. You certainly were not expecting this event and I am doubly pleased with it. It is now a question of obeying promptly the orders of the Head of the Church and putting yourself immediately in a position to carry out the task assigned to you. I have chosen some excellent men to work with you and they will give you great assistance in this precious mission.[[201]](#footnote-201) We shall have to work out all there is to do. You will leave, therefore, as soon as you receive this letter and come to Marseilles to see me. I do not need to tell you that since this order is formal there are no excuses to be made. I am waiting impatiently for you. Come as soon as possible. You should bring with you all the notes for Fr. Tempier whom I must send as Visitor to Canada in May.

I shall content myself today with what I have just told you. It is a fairly heavy burden, isn’t it? But the Lord, as you know, always proportions his grace and his powerful help to the burden he is laying on us. We have only, then, to submit and obey with confidence.

Farewell, my dear Father, I send you my blessing, in the expectation that I shall embrace you very soon.

+ C.J. Eugene, Bishop of Marseilles.

[To Father Baudrand].[[202]](#footnote-202)

136:I in Oblate Writings

Respect for the bishops. Two new Oblate bishops: Fathers Allard and Taché. New missionaries for Canada and the United States.

Baudrand

[Marseilles]

December 4, 1850.

You had assured me that you were entirely cured of certain prejudices and I was saddened by your still permitting yourself to use such careless expressions. It must well be that the Holy See is not as fearful as you are of Bishops for behold two more of them that it has chosen amongst us ![[203]](#footnote-203) It will be the same with them as with the others; they will do their best to procure the glory of God, the salvation of souls and they will thus bring honour to the Congregation to whom in consequence they will remain very attached and they will powerfully be of service in aiding her to accomplish her mission in the Church. But let us forget that and let me rejoice wholeheartedly over the improvement that you assure me has been effected within and without in your Canada. I presume you have received the letter that I wrote to Father Taché and that I had addressed to you so that you could forward it to him. I am going to write to him once more.

I still insist that this Father come over to me so as to know our Congregation better and receive from me his episcopal consecration. That could upset his family and others in Canada but I cannot rescind this resolution; it is the condition on which I gave my consent. I will give him as a bouquet certain excellent men whom he will bring back on his return.

It will not be long before you see the arrival of Mgr Guigues and the numerous band which accompanies him.[[204]](#footnote-204) I recommend that you retain for this prelate the measure of respect, confidence and affection that is due to his character and to the bonds which unite him to the Congregation. I have been, as well as our Fathers, very pleased with his sentiments. He maintained at the Chapter, as well as Mgr de Viviers, a perfect mien which assured to one and the other the rightful admiration of the whole Chapter.

[To Fr. Casimir Aubert in England].[[205]](#footnote-205)

45:III in Oblate Writings

The dismay of Fr. Aubert at having to abandon the Oblate properties of Penzance in order to pay for the debts contracted by Fr. Daly at Ashbourne. The Founder seeks to comfort him. The happy return to Canada of the members of the General Chapter.

Aubert C

[Marseilles]

December 6, 1850.

The fifteen days, my dear son, which have elapsed between your last letter and that which I have just received today have been days of bitterness for me. The sole thought of the grief you were enduring and all the worries into which you were going to be plunged by the explosion of the bomb about to burst upon us grieved me as much and more than the losses that we are going to suffer. Your letter of the 30th confirms all my anticipations. So the position is frightful but nevertheless not as desperate as you represent it to me.

Since there is no remedy, let us pay the price of our happy-go-lucky mien while enduring the shame which more or less falls upon us as well as the loss of our properties. But look at the extent of our misfortune. Nothing has to change in our establishments. You will perhaps be surprised, my dear son, to see the calmness of this letter following the violent emotions that I necessarily had to feel on (receiving) the one to which I am replying. This calmness is the result first of my resignation to the will of God in the face of misfortunes from which no human wisdom can extricate us, and then the serious and prolonged reflections which I have made myself and which likewise have occurred to the good sense of the two men whom I have called to my side to give me their advice. It is really remarkable that the resolutions which they agreed to present to me in consequence of the reflections with which I had left them, while I was obliged to be busy with other matters, have been precisely the same which I had formulated myself. So it is my decision, corroborated by the opinion, weighed and fully reflected upon by my two counsellors, Fathers Tempier and Bellon, that I am communicating to you without delay in order that you may conform yourself thereto.

... You will have to concentrate on sustaining the morale of all your people by plenty of very cogent reasons capable of influencing souls the least bit generous. One would be unworthy to belong to God and the Church if one let oneself be laid low by tribulations with which the demon afflicts precisely those whom he fears the most. A family which opposes hell with an apostle like our Fr. Laverlochère and so many others who follow in his footsteps must not be surprised that Satan and all his band are precipitating themselves upon her.

Be constant then and firm, with confidence in God, redouble your prayers and your fervour and this evil will be set to nought by good. We do not forget you here before the Lord. Your letter took six days to reach me, mine no doubt will take as much time to arrive, which vexes me a great deal. I feel you need to be encouraged by those who understand your grief. It is great but not beyond your strength and your soul’s resourcefulness. Do not wait fifteen days before writing to me, you know how I pine...

Nothing less than this was needed to compensate for all the crimes which were being committed in other quarters of the ship full of passengers of every sect and nation.[[206]](#footnote-206) We still have no news of our good little Fr. Antoine and the three brothers he took with him...

Adieu, dear son, I invoke upon you and all our members a thousand benedictions of God.

[To Bishop Barnabo, Secretary of the S. Congregation of the Propaganda Fide].[[207]](#footnote-207)

18:V in Oblate Writings

The numerous concerns of the Bishop of Marseilles. Gratitude expressed to Bishop Musulce and Bishop Bravi who want to have the Oblates in Colombo. Trip to Rome in the near future.

Propaganda Fide

Marseilles,

December 18, 1850.

Very Dear and Reverend Monseigneur,

I would like to thank you a thousand times over for your precise answers, despite your numerous and heavy responsibilities, to my letters which are often necessary but infrequent so as not to unnecessarily disturb you. Experience has taught me about the demands of certain offices. Here I can never find a free moment with the numerous religious ceremonies in a large practicing city such as mine where the faithful are not happy unless their bishop is with them, the daily schedule of visits, the foreign prelates who come and go and for some of whom I must provide hospitality in keeping with the propriety due to brothers in Catholicism and the episcopacy, and the confirmation of the dying, etc. I no longer know which way to turn. That is the reason for the delay in answering your letter of Nov. 15*.*

The proposal advanced by His Excellency the bishop of Usula[[208]](#footnote-208) and Apostolic Vicar of Colombo, undoubtedly inspired by Bishop Bravi, merits our gratitude. The Oblate Congregation will consider itself fortunate indeed if it is called to that Vicariate to do the good it has been able to accomplish in Jaffna. On the other hand, I fail to understand the whim that led Bishop Bravi to be so discourteous in his exclusion of French missionaries who are not known to be any less zealous than others. In this case, the good prelate is in disaccord with Pope Gregory XVI whose words I will not repeat for the sake of discretion. Nonetheless, I would not be too concerned about his resolve and it would not be impossible to satisfy him, despite the somewhat singular nature of his manner. I had already been informed about Bishop Bravi’s prejudice and so I am not offended.

Your Excellency, there are further reflections I would like to share with you but perhaps it would be better to put them aside until the trip I hope to make to Rome in the near future. I do not wish to further delay my prostration at the feet of the Holy Father to give voice to the feelings of my heart and offer him the homage of my devotion. No bishop has ever been in a position to feel the joy of hosting such a well loved and persecuted Father in his own residence. It is almost a good thing I was deprived of that joy. I wish to make up for that, however, by contemplating his countenence, kissing his hand, and, from his own mouth, hearing the words of blessing inspired by his heart for my good. I plan to leave towards the middle of January.

In the meantime, please accept the sentiments of esteem and affection I would so wish to express personally and heart to heart.

Your must humble and devoted servant,

+ C. J. Bishop of Marseilles..

To the President of the Missionary Society, Lyon.[[209]](#footnote-209)

122:V in Oblate Writings

Request for immediate assistance to send four missionaries to the Vicariate of Colombo, and for the new vicariate of Natal. The Oblates have declined the vicariates in Oceania recently vacated by the Marists. Three Oblates are missionary bishops. Fr. Laverlochère is preaching with success. Certain bishops in the United States are making abusive use of their grants.

Propagation of the Faith

Marseilles,

December 22, 1850.

Dear Mr. President;

I hasten to inform you in all confidence that the Holy See has recently entrusted the Apostolic Vicariate of Natal to the Congregation of the Oblates of Mary Immaculate. The Holy Father has asked me to submit to him the person from among the Oblates, whom I deem worthy to be raised to the episcopacy in order to appoint him Apostolic Vicar and head of this mission which will include the Kafirs.[[210]](#footnote-210) I was informed about the apostolic letters or Bulls in the latest letter I recently received from the Propaganda Fide. The obedience which inspired our decision to accept this difficult vicariate encourages Rome to propose for our acceptance also the two vicariates merged into one which the Marist Fathers were obliged to vacate in Oceania. I declined this because I have never had any confidence in these missions of Oceania served by the good Marist Fathers with so much zeal and so little success. I have more hopes for Natal, and this with all the more reason because I neither requested nor sought this vicariate, and in accepting it I did nothing more than comply with the wish and the will of the Head of the Church. I do not have to tell you that Rome counts entirely upon the Propagation of the Faith to see to the needs of this Vicariate and the travelling expenses of the four missionaries who will travel to their appointed destination as soon as the Apostolic Vicar has been consecrated. I hasten to write to you so you will have the time needed to trim something off the grants for the United States where our money is frequently used to construct beautiful churches, in order to establish a grant for this Apostolic Vicariate of Natal.

Propaganda has asked me for four more missionaries for the Apostolic Vicariate of Colombo on the island of Ceylon. I will not refuse them, obviously, if the passage is paid. I have been instructed to settle the matter with you: “With regard to the travelling expenses, I am convinced the pious Missionary Society of the Propagation of the Faith will not refuse its aid. I pray you take this matter to heart, etc.[[211]](#footnote-211)

What pleases me in this correspondence is the information it provides me on the good accomplished by our Oblates of Mary in the vicariate of Jaffna. That is the reason why their presence is so insistently requested in that of Colombo. “Propagande Fide now has a very favourable occasion to show you the consideration it harbours for your most edifying Society, etc.[[212]](#footnote-212) Moreover, the Congregation is literally bombarded with requests because, besides the bishop of Bytown and the Apostolic Vicar of Natal, another Oblate has been chosen as coadjutor to the bishop of St. Boniface on the Red River, a mission served entirely by the Oblates.

With regard to these good Fathers, I would like to inform you that Fr. Laverlochère, the excellent missionary from Hudson Bay, is accomplishing marvels wherever he goes. The account of his mission is of supreme interest to the vast crowds which gather to listen to him. Since he links everything to the Propagation of the Faith, I believe he will have increased the number of its associates. From Aix they have written to me: “The assembly in the city was immense. He preached in order to recommend the Missionary Society of the Propagation of the Faith and I repeat that the effect of his words, so simple and so apostolic, was excellent. M.P. (a professor at the university) told me earlier that he had cried while listening to and seeing the living witness of the divine character of the Christian apostolate, the successor to the fishermen of the lake of Genezareth converted as they were into fishers of men, and renewing in himself the wonders of Pentecost.... M.T. (dean of the faculty) spoke to me in very much the same sense... His Excellency, the Archbishop had a similar saintly impression and noted the favourable impression made on all. In brief, Fr. Laverlochère has reawakened faith and zeal for the Missionary Society of the Propagation of the Faith, etc.”

I am not surprised by these words due to what we ourselves have experienced here. I would advise you to have this true apostle speak from the pulpits of Lyon. I would have liked him to have travel throughout all of France, but he is anxious to return to his mission, as ghastly as it to human nature.

Please be so kind as to respond briefly to the various items in my letter and accept the repeated expression of my highest regards.

+ C. J. Bishop of Marseilles..

P.S. I consider it my duty to inform you confidentially about what I have learned from a person worthy of trust. I only ask you not to quote me. Here are the exact words from a letter I have read: it is written by someone who is well informed.

‘I have heard details which it would be just as good to be ignorant of. One of the prelates (United States) recently received a substantial sum. It was then spent in clothing for himself and furniture for his residence, and he had no qualms about letting it be known in public afterwards. Bishop Timon who is certainly of the highest virtue and a talented man, has spent 75 000 piastres to purchase a beautiful piece of land for his cathedral: and yet, the church he already had was beautiful and large enough, according to what I was told, for a number of years. His Excellency the bishop of New York is in Lyon at present to solicit aid, but I think that instead of asking for money, he could donate a substantial amount for the other dioceses.”

I was therefore correct in telling you that the Council could justifiably cut down on grants to the United States. The associates of the Propagation of the Faith intend to donate for missionaries who work to announce the Gospel to infidels, and not to embellish the churches of the United States or furnish bishoprics. In the United States there are cities with 20, 30, and up to 100000 Catholics and even more. Let the bishops turn to them for the local needs of their churches.

It is not necessary for me to repeat that by no means do I want to be quoted on this information. Would you please even burn this note!

[To Fr. Casimir Aubert in England].[[213]](#footnote-213)

46:III in Oblate Writings

Further words of encouragement. Ordinations of December 21.Visitors. Imminent journey to Rome of Bishop de Mazenod and Fr.Tempier.

Aubert C

[Marseilles]

December 24, 1850.

I wish to reply to your letter of the 16th just arrived this evening. I see you are still under the effects of some form of discouragement. I wish to buoy up your soul that is excessively saddened. I am far from seeing that all is lost, as you do... At the worst, we lose our property. That is all. Is that enough to be so upset about? Should relinquishing a single post mean our collapse? If we are faced with weaklings floored by the mishap which has occurred, I shall not regret to see them go. That is no matter for surprise. We will do without them. So come, my dear, take courage. A strong soul braces itself against adversities which are nothing but tests. I fear you are too affected, this is what has made you ill... You should have waited to be perfectly restored before taking to the road in the cold weather that must be prevalent in England. Here we have perpetual spring. On Saturday, the 21st, I ordained five priests, of which three are for my diocese, and eighteen deacons, including eight Oblates. The Archbishop of New York attended, also Lord and Lady Fielding and two converted ministers. They all dined with me. I made myself most attentive to them. Lord Fielding has properties some three leagues from Liverpool in the princedom of Wales. When he shall have returned to England, I will correspond with him. He is a charming man and his wife likewise. I shall see him again at Rome where I have decided to go in the course of next month. Fr. Tempier will accompany me. One of the reasons which determines my journey to Rome is the approbation of the additions made to our Rules. This is no little matter and it would be difficult to arrange it by correspondence. I fear indeed I will meet with difficulty, even with myself present as petitioner. The role of being solicitor goes ill with my age and my character. It is a great sacrifice from which naturally I would quite wished to be spared but it must be done for the Congregation. The journey itself weighs me down. One becomes loth to go from place to place when one is as old as I am. On Saturday, the very day of the ordination, I celebrated the 39th anniversary of my priesthood. It is adding up, is it not? Adieu, my very dear son, I am going to think of you during this holy night while I am before the crib of the divine Infant who knows how to console the afflicted...

To the President of the Missionary Society of the Propagation of the Faith, Lyon.[[214]](#footnote-214)

123:V in Oblate Writings

Bishop de Mazenod’s reply to a letter written to him on the destination of the collections taken up by Fr. Laverlochère who should be brought to preach in Lyon. A letter enclosed from Fr. Semeria in Ceylon.

Propagation of the Faith

Marseilles,

December 26, 1850.

Dear Sir,

The person who gave you, or claimed to give you information with regard to the sermons of Fr. Laverlochère was either deaf or very distracted if he was able to tell you that the purpose of those sermons was collections, and collections exclusively for the mission to which Fr. Laverlochère is assigned. I was present at the sermon delivered by Fr. Laverlochère in the church of St. Martin. It is impossible to speak with more emphasis and zeal for the Propagation of the Faith, acknowledging, after having spoken about the wonders of his apostolate, that without the holy Missionary Society of the Propagation which provides missionaries with the means to reach the ends of the earth, all that good would not be accomplished. He then exhorted all those present to become members, etc. He even mentioned examples of entire families forming entire groups by themselves; one of these was led to this by the constancy of a small child who offered up his bread at lunch every day, etc. After that, what evil can there be if the missionary briefly talks about the special needs of his mission, the most remote and perhaps the most laborious of all the missions, so that if some generous soul touched by compassion wishes to give something to him, without detracting anything from what this person would do for the Missionary Society of the Propagation of the Faith, to pay the considerable expenses he still has to face even when he has received his share of the aid from the Propagation of the Faith, and gives it directly to him? It would be unjust to hold this against him, and all the more so since without this additional assistance this missionary would really not be able to accomplish his mission due to the extent of his expenses. He has to pay 6 men 15 to 20 piastres a month as boatmen. I also believe he has to feed them. Once he is in the glacial territory of his mission, he can get nothing except at insane prices. There is no problem for his food since he is happy with anything. At one point he was reduced to eating moss which he had to boil without even being able to soften it. For the Mass, however, wine is necessary. Do you know how much a bottle costs? No less than 80 francs. And if the missionary were to spend even the slightest amount on himself! No! When his cassock is reduced to a waistcoat, the rest having fallen away in shreds, he travels around exposed to the elements. I am deeply saddened by the fact that such a lowly, trumped-up charge has been launched against a man like Fr. Laverlochère, apostolic and dedicated to the point of heroism. People are all the more at fault and have been all the more unjust when it is clear that his preaching has increased the number of associates. The other day I went to visit the family of one of our most important merchants. They told me that the day after the sermon delivered by the good Father at St. Martin, a peasant woman known to the family came into the store and spoke there in such a way as to form her group of ten right there among the sales staff. I mention this example that I know of; how many others could be mentioned. After the sermon a soldier joined a group, etc. I therefore conclude that in no way should you be concerned, and it would be desirable if Fr. Laverlochère were less anxious to return to his savages and able to travel throughout France. There is no comparison between the interest he has inspired in the Missionary Society of the Propagation of the Faith with his straightforward, unpretentious stories, and everything people have heard thus far from the very lips of the bishops who have spoken on the subject. You could say that this positive reaction is general. Therefore, remember what I told you in my first letter and believe me, it would be to the advantage of the Missionary Society, which we all have so much at heart, to have him preach in Lyon. I do not think the people of Lyon would be less susceptible than the Provençals to the narration of the mercy of God upon savage tribes who are becoming, through regeneration, comparable to the first Christians of the apostolic era.

I felt it necessary to delve into these details in order to inform you as to how things stand and to reassure you against the inopportune fears instilled in you.

Mr. President, please accept the renewed expression of my highest regards.

+ C. J. Bishop of Marseilles..

P.S. I enclose a copy of an excerpt of a letter from Ceylon. I do not know if you deem it worthy to be published. I am sending it to you because I know Bishop Bettachini would be quite pleased.

Please ask His Excellency the Archbishop what happened in Aix. I know that Fr. Laverlochère brought a large number of people to join the Missionary Society of the Propagation of the Faith.[[215]](#footnote-215)

1. Orig.: Rome. Postulation Archives. L. M.-Vincens. [↑](#footnote-ref-1)
2. Adolphe De1abrèque entered the novitiate on January 23 but did not persevere. [↑](#footnote-ref-2)
3. Bishop Pavy. [↑](#footnote-ref-3)
4. Marc Marie Meichior Tristan de L’Hermite. He began the novitiate on February 25. [↑](#footnote-ref-4)
5. Bishop B. Buissas. [↑](#footnote-ref-5)
6. Bishop Menjaud. [↑](#footnote-ref-6)
7. Bishop M. Demers, Bishop of Vancouver and Bishop Jean Timon, Bishop of Buffalo. [↑](#footnote-ref-7)
8. Orig. - Rome, Arch. of the Postulation - L. M. Baudrand. The first sheet of this letter is a copy of a letter of Fr. Casimir Aubert to Mgr de Mazenod. The rest is written by the Founder. [↑](#footnote-ref-8)
9. Ms. Yenveux IX, 159. [↑](#footnote-ref-9)
10. Ms. Yenveux II, 51; V, 187, 206; VII supplement. II. [↑](#footnote-ref-10)
11. Fr. Gaudet had left for Texas with Frs. Telmon and Soulerin and Bro. Gelot in December, 1849, at the request of Mgr Odin, bishop of Galveston, but without the authorisation of the Founder. [↑](#footnote-ref-11)
12. Word omitted in the Ms. Yenveux. It is probably the diocese of Montreal where the Fathers had been working for a long time. [↑](#footnote-ref-12)
13. Original: Rome. Archive of the Postulation, L. M-Semeria. [↑](#footnote-ref-13)
14. The last letter to Fr. Semeria that we have is dated November 10, 1849. [↑](#footnote-ref-14)
15. Italian: ‘insolence’, or ‘abuse of power’. [↑](#footnote-ref-15)
16. *effet:* a negotiable document giving the right to payment of a sum of money. [↑](#footnote-ref-16)
17. *Chirurgo* - ‘surgeon’. [↑](#footnote-ref-17)
18. This extract is in Italian. [↑](#footnote-ref-18)
19. The last three lines are written in the margin of the first page. [↑](#footnote-ref-19)
20. Ms. Yenveux IV, 64; VII, 42; VIII, 81-82. [↑](#footnote-ref-20)
21. In a letter written to Fr. Baudrand at Longueuil, in which he gives various details on the Oblates of England (cf. Mazenod, *Letters to North America,* 1978, t. I, pp. 233-235), the Founder transcribes a letter, without date, from Fr. Casimir Aubert, about the mission of Manchester. We publish it herewith because of the interest of its contents and because it is the only letter that we have from Fr. Aubert to Bishop de Mazenod: “I have something more besides to tell you about the mission that we have recently given at Manchester. I had begun to tell you about it in the letter that I wrote you during the first week of this mission. I said it was opened under the most favourable auspices, that our exercises were followed with an extraordinary zeal and assiduity and that already our confessionals were swamped by the multitude of persons whom the grace of God had touched. In the second week, it was quite otherwise - the eagerness to follow the exercises was so great, especially that of the evening, that one hour before it began, the church was already invaded by a crowd so compact that we had great trouble ourselves to go from our confessionals to the sacristy. I do not exaggerate when I maintain that this church, which is scarcely bigger than the Calvaire (including the galleries) contained at least 2000 participants. It is impossible, without having seen it, to form an idea of the assiduity with which the holy Word was received by this crowd famished for the things of religion, as well as of the respect and piety with which it was imbued during the ceremonies which, together with the preaching, form the principal part of a mission. As for the confessions, they had become so numerous that there was no way to cope with them. We, the three missionaries especially, were so busy hearing these poor people that there scarcely remained time for us to take our meals and to go and throw ourselves for a few hours on our beds, which never occurred before one and sometimes two hours after midnight. When we saw that things were proceeding in this manner, we quite understood that it would be impossible to defer everybody to a single day for absolution and communion in general. So, from the middle of the second week, we have absolved and received at communion each day all those whom we found sufficiently well disposed. Thus we have passed through between seven and eight hundred before the Sunday fixed for the closing, and it was then possible for us to prepare a little better the eleven or twelve hundred persons who remained. It was beautiful that Sunday, as beautiful as any day of its kind in the missions that we give in France, the same enthusiasm amongst the participants, the same brilliance in the ceremonies, the same triumph for our holy religion. We did not have, it is true, the planting of the Cross, England is still not ripe enough for that, but we have left another souvenir of the mission which somewhat comes to the same thing. We have erected in this church the stations of the *Via Crucis.* We likewise had a sort of compensation in a ceremony which is not yet known on the European continent, I mean the solemn commitment in the Society of Temperance. At the behest of Father Cooke, faithful disciple of Pere Mathieu as you are aware, more than five hundred persons enrolled themselves under the banner of this association and took the oath, at the foot of the altar, to abstain during the rest of their lives from all inebriating drink. I must add that a goodly number had need of this remedy for it is inconceivable how drunkenness reigns in a manner so wholesale amongst the working classes of the great cities of England and what is still worse, almost as much amongst the women as amongst the men. If our mission had finished that day, just as we had arranged, a great good would already have been achieved but it would not have been complete, for it would have been impossible to prepare in so short a time everybody who came in the second week to confession, apart from there still remaining a good number who had not yet presented themselves. It was therefore decided that the mission would be prolonged another week and, as I was obliged to leave for Maryvale for the great retreat, I left Manchester Fathers Cooke and Noble who still had during those eight days as much work as before and work more difficult because they had to deal with all who had hung back during the first fortnight, the old sinners and those whose consciences were so burdened that they had not dared to present themselves up to that time. Their zeal was recompensed by the most consoling results. This week was like a second mission when five or six hundred persons, the farthest away from the path of duty, sincerely returned to God. Such has been the first attempt our Congregation has made in England at the ministry which is the principal end of its institution. The Lord has blessed this attempt in a manner as to prove to us that here, as elsewhere, he calls our dear family to do good in the Church by the means of retreats and missions and to do such good especially for the most abandoned souls, for it is to be noted that the parish that we have evangelized at Manchester is composed of several thousand Irish and some hundreds of other Catholics. all equally poor in regard to spiritual support. We are thus able to reply henceforth to the reproach that has been addressed to us from certain quarters... [↑](#footnote-ref-21)
22. Ms. Yenveux III, 219; IV, 62; VII, 46, 220. [↑](#footnote-ref-22)
23. The situation of Fr. Naughten was regularized at the end of the year. Cf. General Council of September 26, 1850. [↑](#footnote-ref-23)
24. Rey II, p. 328. [↑](#footnote-ref-24)
25. Fr. François Eugène Amphoux, assistant priest in St-Lazare. [↑](#footnote-ref-25)
26. Fr. E.C. Louis Pasquier, died on January 29, aged 63. [↑](#footnote-ref-26)
27. YENVEUX. II. 90: VII. 15. [↑](#footnote-ref-27)
28. Rey II, pp. 328-329. [↑](#footnote-ref-28)
29. Cardinal J.A. Antoine Dupont, Archbishop of Bourges from 1842 to 1859, was on his way to see the Pope in Gaeta. [↑](#footnote-ref-29)
30. Bishop de Mazenod was not much in favour of provincial councils which he believed were likely to reawaken gallican susceptibilities. See Leflon, *Mgr de Mazenod* III, pp. 327-336. [↑](#footnote-ref-30)
31. Orig.: Algiers, Diocesan Archives.

 This letter goes over the reasons for expulsion that were reported in the Minutes of the General Council of February 4. The Secretary of the Council ends thus: “Penetrated by the strongest feelings of pain at the sight of the profound sorrow which this succession of crimes and wickedness was causing to our Most Reverend Father General, horrified with good reason by the very unfortunate consequences which Bellanger’s conduct could have and undoubtedly would have for the body of which he was still a member, the Council proceeded, by a unanimous vote, to pronounce the speedy expulsion of so bad a person and so perverse a member of the Order. The Council asked the most Illustrious Father General to write by the soonest post to the Bishop of Algiers in order to have pronounced as soon as possible against so culpable a priest the suspension of all ecclesiastical functions”. [↑](#footnote-ref-31)
32. Bishop Guibert. [↑](#footnote-ref-32)
33. Orig.: Rome, Arch. Post. - L. M. Bellon. [↑](#footnote-ref-33)
34. Bro. Richard Molony and probably Bro. Michael Naughten. [↑](#footnote-ref-34)
35. The end of this sheet is torn and is incomplete. [↑](#footnote-ref-35)
36. Fr. J. B. Bellanger who was to be replaced by Fr. Jean Pierre Eymère. [↑](#footnote-ref-36)
37. This line is written in the margin on the back of the second sheet, which is torn. [↑](#footnote-ref-37)
38. Manuscript Yenveux IV, p. 73. [↑](#footnote-ref-38)
39. Orig.: Rome. Postulation Archives, L. M.-Sumien. [↑](#footnote-ref-39)
40. Father Sumien was ending his second novitiate. He had already been in the Congregation from 1821 to 1831. The Founder wrote in his Journal on March *5.* 1850: “Father Sumien has made his profession to me [ ... I The ceremony was very moving because of the memories it brought back. He had been n.10. now today he is n.274. That is the only penance imposed on him for his lapse.” Cf.: YENVEUX VIII. 318. [↑](#footnote-ref-40)
41. Manuscript Yenveux IX, p. 86. [↑](#footnote-ref-41)
42. Jean Baptiste Bellanger, born in 1809, oblation in 1848. He was sent to Algeria where he wasted the goods of the Congregation by his liberality and extravagance. See *Ecrits oblats* 4, pp. 174-187. [↑](#footnote-ref-42)
43. Jean Pierre Eymère (1825-1895), oblation August 15, 1848, priestly ordination December 22, 1849. He recovered quickly from his accident. See letter from Bishop de Mazenod to Fr. Eymère, March 5, 1850, in *Ecrits oblats* 4, pp 187-188. [↑](#footnote-ref-43)
44. Jean Baptiste Sabon (1817-1885), ordained priest on July 6, 1844, oblation on July 30, 1848. [↑](#footnote-ref-44)
45. Richard J.Moloney (1825-1893), oblation May 13, 1848, priestly ordination April 1, 1850. [↑](#footnote-ref-45)
46. This is the first Latin word in the Introit for the Mass of Saturday of the fourth week in Lent in the liturgy of that time. [↑](#footnote-ref-46)
47. Easter Monday, April 1, 1850. [↑](#footnote-ref-47)
48. In July the following left Marseilles for Buffalo: Frs. Pierre Julien Amisse (born in 1825, ordained priest on April 1, 1850, died in 1858), F.X. Pourret (oblation November 1, 1846, ordained priest April 1, 1850, left in 1851) and R. Moloney. They were to take over the direction of a college but nothing was ready when they arrived and they left immediately for Montreal. [↑](#footnote-ref-48)
49. Rey II, p. 337. [↑](#footnote-ref-49)
50. The Minister for Cult had prescribed that on February 24 (a Sunday in February 1850) there should be a funerary service for the victims of the days of revolution in 1848, followed by a *Te Deum*. The bishops protested. The Minister replied that it would be enough to have the office of the day followed by the Absolution, and then the *Te Deum* (Rey II, pp. 336-337). [↑](#footnote-ref-50)
51. Orig. Italian: Rome, Arch. of Pr. Fide, Sent. rif. nei Congr. Indie Orientali, V. 12 (1849-1850). ff. 740-741. [↑](#footnote-ref-51)
52. Fr. Lespron was a Mexican Jesuit, cf. letter from Bishop de Mazenod to Bishop Barnabo, April 18, 1850. It later becomes clear that Fr. Lespron was imprisoned in Rome. The Republicans freed him in 1848. [↑](#footnote-ref-52)
53. In the letter to Bishop Barnabo on Jan. 28, 1850 (omitted here since it deals with Fr. Lespron alone), the Founder wrote in closing: Bishop Bettachini has been struck to the heart. He feels that Bishop Bravi has slighted him before the Sacred Congregation of Propaganda Fide.” On April 18 the Founder added: (in a letter dealing with Bishop Charbonnel of Toronto): ‘I imagine you have received my letter in response to yours of March 18. I received news from Ceylon after that date which would be a real source of affliction should they prove to be true: it would seem that Bishop Bravi manifested his aversion for Bishop Bettachini to the extent that he had himself consecrated by the Goan Bishop, assisted by two priests, rather than invite Bishop Bettachini to be one of his co-consecrators. I have also been told his obstinate attempt to expand his Vicariate would undermine the good of the Jaffna Vicariate which is already one third smaller, poorer, and with much fewer Catholics. Oh what misery! [↑](#footnote-ref-53)
54. Ms. Yenveux V, 160. [↑](#footnote-ref-54)
55. Fr. J. B. A. Bellanger was expelled from the Congregation because of his unworthy conduct. Fr. P. J. P. Eymère who was to replace him fell from the stage coach on which he was travelling to Blida. The accident was less serious than the Founder was led to believe at first. “Mission of Algeria, how dearly you cost us!”, he wrote in his Journal, February 22, 1850, as he relates how Bellanger lived an opulent life in hotels, passed himself off as a nobleman and prevailed on everybody to lend him money. [↑](#footnote-ref-55)
56. YENVEUX V. 49. Yenveux inserts the following introduction to this text: “The Bishop, very much upset because of a much-publicized departure and certain scandals, and seeing himself alone, his assistants being absent, writes to Father Courtès and asks him to come to Marseilles to discuss the matter. It had to do with Father Bellanger, a missionary in Algeria who was expelled from the Congregation, and news of a serious accident that befell his replacement. Father Eymère. cf. *Oblate Writings,* Vol. IV, pp. 175-186. [↑](#footnote-ref-56)
57. Rey II, pp. 337-338; Rambert II, p. 382. [↑](#footnote-ref-57)
58. Cardinal Giulio Maria della Somaglia (1744-1830), Secretary of State to Leo XII from 1823to 1828. [↑](#footnote-ref-58)
59. Bishop Clement Villecourt (1787-1867), bishop of La Rochelle from 1836 to 1855. [↑](#footnote-ref-59)
60. The name of Dom Guéranger does not appear in Rambert. Dom Prosper Guéranger (1805-1875), was abbot of Solesmes. He restored the Benedictine Order in France and propagated the Roman liturgy. [↑](#footnote-ref-60)
61. The Popes and Cardinals whom Eugene had known previously in Paris, while he was a seminarian, then in his visits to Rome in 1825-26, 1832, 1833 and 1845. [↑](#footnote-ref-61)
62. Rey writes that Bishop de Mazenod inserts in his reflexions the series of questions presented by Bishop de Villecourt and that they take up no less than fifteen pages. [↑](#footnote-ref-62)
63. Cardinal Lambruschini was then Prefect of the Congregation of Rites and Monsignor Fatati was Secretary. Cardinal Bianchi was Prefect of the Congregation for the discipline of Regulars. [↑](#footnote-ref-63)
64. Rey II, pp. 325-326. [↑](#footnote-ref-64)
65. Bishop Claude H. Clausel de Montals, Bishop of Chartres from 1824 to 1853, wrote on February 25. [↑](#footnote-ref-65)
66. The Falloux law, passed in 1850. See J. Leflon, *Mgr de Mazenod III*, pp. 321-327. [↑](#footnote-ref-66)
67. Ms. Yenveux IV, 141. [↑](#footnote-ref-67)
68. Orig.: Rome, Archive of the Postulation, L. M-Eymère. [↑](#footnote-ref-68)
69. The Founder gives an account of this accident in his Journal and tells of the shock these events in Algeria caused him. “Ah the Algerian mission, how dear it costs us! To what trials has the good Lord put us! Alas! We were already weighed down by having had to expel the wretched Bellanger whose unworthy conduct will be known throughout Algeria! And now by this evening’s post we have just learned of the awful misfortune that has just been poured on our heads. That good and excellent Fr. Eymère, whom I had sent to Algeria to replace the Judas who had betrayed the Congregation and the Church, before even arriving at his destination, through a deplorable imprudence. has found the reward for his devotion and good will. The horses of the coach that was taking him to Blida having got the bit between their teeth, this good Father had the unfortunate idea of jumping down from the coach, and in falling he almost killed himself. He lay unconscious on the main road and a man rode off with all speed to carry the news of the dreadful accident to Fr. Sabon, who, coming in all haste, could only give absolution and extreme unction to his unfortunate brother who had lost all consciousness. He had him carried to Blida where he did not lack attention, but the state of the poor Father was desperate when the post left. It was at Beni-Méred that the fall took place. Could he be a victim of the expiation demanded by the Lord in order to wipe out, in union with the merits of the Redeemer, the sacrileges committed by the unworthy Bellanger who was working in that parish at the time of his hypocrisy and double dealing? Whatever be the case, we are losing a charming member, full of youth, zeal and health, who promised a long and fruitful ministry. I am bowed down by the blow, and I beg the Lord to give me the grace to bear this loss which I feel so keenly with the resignation we must have for everything that he is pleased to ordain”. (Journal, February 22, 1850. Ms. Yenveux IX, 86) [↑](#footnote-ref-69)
70. Manuscript Yenveux VIII, p. 318. [↑](#footnote-ref-70)
71. Fr. André Sumien (1802-1883) had been an Oblate from 1822 to 1830 and a priest since September 24, 1825. He left the Congregation at the time of the 1830 revolution and was parish priest in some parishes near Barjols where his family lived. He did a second novitiate from March 3, 1849 to March 5, 1850. Afterwards he worked in Notre Dame de la Garde. [↑](#footnote-ref-71)
72. Orig.: Rome. Postulation Archives, L. M.-Courtès. [↑](#footnote-ref-72)
73. Ms. Yenveux II, 138; III, 18, 30; VII, 46; IX, 132. [↑](#footnote-ref-73)
74. The Founder is probably referring here to Longueuil. He proposed to Mgr Bourget to confide the parish to the Oblates. [↑](#footnote-ref-74)
75. The name was not transcribed. The Oblates were working in several archdioceses. [↑](#footnote-ref-75)
76. Rambert II, pp. 319-320. [↑](#footnote-ref-76)
77. A village in the area of Marseilles, east of the city. [↑](#footnote-ref-77)
78. Ms. Yenveux IX, 34. [↑](#footnote-ref-78)
79. Rome, Arch. of the Postulation, L. M.P. [↑](#footnote-ref-79)
80. This first part of the letter was published in the *Annals of the Propagation of the Faith,* t. 22 (1850), pp. 315-316 and dated “February 1850”. [↑](#footnote-ref-80)
81. Ms.: Bettacchini, very often written that way by the Founder. [↑](#footnote-ref-81)
82. Manuscript Yenveux I, p. 135. [↑](#footnote-ref-82)
83. Letter of March 20 addressed to Fr. Jesse in Lyon and published in *Ecrits oblats* 5, pp. 217-219. [↑](#footnote-ref-83)
84. Rambert II, pp. 320-321. [↑](#footnote-ref-84)
85. Yenveux II, 56; VII, 32. [↑](#footnote-ref-85)
86. The Founder had sent to Limoges, along with Fathers Burfin, Chauliac and Beuf, three talented young priests: Nicolas, Baret and Gondrand. Father Burfin, the superior, often mentions them in his letters to Bishop de Mazenod, e.g., August 7, September 23, and October 10, 1849, January 1 and 7, April 10 and 20, June 20. etc., 1850. Father Burfin often complains about Father Nicolas, not very obedient and more of a teacher than a preacher. He praises Father Baret’s oratorical successes, who is preaching the Advent sermons at Limoges in 1849 and Father Gondrand’s, who preaches the Lenten sermons in 1850. We believe that the Founder is speaking here of Father Gondrand, a man with a difficult temperament who spent nearly all his life outside Oblate communities. It is Bishop Berteaud, Bishop of Tulle, and friend of Fathers Baret and Gondrand, who was making them the suggestion of a foundation at Tulle. cf. M.-Tempier. August 17, 1850. [↑](#footnote-ref-86)
87. YENVEUX. VII. 217; VIII, 109 [↑](#footnote-ref-87)
88. Rey II, p. 331; Rambert II, p. 321. [↑](#footnote-ref-88)
89. Alessandro Barnabò (1801-1874), Secretary of the Congregation of Propaganda Fide from 1848 to 1856. [↑](#footnote-ref-89)
90. Rey II, pp. 331-332; Rambert II, p.322. [↑](#footnote-ref-90)
91. Bishop L. A. Pavy of Algeria. [↑](#footnote-ref-91)
92. Rey (II, p. 331) writes on this subject: “This Memorandum was presented by Bishop Deveraux, Vicar apostolic of the eastern district of the Cape of Good Hope; he gives all the necessary information concerning the country of Natal to provide a sufficient knowledge of it. The prelate concluded by recommending to Propaganda that it “offer this mission to the Jesuits or to a group of missionaries recently founded by the very good Father Libermann”. [↑](#footnote-ref-92)
93. Charles Bellon (1814-1861), oblation on August 15, 1836, ordained priest on March 25, 1837, then Master of novices in England. [↑](#footnote-ref-93)
94. Printed Italian text: Rome, Arch. of Pr. Fide, Acta, V. 212 (1849-1850), ff. 511-512. [↑](#footnote-ref-94)
95. Gaspare Mezzofanti, Bolognese Cardinal, renowned philosopher and Orientalist (1774-1849). [↑](#footnote-ref-95)
96. Rey II, p. 332; Rambert II, p. 322. [↑](#footnote-ref-96)
97. Letter dated March 30, 1850, published in *Ecrits oblats 5*, pp. 37-40. [↑](#footnote-ref-97)
98. Fr. Bellon’s state of health would not permit would not permit him to accept the position of bishop; it was to be Fr. Allard, then Novice Master in Canada, who would be given the assignment. [↑](#footnote-ref-98)
99. Original: Rome, Archive of the Postulation, L. M-Semeria. [↑](#footnote-ref-99)
100. Frs. Joseph Vivier and Leon-Charles Mauroit, who left Marseilles on June 23, 1850. Cf. Semeria Journal. Batayron copy. p. 75. [↑](#footnote-ref-100)
101. One.: Postulation Archives, L. M.-Dassy. [↑](#footnote-ref-101)
102. Father Chaine. [↑](#footnote-ref-102)
103. Rambert II, pp. 323-326; Rey II, pp. 332-334; Manuscript Yenveux, V, pp. 39-40. [↑](#footnote-ref-103)
104. François Bonnefoy (1764-1829). [↑](#footnote-ref-104)
105. Honoré Gay (1794-1855), rector of Saint Laurent. [↑](#footnote-ref-105)
106. YENVEUX. III. 83. [↑](#footnote-ref-106)
107. Ms. Yenveux I, supplement, 107. [↑](#footnote-ref-107)
108. Orig. - Montreal, Archdiocesan archives - Oblats. [↑](#footnote-ref-108)
109. Orig.: Rome. Postulation Archives, L. M.-Gondrand. Ms.: Gondran and Barret. [↑](#footnote-ref-109)
110. Manuscript Yenveux II, p. 26. [↑](#footnote-ref-110)
111. Jean Timon, Bishop of Buffalo from 1847 to 1867. [↑](#footnote-ref-111)
112. Printed, Yenveux I, pp. 245-247. This sermon was probably given on Sunday 14, at then of the Easter retreat for men and in the chapel of the Mission de France of which the Jesuits were in charge. See Rey II, p. 335 and *Ordo* for the bishop’s use. Yenveux says that the text was in the Diary. [↑](#footnote-ref-112)
113. YENVEUX II. 14:111. 96. Extracts copied by Father Yenveux himself, with points of suspension at the end of each unit. [↑](#footnote-ref-113)
114. Father Chauvet had quarrelled with all the Fathers in the community. He left Ajaccio without permission at the beginning of April. but a storm obliged the ship’s captain to return to port. Father Chauvet had no choice but to return to his community, cf.: the Magnan-Mazenod letters, April 9 and 22. and Magnan-Chauvet. April 20. 1850. [↑](#footnote-ref-114)
115. Orig.: Rome. Arch. Post - L. M. Bellon. [↑](#footnote-ref-115)
116. The Founder had proposed to the Sacred Congregation of Propaganda Fr. Bellon as religious superior and apostolic vicar of Natal. Fr. Aubert convinced him that the health of Fr. Bellon would not permit him to travel or fulfil these important functions. It was then that Fr. Allard was proposed, cf. letter of Bishop de Mazenod to the Secretary of the S. C. of Propaganda, May 24, 1850. [↑](#footnote-ref-116)
117. Excerpts from the Preface of the Rule, cited in Latin by the Founder. [↑](#footnote-ref-117)
118. Original: Rome, Postulation Archives, L. M.-Tempier. [↑](#footnote-ref-118)
119. It was a matter of singing the *Te Deum* each year on May 4, the anniversary of the day when the national assembly had proclaimed France a republic. Father Tempier had already received a letter from the Minister (April 26) about this matter and had written to the Prefect on the 29th to invite him to the ceremony. [↑](#footnote-ref-119)
120. Ms. Yenveux V, 184. It would have been interesting to know the contents of this letter. Mgr Odin, bishop of Galveston, while passing through Montreal, had asked for the aid of the Oblates. Fr. Telmon, presuming the consent of the Founder, left with Frs. Gaudet and Soulerin and Bro. Gelot. When Mgr de Mazenod heard of this, he wrote in his Journal, November 10, 1849: “Letters from the Bishop of Bytown, Fr. Honorat and Fr. Telmon. What is happening in Canada is unheard of. Here is Fr. Telmon who takes upon himself the mission of Texas, depending on the faculties I had given him when he was at Pittsburgh. He sets forth and takes with him some members of his choice, among others Bro. Gelot, the same brother who had made his vows without being admitted by the Council, in respect of whom I had expressly forbidden to the Bishop of Bytown that he be ordained without my approbation. And the Bishop of Bytown writes me that he has learnt from the *Journal* that they have ordained him subdeacon. This is an abominable monstrosity. Fr. Telmon had certainly received the letter whereby it was very explicitly signified to him that he was duly returned to the jurisdiction of the Provincial of Canada, and he has apparently taken no notice of this because he found himself too committed to the Bishop of Texas who was waiting for him at Cincinnati or elsewhere. But harder still to take is that when writing, he does not try to regularize his conduct by asking me for a postfactum authorization. On the other hand, the Bishop of Bytown considered himself so fortunate to be rid of the one man who irked him that he made no observation whatever and, what is worse, consented to make a deal with him by ceding Bro. Gelot in exchange for Fr. Cauvin who suited him for his establishments at Bytown. I truly do not know who is the more culpable: the Bishop or Fr. Telmon. I stop here. One would have to write pages on all that is happening in those distant regions; according to them however, I am wrong to be disturbed, they are all doing their duty perfectly!” (Yenveux III, 124). [↑](#footnote-ref-120)
121. Copy, Rome, Arch. of the Postulation. [↑](#footnote-ref-121)
122. It has not been possible to find the name of the one to whom this letter was intended or to know where this copy came from. The letters of Fr. Telmon of this period are no longer extant, nor are those of Frs. Gaudet and Soulerin. In his account of this journey to Texas and beyond, in 1849-50, Fr. Soulerin writes that the missionaries only stayed at New Orleans from the 20th to the 29th of November, 1849. Cf. Missions, OMI., 1861, p. 457. [↑](#footnote-ref-122)
123. Rey II, p. 339. [↑](#footnote-ref-123)
124. Journey to England; see *Ecrits oblats* 3, pp. 57-58, 199-208. [↑](#footnote-ref-124)
125. Orphanage for children orphaned by cholera. [↑](#footnote-ref-125)
126. Rome, Arch. of the Postulation, L. M.P. This letter was only signed by the Founder. A similar text is kept in Paris. [↑](#footnote-ref-126)
127. Bishop Ullathorne. [↑](#footnote-ref-127)
128. Printed Italian text: Rome, Arch. of Pr. Fide, Acta V. 212 (1849-1850), f. 513. [↑](#footnote-ref-128)
129. Orig.: Rome. Postulation Archives, L. M.-Tempier. [↑](#footnote-ref-129)
130. Ms.: Pourre. [↑](#footnote-ref-130)
131. Ms.: Maurroy. [↑](#footnote-ref-131)
132. Ms.: Bettacehini. [↑](#footnote-ref-132)
133. Bishop de Mazenod had planned to go to Rome after the Chapter (no doubt to have the modifications which he wanted to make to the Rules approved) and to stop off in Corsica. (L. Magnan-Mazenod. April 9, 1850). [↑](#footnote-ref-133)
134. Orig.: Rome. Postulation Archives. L. M.-Tempier. [↑](#footnote-ref-134)
135. Ms.: Nesqualy. [↑](#footnote-ref-135)
136. Orig.: Rome, Postulation Archives. L. M.-Oblats. [↑](#footnote-ref-136)
137. Archbishop I. Geissel of Cologne. [↑](#footnote-ref-137)
138. Bishop WE. Kettler, Bishop of Mayence. [↑](#footnote-ref-138)
139. Visbade: Wiesbaden. [↑](#footnote-ref-139)
140. Orig.: Rome, Postulation Archives. L. M.-Oblats. [↑](#footnote-ref-140)
141. Ms. L’ile. [↑](#footnote-ref-141)
142. Ms. Yenveux VI. 6, 130; Rey II, 341. [↑](#footnote-ref-142)
143. Orig. - Rome, Arch. of the Postulation - L. M. Tempier. [↑](#footnote-ref-143)
144. Fr. Rey *(Op. cit..* t. II, p. 341) writes that the Founder met some people from Marseilles. No doubt they were Messrs. Estrangin and Pastré. the latter being member of the commercial enterprise, Pastré Brothers of Marseilles. Cf. *Les Bouches-du-Rhone. Encyclopédie departementale.* t. XI, biographies by H. Barré, Marseilles, 1913, p. 384. [↑](#footnote-ref-144)
145. Bishop Timon. [↑](#footnote-ref-145)
146. Fathers P. J. Amisse. R. Molony and X. Pourret, cf. General Council of January 4. 1850. [↑](#footnote-ref-146)
147. Diocesan seminary. [↑](#footnote-ref-147)
148. Bishop P. L. Parisis. [↑](#footnote-ref-148)
149. Angélique Sallony. spouse of Eugene de Boisgelin. nephew of the Founder. [↑](#footnote-ref-149)
150. Orig. - Rome. Arch. of the Postulation - L. M. Tempier. [↑](#footnote-ref-150)
151. William Maxwell. benefactor of the Oblates at Everingham. [↑](#footnote-ref-151)
152. Fr. Casimir Aubert. [↑](#footnote-ref-152)
153. Orig. - Rome. Arch. of the Postulation - L. M. Tempier. [↑](#footnote-ref-153)
154. Date omitted in the Ms. [↑](#footnote-ref-154)
155. In Marseilles, various explanations were being given for his journey: “according to some, it was politics which had led him to England to visit exiled Frenchmen; according to implacable enemies, it was criminal intentions…” Cf. Rey, *Op. cit.,* t. II, p. 344. [↑](#footnote-ref-155)
156. Orig. - Rome, Arch. of the Postulation - L. M. Tempier. [↑](#footnote-ref-156)
157. Claude SalIaz. priest; L. F. Babel and Bro. McMonagh. deacons; L. J. Dunne. subdeacon; Charles T. Zucher, F. J. Lynch and P. Kirby. minor orders. [↑](#footnote-ref-157)
158. Important meetings awaited the return of the Founder to Marseilles: the Oblate General Chapter. convoked for August 26th and the Provincial Council of Aix which was to open on September 8th. [↑](#footnote-ref-158)
159. Reproduced here is the handwritten copy of an English text written in 1850, contained in the OMI. General Archives, Rome: file *Visites canoniques de la province Anglo-Irlandaise.* [↑](#footnote-ref-159)
160. Orig. Italian: Rome, Arch. Pr. Fide, Sent. rif. nei Congr., Anglia, V. 12 (1848-1850), ff. 545-546. [↑](#footnote-ref-160)
161. Cardinal Fransoni answered this letter on Aug. 16, 1850 stating that the appointment of an Oblate to the seat of Nesqually had been taken into consideration, but that once Bishop Magloire had abandoned Walla Walla after the hostilities between the Americans and the Indians. the Sacred Congregation had to put him somewhere. [↑](#footnote-ref-161)
162. The mission was Melanasia and Micronesia in Oceania (cf. Card. Fransoni’s letter to Bishop de Mazenod, June 25, 1850). The Prefect understood the reasons advanced by Bishop de Mazenod and did not insist. (Cf. Card. Fransoni’s letter to Bishop de Mazenod, Aug. 16, 1850). [↑](#footnote-ref-162)
163. Orig.: Postulation Archives, L. M.-Bernard. An identical and undated letter was addressed to Fathers Fabre and J. Lagier. [↑](#footnote-ref-163)
164. The Founder does not indicate the place from which he is writing this letter, nor its date. Clearly he wrote upon his arrival in Paris, at the beginning of August. [↑](#footnote-ref-164)
165. Ms. Nomement. [↑](#footnote-ref-165)
166. Orig.: Rome. Postulation Archives. L. M.-Tempier. [↑](#footnote-ref-166)
167. The letters written from England in June and July have been published in *Oblate Writings* III. p. 54-64. [↑](#footnote-ref-167)
168. Bishop M.-D.-A. Sibour. [↑](#footnote-ref-168)
169. Bishop F.-N.-M. Morlot. [↑](#footnote-ref-169)
170. Orig.: Rome, Postulation Archives, L. M.-Tempier. [↑](#footnote-ref-170)
171. The postal mark is: “Tours, August 9.” [↑](#footnote-ref-171)
172. Bishop Dupanloup. [↑](#footnote-ref-172)
173. Canon Gaduel. [↑](#footnote-ref-173)
174. Sisters of N.-D. de Charité de Tours. The person in question is Mother Victoire Houette who was the foundress of their house in Marseilles. Cf. POLAN. *La très honorée Mère Marie de Sainte-Victoire Houette.* Fribourg (Switzerland), 1903. p. 455 and following. [↑](#footnote-ref-174)
175. YENVEUX VIII, 213. Bishop de Mazenod stopped off at Amiens at the end of July or the beginning of August on his way from Calais to Paris. [↑](#footnote-ref-175)
176. According to the details contained in the letter of August 17, this letter was written upon his arrival at the Oblate house in Limoges. [↑](#footnote-ref-176)
177. Bishop de Mazenod was ordained in the cathedral of Amiens by Bishop J.-F. Demandolx. December 21, 1811. cf. H. VERKIN Mgr de Mazenod et les anniversaires de son ordination et de sa première messe. in *Etudes Oblates.* XXVII (1968), p. 41-76. [↑](#footnote-ref-177)
178. Orig.: Rome. Postulation Archives. L. M.-Tempier. [↑](#footnote-ref-178)
179. Bishop Buissas. [↑](#footnote-ref-179)
180. Bishop Berteaud. [↑](#footnote-ref-180)
181. This is probably an inadvertent mistake on the part of the Founder. He seems to be thinking of the Bishop of Tulle. Bishop Berteaus, who upon emerging from a private meeting with the Bishop of Marseilles is supposed to have said to his Vicars General: Gentlemen, I have met Paul. Cf. *Missions* *OMI,* 1961, p. 614. [↑](#footnote-ref-181)
182. YENVEUX II. 90; VII, 185; IX, 198. [↑](#footnote-ref-182)
183. Thus the Founder was at St-Martin or St-Laurent where he went to rest after the Council of Aix. [↑](#footnote-ref-183)
184. Bishop de Mazenod took part in the Provincial Council of Aix from the 8th to the 23rd September. [↑](#footnote-ref-184)
185. Several missionaries went out in 1850: for the United States, Fathers Amisse, Molony and Pourret, for Canada, Fathers Grenier, Antoine, Tabaret and Andrieux, for Sri Lanka, Fathers Vivier and Mauroit. [↑](#footnote-ref-185)
186. YENVEUX VI, 137; IX. 82; REY II. 360-361. [↑](#footnote-ref-186)
187. The Founder, it seems, was still at St-Martin or at St-Laurent. [↑](#footnote-ref-187)
188. On the 23 of September, it was Bishop de Mazenod as dean of the bishops of the ecclesiastical province of Aix who made the closing speech of the council. Cf. REY II, 353-358*.* [↑](#footnote-ref-188)
189. The plan was to send Father Dorey to Corsica. [↑](#footnote-ref-189)
190. We no longer have Father Burfin’s letter, but we do have an excerpt from the letter the Founder wrote to Bishop Buissas. In this letter, however, no priest is mentioned by name. “I beg you to forgive the one who, without wanting to. perhaps offended you. I do not want to excuse him; far be it from me to do so. But one must, My Lord..., make some allowances for the weaknesses of human nature. When one is a good priest and he has zeal and talent, it is better not to dwell too much on certain flaws of character which are perhaps a personal source of anguish for him….” [↑](#footnote-ref-190)
191. Orig. Italian: Rome. Arch. of Pr. Fide, Sent. rif nei Cong.. Indie Orientali, V. 12 (1849-1850). ff. 1089-1090. [↑](#footnote-ref-191)
192. At this point, the Founder quoted the letter in French. “while your Grace and a good number of our Fathers are meeting in Chapter to discuss the affairs of our dear Congregation, we, Fr. Lebescou and myself, are in Jaffna in the midst of great desolation, surrounded by the dead and the dying afflicted by that terrible plague of God, morbus cholera. The outbreak of this cruel disease occurred in Jaffna on the feast of the Assumption. Each and every day since then it has caused a certain number of victims. Only a few of those affected by the disease have survived. Every day we have 10, 12, 15. 18, and even 22 deaths.…” [↑](#footnote-ref-192)
193. Yenveux V, 223. [↑](#footnote-ref-193)
194. Ms. Yenveux V, 174. Yenveux cites only this excerpt. [↑](#footnote-ref-194)
195. Mgr de Mazenod was absent from Marseilles from May 27 to August 22 on a visit to the houses of England. This letter to Fr. Ricard would have been interesting to read because Mgr M. Blanchet had just been named Bishop of Nesqually. On May 31, he had written, from N. D. de L’Osier, to Fr. Tempier, not to allow Mgr Demers to pass through “without broaching the question that he avoided taking up with me on his first Visit. He was nevertheless supposed to speak to me of the dispute which had arisen between the bishops and our Fr. Ricard. You will remember the last letter of the Bishop of Walla Walla that we read a few days before my departure. I have this letter here. It is pretty dishonest. The Bishop complains that Fr. Ricard established himself without his permission outside his diocese even though I had given our missionaries only to him. I am going to have this letter copied so you can have it in front of you. It is evident that the Bishop of Walla Walla, having sought to be transfered to Nesqually, must have been very annoyed with Fr. Ricard for having occupied this place, another reason why we insist on keeping it. You will remember the other claims of the bishops. Put your cards on the table with the Bishop of Vancouver and reply in your capacity as first assistant of the Congregation, in the full knowledge of my intentions...” [↑](#footnote-ref-195)
196. YENVEUX 111,7; VII. 151: REY II. 367. [↑](#footnote-ref-196)
197. He is referring to Fathers Soullier and Conrard who, starting on November 12, took turns monthly at the sanctuary. cf. REY II. 367. [↑](#footnote-ref-197)
198. Ms. Yenveux VII, 41, 48. [↑](#footnote-ref-198)
199. Since 1849, the Oblates were serving the chapel of St. Patrick’s at Oldenham Road. Manchester but in 1850. Fr. Daly bought in the same city ground on Newton Heath for the purpose of creating another evangelical centre. This is what seems to preoccupy the Founder as enormous debts had already been contracted at Ashbourne and there was question of abandoning the properties of Penzance which Fr. Daly had put up for collateral in payment of the debt. [↑](#footnote-ref-199)
200. Orig.: Rome, Archive of the Postulation, L. M-Allard. [↑](#footnote-ref-200)
201. The Founder is doubtless referring to the Fathers and Brothers who had come back from Algeria. However, the General Council had not chosen anyone for South Africa except Fr. Pulicani (September 26 1850) who nevertheless went to Ceylon. [↑](#footnote-ref-201)
202. Ms. Yenveux III, 46. [↑](#footnote-ref-202)
203. Mgr Taché was named by Pius IX, June 24, 1850, Bishop of Arath *in partibus infidelium* and coadjutor of Mgr Provencher with future succession; Mgr Allard was named Apostolic Vicar of Natal. Cf. Mazenod to Allard, December 4, 1850. [↑](#footnote-ref-203)
204. In the course of 1850, Frs. P. J. Amisse, R. Molony and X. Pourret were designated for the United States (Buffalo), cf. General Council of January 4, 1850. Frs. F. Grenier, J. E. Antoine, J. Tabaret, J. S. Andrieux and brothers (unnamed) were assigned to Canada, cf. Council of September 4, 1850. While several years earlier the names of missionaries who left were mentioned in several letters of Mgr de Mazenod, after 1849-50 it is difficult to find their names except in the accounts of the General Councils but in this case, mention is made of some who were assigned but who did not always leave for the mission designated. [↑](#footnote-ref-204)
205. Rey. *Op. cit..* t. II. pp. 368-369. [↑](#footnote-ref-205)
206. The Founder speaks here of the delegates of the General Chapter who celebrated mass seventeen days in a row on the ship, as they returned to Canada. cf. Rey, *ibid.* [↑](#footnote-ref-206)
207. Orig. Italian: Rome, Arch. of Pr. Fide, Sent. rif. nei Cong. Indie Orientali, V. 12 (1849-1850). ff. 1141-1142. [↑](#footnote-ref-207)
208. Bishop Gaetano Antonio Musulce. [↑](#footnote-ref-208)
209. Orig.: Rome, Arch. of the Postulation, L. M.P. [↑](#footnote-ref-209)
210. Ms.: Caffres. [↑](#footnote-ref-210)
211. The Founder quoted the original Italian text: “Per le spese del viaggio Ia pia opera della Propagazione della Fede, son persuaso, non ricuserè il suo soccorso. La prego di prendere a cuore tal cosa....” [↑](#footnote-ref-211)
212. Translation of the Italian text quoted by the Founder: “Si offre poi al presente una favorevolissima occasione alla Propaganda di mostrare a VS. lllma qual conto faccia della sua edificantissima Societa....” [↑](#footnote-ref-212)
213. Rey, *Op. cit.,* t. II. pp. 369-370. [↑](#footnote-ref-213)
214. Orig.: Rome, Arch. of the Postulation, L. M.P. [↑](#footnote-ref-214)
215. This last paragraph was written along the margin of the first page. [↑](#footnote-ref-215)