1852

1095*.* [To Father Dassy, at Bordeaux].[[1]](#footnote-1)

1095:XI in Oblate Writings

The Fathers’ efforts in Bordeaux are successful. The Founder’s love for the Oblates.

L.J.C. et MI.

Dassy

Marseilles,

Jan[uary] 10, 1852.

My dear Father Dassy, where are you to be found?

I am writing you a few lines on the off-chance: I am going to ask Father Vincens where my letter should be addressed to.

My dear Father, I badly wanted to know how you were received on your arrival at Bordeaux, how you got on and what your hopes were for the future. So far as your activities are concerned, I have no doubt that God’s blessing has gone with them as it does everywhere. My only fear is that you might be overly swayed by the inspirations of your zeal and do more, both you and your colleagues, than your strength will allow. So cut down somewhat on excessive work. I am delighted at Father Depetro’s success in the ministry. If I didn’t think it would go to your head, I would compliment you on forming such a good pupil. And as for the delightful Father de L’Hermite! What a treasure I have given you in him! I do not know how my heart is equal to the affection which it nourishes for you all. It is a prodigy which is something of an attribute of God. I love beyond all telling my new children such as Father de L’Hermite without the love I have for the old-timers, like yourself, for example, slackening in any way. No, there is not on this earth a creature to whom God has accorded the favour of loving so tenderly, so strongly, so constantly so great a number of persons. Here it is not simply a question of charity; no, it is a maternal sentiment which refers to each of you, without prejudice for the others. No one among you could be loved more than I love him. I love each one fully as if he were the only beloved and I experience this really exquisite feeling for each one. It is wonderful! I count myself so fortunate to enjoy this privilege that I sometimes wonder if God is not giving me payment in this world for what little I have done for his glory.

You will understand that my immediate response has been the act of hope that I have taught to others as being a precept. It is true that it costs me dearly to love as I do. Unfortunately, I am all too aware of it at this very moment as I write. I am, as it were, overwhelmed by grief, and if I have let myself go in speaking of my love for my children, it has been to assuage somewhat the pain caused me by the loss of my saintly mother, who herself had such great love for you.

Goodbye, dear Father Dassy. I did not dream I would be able to spend so much time in conversation with you; it hasn’t been for want of interruptions, for at this very moment they are bringing up various matters for me. Keep me well informed of what you are doing. Do not lose sight of the good Sister who is taking an interest in our work, and give warm greetings to our two Fathers, your companions, to whom, along with you, I send my blessing with all my heart.

+ C. J. Eugene, Bishop of Marseilles.

1096. [To Father de L’Hermite, at Bordeaux].[[2]](#footnote-2)

1096:XI in Oblate Writings

Friendship. Missions are of greater value than Lenten sermons, Union with Oblates when in the presence of the Blessed Sacrament.

L.J.C. et MI.

L’Hermite

Marseilles,

J[anuary] 10,1852.

I can no longer endure the reproach my heart makes to me since I got the interesting letter you sent one month ago. How many times I’ve sought to placate them by taking up my pen but, as you know, people snatch it from my hands when my masters, of whom I have as many as I have subordinates, wish to bind me to something else. Today I have taken refuge in the seminary, where even so eight different people have come to seek me out, and, thanks to this extreme measure, I have been able to pay some of my overdue debts. I don’t need to tell you with what pleasure I read your report and re-read it to others. One can say that your experiment was a master’s stroke, so greatly has the good Lord blessed your efforts.[[3]](#footnote-3) It will always be like that when you place all your trust in Him. The conversion of souls is his work alone and it can only be obtained by the grace of Jesus Christ, and that grace is given only to the humble, to those who are forgetful of themselves and give back all the glory to God. Here lies the difference between the fruitfulness of the poor missionary’s sermons compared with the barren results of most Lenten preachers. Let us look always to what is useful, let us seek nothing but God’s glory and the salvation of souls, let us count ourselves fortunate to have been chosen to be the instruments of God’s mercy, and the Lord will work all things to our great consolation. Continue, my child, to keep me informed of your doings, I have no greater joy than to learn of the good you are accomplishing. You know that you are always present in my thoughts, in the morning at the sacrifice of the Mass and in the evening at the audience that our divine Master gives us when we come to pay him our respects at oraison which is made in his presence before his holy tabernacle. I recall it to your mind, my dear child, so that you meet with me at this rendezvous. This is the only way of reducing distances, to be at the same moment in our Lord’s presence, it is so to speak like being side by side. We do not see each other, but we sense each other’s presence, hear each other, lose ourselves in one and the same central point.

Goodbye, goodbye! I have to finish. But I won’t leave you without giving you my blessing and most affectionate greetings.

+ C. J. Eugene, Bishop of Marseilles.

160. [To Fr. Pierre Aubert][[4]](#footnote-4)

160 :II in Oblate Writings

The Bishop of Marseilles’ unending occupations. Fr. Aubert is to write more often with news of the missions on the Red River.

L.J.C. et M.I.

Aubert P

Marseilles,

January 11, 1852.

My dear Father Aubert, I have been reduced to using only half a sheet of paper to write to you in order not to run the risk of prolonging a letter which it is so agreeable to me to write that it could easily make me forget that my letters have to be sent to the post before the postman leaves. But you will ask me why I have waited so long before writing to you. I have asked myself that before you, while regretting the fact that I cannot blame myself because the fault is not mine. Had I consented to wait for the next post it might have been otherwise, but how many times has it happened that, in spite of my own wishes, I have been turned away from my purpose at the very moment when I was getting down to my duty of writing letters, including a letter to you? My position becomes worse every day, and grows more difficult because of the demands of so many people who have business with me. It has to be seen to be believed. I try in vain to begin my day in the early morning; it is not yet light when I say Mass, and behold! there are people waiting for me in the passage way, some of them, and these are priests, wanting to go to confession, and others for other purposes; but there is no way of escaping, and my service begins from that moment and lasts until very late at night. We do not hold our prayers until after ten o’clock. It is always after half past eleven when I go to bed, for I have the office to say. Today I imprisoned myself, walling myself in on every side in order to get on with my correspondence with America and Ceylon, and more than fifteen people knocked insistently at my door one after another, and had to go away disgruntled. But you, my dear friend, who do not have all these nuisances, should you not reproach yourself for writing to me too rarely? You cannot be in any doubt about the pleasure that your letters give me. You must have so much to tell me. I know very little of what is going on in your part of the world, and yet there is there a large portion of my dear family, and without doubt each of you is working as hard as he possibly can for the glory of God, the salvation of souls and the honor of our Congregation. I would enjoy every line that told me about you and what you are doing! To my great regret I am deprived of this consolation. It must not be left entirely to the Provincial’s correspondence with me, with the result that I no longer hear anything from elsewhere. But you, who are a local superior in the chief city of a diocese where so many of our men are exercising their zeal, you should certainly be keeping me informed about your administration and their work. It is time for you to walk along the road that I am indicating to you. Do not restrict yourself to the strict obligation on local superiors to write to the Superior General four times a year to give account to him of their administration; write to me much more often, and at length. It is not necessary to write the entire letter at one time: if necessary your letter can stay on the stocks for eight days, but when it reaches me let it be a full one. I would not be displeased if your letters contained your views on the state of our mission on the Red River, your considered opinion on persons, even those in high positions, and on things. You must be in touch with everything that concerns that country. Your brother who is writing next to me is pressing me, the time of the post is near, and I must end. I send you my best wishes for the New Year, and my paternal blessing, which I ask you to communicate to all our Fathers, whom I bless together with you, and whom I embrace with all my heart.

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

161. [To Fr. Verdet].[[5]](#footnote-5)

161:II in Oblate Writings

Fr. Jean Verdet is nominated Superior of the new mission in Texas.

L.J.C. et M.I.

Verdet

Marseilles,

January 14 and February 11, 1852.

My dear Father Verdet, I have not at all lost sight of you, although it seems that you have forgotten me. And so I come to you today, and this is not a letter intended to present my compliments to you.

We have decided on the manning of all our missions. You have been chosen to be superior of one of our new establishments. It is in a hot part of the country, whose climate will not be unfavorable to your illness. You must leave here in the first week of March. You will need to study English.

February 11

I do not know how it has happened that this letter has remained unfinished, buried under a pile of papers. Nonetheless, it is time that you were informed of your destination, so that you can make the necessary arrangements. You are to walk at the head of a colony of apostles, all of them worthy of their vocation by reason of their virtues and their devotion. Since you fear the climate of Marseilles, it is enough for you to come here during the first week of March, since you will have to leave soon after that in order to reach Paris and Le Havre a little before the middle of the month. Mgr Odin, a truly excellent and holy prelate, has arranged everything so that our men who are destined for him and other ecclesiastics whom he has acquired from elsewhere, together with the Sisters who are also going to establish themselves in his diocese, may all leave together. We are setting up two establishments in his Texas. One is in Galveston, his episcopal city, and the other on the Rio Grande at Brownsville, where Fr. Telmon has already built the chapel and laid the foundations of the house. There is so much good waiting to be done in this country near to Mexico. The mere presence of a priest there is enough to reform morals. And Texas is not far from the Indians, who will be brought later to the knowledge of the true God and of his son Our Saviour Jesus Christ. I repeat, the Bishop is the most worthy prelate one could hope to meet. He will be a father for all of you.

On Sunday, I am to ordain the charming and virtuous priests who will be accompanying you.[[6]](#footnote-6) The Director of the Oblates told me that it is impossible to be better religious than they are. I congratulate you on your good fortune. It was time for you to come out of your shell. The field that is opening out before you is full of great hopes. These hopes will be realised if you respond worthily, as I do not doubt that you will, to your vocation.

Receive my blessing, the expression of my paternal affection.

+ C. J. Eugene, Bishop of Marseilles.

1097. [To Father Richard, at N.-D. de L’Osier].[[7]](#footnote-7)

1097:XI in Oblate Writings

The Founder’s work. Advice to the Novice Master. Two scholastics may halt at Viviers in the hope of attracting vocations. Mortification at table.

 L.J.C. et M.I.

Richard

Marseilles,

J[anuary] 18, 1852.

My dear son, Believe me, there is nothing I’d like better than to renew my conversations with you frequently, if the possibility were open to me. You couldn’t conceive the slavery I am reduced to. I declare that no one is less free than I am. I am compelled to go from one pre-determined task to another. Letters pile up awaiting attention on my desk and no matter how hard I try it is quite impossible to keep up to date. So I pass some seven or eight hours without budging from my chair. Recently I counted up that I had spent twelve hours without any break except to change one chair for another during the quarter of an hour that I took for lunch. What I am telling you is no exaggeration. One council meeting follows another, then there is my correspondence, etc. etc. I am writing hurriedly to you now, but there goes the bell for vespers. However, I have only returned two hours ago from a religious ceremony, and these ceremonies occur quite often in a large city like mine where, thanks be to God, there are many pious associations. The affairs of the Congregation take up a lot of space in my daily programme. I am forced to deploy all sails as this responsibility must not overly distract me from another that is just as essential and obligatory for me. If on occasion, my son, I make use of the services of a secretary in your regard, it is because you have to have prompt replies that I am not in a position to give at the time, for I normally write to our Fathers in my own hand. And so, at this very moment, I have made a start on five letters for various of our Fathers. That is how I go about this kind of task. I begin the letter even if I foresee that I won’t be able to finish it. I have just written one to Father Piot, and that one is not an answer, as this Father has not written to me for several years, like certain others. So there’s a rather lengthy opening paragraph to explain how it comes about that you have received some of my replies through the offices of a secretary. That is because it matters to me that you should be convinced that it is not my fault when I don’t write to you directly.

Now I want to say to you once again that you must not be worried if sometimes you don’t yourself feel all the fervour that you are trying to awaken in others. God in his goodness does not always want to feed us on sweets. What would become of the spirit of compunction, mortification, abandonment, generosity in God’s service, if this good Master gave us nothing but consolations, that interior joy that seems to assure us that we are making progress and are pleasing to God. It is good in the initial stages to give us some encouragement; it is good too from time to time if God sees fit to grant it; but it is not good for us to have that as the normal state of our soul. So do not complain. Gratefully accept what God in his goodness does give you on occasion, but do not demand more. He knows better than we do what we need. Make it your aim to please him in everything you do following the infallible way of obedience and let us keep ourselves in peace. We will get our reward.

I readily give my consent for our two future scholastics to stop over at Viviers,[[8]](#footnote-8) both to present their respects to the holy Bishop, and to make a visit to the seminary and give some impetus by their presence to any budding vocations. It is a fact that we have an enormous need to build up our army. Our reserves so to speak are vanishing before our eyes. There was a time when forty scholastics seemed more than enough to meet all our needs. We are in fact considerably short. I am sending four to the Red River, two or three to Ceylon, six to Texas. England must get some, Oregon is putting in its claim, we have only three Fathers at Bordeaux, etc.

I thoroughly disapprove of the bad habits they seem to be picking up at L’Osier, to accommodate themselves no doubt to the customs of the local clergy who too readily go gadding about. I have already registered a complaint at the ease with which they veer off, on the flimsiest pretext, from the regular program that should be followed in our communities. It was to put an end to these pretexts that I made it a rule that the non-Oblate priests who pass by in such numbers should not dine with the community.

The spirit of mortification does not allow all these concessions to the senses. I tell you plainly that in all the time I was living in our communities, all such festivities were a thing unknown and we never served an imported bottle of wine.

The pretext of returning from the mission does not stand up. There is always an abundance of fare during the missions and there is absolutely no need to build oneself up when one comes back to the house. There can be a real need of rest, for sleep, but even here the need is not so great in your part of the country as it is in ours, where we can get only four or five hours sleep, but nothing is called for in respect of the refectory.

It is regrettable that the Reverend Father Visitor was not even able to recall to mind the customs of the Congregation and suppress all these illicit extras. I do not approve these things even for oblation days as they are so frequent.

So that is my answer to the question that Brother Roux’s justifiable scruples provided you with the occasion to put to me.

26. [To Fr. Étienne Semeria, at Jaffna].[[9]](#footnote-9)

26:IV (Ceylon) in Oblate Writings

Fr. Semeria’s faithfulness in correspondence delights the Founder, who would however like more news about the conversion of souls. Money due to Bishop Bettachini. Imminent departure of three Fathers who are to go round the Cape of Good Hope. Relations between Fr. Semeria and the Fathers in Colombo. Thanks to God for the prosperity of the Congregation.

L.J.C. et M.I.

Semeria

Marseilles,

January 21, 1852.

My dear Fr. Semeria, as I do not want to miss the post, I am beginning this letter a little early, as it will doubtless be interrupted a good many times before I can finish it. I begin again. I shall follow the two letters that I have had from you since my last letter point by point. And now I start again - isn’t it strange? I have not yet received the letter from Fr. Mouchel of which you tell me in your letter of November 6 last. But I have received the one you wrote me dated December 7. How admirable you are in your correspondence! I am delighted by your exactitude and your letters are full.[[10]](#footnote-10) I always re-read them several times. I must hope that a time will come when you will have some news to give me about the conversion of souls. If we ever become masters of that mission, how we will attack idolatry! It is sad that you are reduced to your ministry among those poor degenerate christians. However, it must be said, Fr. Duffo’s letter has interested everybody, and we have read with pleasure the one that Fr. Pulicani has already been able to send us. I think that that Father is rather too anxious about writing to his parents. Those good people allowed me to stay two days in Corte without troubling to come and see me for news of their son.

We are going to set about making a new edition of our Rules, and so be patient until then, and you will find out all the additions approved by the Holy See. You can understand that it would have been to difficult to make manuscript copies. A new interruption - Bishop Taché comes in with somebody else, and so I must lay down my pen.

January 22. I have already explained to you in my last letter our situation with regard to the funds allotted for the two Vicariates. Since the last departure for Ceylon, we have had in our hands 5000 f. at the disposal of Bishop Bettachini. In accordance with his wishes, the following sums will be paid….[[11]](#footnote-11) This account could not be more clear.

Bishop Bettachini has no more money to claim from Bishop Bravi, since he has been repaid the 4000 taken by our missionaries with the 2000 f. that you have repaid to him and the 2000 f. that we have credited to his account here. As for the 2000 f. which you have been so good as to advance, you could be paid here with the 2000 f. remaining from the allowance made to Bishop Bravi for the travel of our missionaries.

And now I cannot prevent myself complaining for my own part, as Bishop Bettachini does, of the enormous expenses incurred by our missionaries. They must have allowed themselves to be eaten alive, both the last four and the two who came before them. I dare not send the others for whom you are asking by way of the Red Sea. This really is a pity. The journey on a sailing ship will be interminable. But this time I am going to try it. I have decided to send you three.[[12]](#footnote-12) I have consulted an English convert ship’s captain who comes to me for confession, and he did not advise that our men should embark in London. He thinks, and this is the plan I shall adopt, that they must embark at Marseilles on a boat that goes direct to Mauritius; he assures me that at Mauritius there are always boats going to Pondichery or Ceylon. At first you only asked me for two of our Fathers, and now you need three, but I would send you ten if the mission were ours. There is nothing more amazing than what you tell me of the opinion that has spread among the European missionaries on the island. I do not know where they can have got that idea from. I was also struck by what the Vicar Apostolic of Coimbatore found to say on this subject.[[13]](#footnote-13) Until I see the realisation of the promise that has been made to me so often at Propaganda, I will not sing my song of victory, although I can see the possibility and also the convenience of the thing. For the rest, you are acting very wisely by conducting yourself with great reserve. Do always as much good as you can. Continue to show to Bishop Bettachini all the regard that his character, and also his attachment to you and to the Congregation, demand. May our Fathers be submissive to him and seek to please him, so that he may have no reason to complain of anybody. The Lord’s time will come. I am not so uncertain as you of the advantage that might come to Colombo from entrusting our Fathers with the Kandy mission. I remember that in the past Reinaud represented it to me as very interesting. Would that not be the way to work for the conversion of unbelievers? And so would it not be a good mission for us, who should have that as our only aspiration? The truth is that Bishop Bravi has not asked me for further missionaries. Perhaps he is a little put off by the enormity of the expenses that he has had to meet for the four that I have sent him. Your remarks on the indiscretion of certain ideas of your young Fathers are entirely just. That is a great fault, which they will correct through your good advice, a fault of which unfortunately an example has been set to them. You will realise that this is not the first time that I have complained about this, and that I fulminate against it because it is so opposed to the spirit of charity and to so many other virtues which should be practised by all our men. But your Fathers are essentially good. With regard to them, it is right for me to say to you that although you are their superior you must not call them ‘sons’, as I think I understand that you do, and to their great satisfaction. Nor must it be allowed that people regard themselves as your sons. This is something that is reserved to the old patriarch of the family. All my sons are brothers, whatever their position with regard to one another. As you have a vice-superior, your representative in the Vicariate of Colombo, you must be content that the Vicar Apostolic deals with him in matters that concern his mission. It is for that superior to deal with you, either to report on how he has followed the instructions that he has received from you, or after having consulted with you, if he has been taken by surprise. I have just re-read the note from Bishop Bettachini that you copied out for me. It is useless to try and deal with the Red Sea Steamship Company. They have more passengers than they can carry, and they will show no mercy. As the price of the journey asked for nowadays seems exorbitant, there is nothing for it but to embark at Marseilles as I told you, but in that case how can one hope to arrive at the end of May, having left at the end of March? That seems to me very difficult. And so I am going to make it my duty to see that they begin their journey earlier, for it is a long way from here to Ceylon round the Cape of Good Hope. I am sending you three Fathers because that is what you ask, although up till now you only spoke of two. I think that Fr. Tamburini, whom I had recalled from England so that he could be used at Bastia, will have no serious objection to make to me. He knows English perfectly, and preached very well in that language. So you will be able to use him at Jaffna for the establishment that you want to make there. He is better for that than an Irishman. And you know of his virtue. The Bishop of Ajaccio is very put out, but I consider it more important to give you all the means you need to establish yourselves solidly than to do anything else. And look how our subjects are disappearing. We have 17 deacon-oblates in the seminary and one at Le Calvaire, so I thought I was rich. And at the same time I am sending six subjects to Texas, four to Red River, three to Ceylon; England, where horizons are broadening for us, is asking for help that I cannot refuse: they will need at least four. So what is left? If you receive the Annals of the Propagation of the Faith you will see what we have provided for various missions during the past year. As you know, a sizeable contingent has been sent to Ceylon. There is reason for amazement and for blessing the Lord who has given such great fruitfulness to our little Congregation to enable it to meet so many needs. And if we had to count all the missions that have been given this year in the various dioceses of Europe, it would be unbelievable. I do not believe that all the other Congregations put together, such as the Jesuits, the Lazarists, the Marists and so on, have done so much. To God be all the glory. You could not find more perfect religious than our *forty* Oblates who today are peopling my major seminary at Marseilles. I tell you this in reply to the good reports you send me of your Fathers in Ceylon. The sight of so much virtue fills me with joy and with hope and also with gratitude to the good God who has so blessed us. I will not go into the details - you will hear them from our Fathers who are coming to join you. There is one who is a model of humility and gentleness, very capable and very holy; Fr. Tamburini is known to you, the third is excellent too, though less brilliant. I am going to enclose with this letter one for Fr. Mouchel. I have taken it out of its own envelope to reduce the postal cost, and when you pass it on to him be sure to tell him that you have not read it. I have looked through it to make sure it contained nothing urgent. Give Fr. Mouchel my greetings and tell him that I have taken his sister’s address and written her a few lines to give her the fresh news of him that I received with your last letter.[[14]](#footnote-14)

I am too busy to write to Bishop Bettachini. You can pass on to him the account that I have drawn up in this letter, and he will see that his business is not being neglected. The money that we will save by sending our three missionaries on a sailing-ship will be enough to support them for four or five months at sea; do not be surprised if you have to wait for them.

162. [To Mgr Provencher, Bishop of St. Boniface].[[15]](#footnote-15)

162:II in Oblate Writings

Return to St. Boniface of Mgr Taché with new missionaries. The Fathers are to be sent out two by two.

Provencher Bishop

[Marseilles]

January 24, l852.[[16]](#footnote-16)

I send to you Fr. Taché, now Mgr Taché, Bishop of Arath by the episcopal consecration which he has received in the cathedral of Viviers. If I have had the consolation, with the cooperation of the Bishops of Viviers and Martyropolis,[[17]](#footnote-17) of raising so good a religious to the high dignity of the episcopate, it is you, Monseigneur, who deserve the credit for this good and great work, it is you who chose him, it is you who have presented him to the Church. I do not think that you have anything to regret in the fact that your Coadjutor has made a tour of Europe. He was so persuasive that I give him four brethren to help you in your difficult mission.[[18]](#footnote-18) I had to recognise the will of God in all that has led to this result. Frankly, persuaded as I was that this mission on the Red River would only yield poor results, I was considering seriously withdrawing the Oblates.... And now you have had the thought of choosing an Oblate as Coadjutor and the letter by which you informed me of this choice not having reached me, the Holy See was the only judge in the matter. If this letter had reached me, very probably my Council and I would have given our opinion against the appointment. The Pope has decided otherwise, and it seems that God has had his hand in the matter.... Instead of suppressing this mission, I strengthen it with four new subjects. They will form your crown, Monseigneur, for you are the true founder of that mission; you will bless these men whom I place under your shepherd’s staff, or better still, in your heart; you will be a father to them now that they find themselves so far away from him who adopted them on the day of their religious profession.

I recommend Mgr Taché, your Coadjutor, to send out the missionaries two by two. The mere fear that can overtake a man otherwise has caused several to withdraw to whom I had suggested that they undertake this mission. It is better to visit fewer places than to expose your priests to an isolation like that in which Fr. Faraud and others were left. On this point you may need to remind our good Mgr Taché of this recommendation, for his zeal would like to embrace all at once the immense territory not yet explored which is your share in the field of the Father of the family.

53. [To Fr. J. F. Arnoux in England][[19]](#footnote-19)

53:III in Oblate Writings

Words of encouragement. He has the graces of state to fulfil his mission. Faithfully support Fr. Cooke, vice provincial. He cannot be relieved .for several months.

L.J.C. et M.I.

Arnoux

[Marseilles]

January 24, 1852.

My very dear Father Arnoux, do not believe I have been neglectful or thoughtless in your regard. Not at all! Referring to your letter of some time ago, I was not just content to pray a lot for you, I did not even wish to lean on my own judgement about you although it was quite categoric and well based. I consulted Rev. Fr. Vincens who concurred with me that your troubles and scruples are not founded and that the best thing for you to do is remain in peace where obedience has placed you, coping as best you can without anxiety with your duty and not being troubled about the rest. However, thinking it possible then to recall you from England, I asked Fr. Aubert to tell you that I would bring you here with me for a little while. Circumstances having changed, I have had to renounce this plan and decidedly so for had you left England, it might have been necessary for me to send you to Texas to take charge of the house we are going to establish at Galveston, residence of the Bishop of the region. I would have confided this community to you without any fear, so little did your scruples make any impression on myself or my Council. I think, my dear son, that with this decision of the supreme tribunal of the Congregation, you will have complete assurance and a determining motive to reject these discouraging thoughts that sometimes fatigue you. I now have to say that your absence from England, after the departure of several others, would be a blow to that mission. So I am leaving you there longer still. I shall try and find another for Texas.

Now I recommend that you draw closer to the vice-provincial[[20]](#footnote-20) to help him in his difficult task. Antipathy to this good Father can be left to members who are as imperfect as Fr. Walsh. I myself esteem him highly and this attitude is shared by all our Fathers. Moreover, I beg all the members of our Congregation to desist from placing obstacles in the way of measures which I believe, before God, I must take... obstacles designed to deter me from carrying out my plans. I myself do not have any bias, and I know the value of each man sufficiently well to place him according to the needs. Our Congregation is not a republic, it is not even a representative government. We must study the chapter on obedience a little better and live in peace under the direction of those who are charged by the major authority with the government of communities and provinces. If Father Cooke, as vice-provincial, is not doing all the good that he could do and that I expect from his zeal and good spirit, it is not him whom I will hold responsible but rather those whose duty it is to support him with all their might.

Be courageous and wait until I can send you relief. Several months have quickly passed, it is only a matter of doubling one’s zeal. Go back in memory to the time when we were only four, it is thus that the Congregation began and we gave a good account of ourselves. It is your turn to show yourself as generous and enterprising. One must never recoil from work, never be intimidated. The good God is there to inspire us and our good Mother to assist us. Be in horror of murmuring and dismay, this is the way to spoil everything and one no longer knows how to act. Fine wonder if an army in array gains the battle! It is best when the bravery of a few wins through. Must there only be striving and generosity for worldly interests, for military honour and glory? When we can tell ourselves we are where obedience has put us, when we do what it bids us, we are really strong and ought to be serene and quite confident. Advance, my dear son, along this path, it is the only true one, the only sure one.

1098. [To Father Charles Baret, at Limoges].[[21]](#footnote-21)

1098:XI in Oblate Writings

The ingratitude of Bishop Buissas of Limoges. Imminent departure of missionaries.

Baret

[Marseilles],

January 24, 1852.

How many times I have been made aware of the inexplicable behaviour of the person about whom your are only citing to me his rudeness. It is a question of always starting again from the beginning with this good man. This is how he shows his gratitude for the boundless devotedness of an entire community. Thank goodness we look for another reward than that we would have the right to expect from him. God in his goodness will keep true account of your patience, long sufferance under injury, and the injustices you are made to endure. Help the good Superior’s patience, lest he flag or be discouraged. Clearly, if we were not in the service of our Father who is in Heaven, we would have to hand in our notice on the spot to some amongst our masters who abuse their power on earth; but the interests that are entrusted to us and the salvation of souls would suffer from our departure; and so we must put up with all these arrogances, misunderstandings and injustices for the love of God. Mark well that there is only that in this world below, and each man has his full share. As for me, I am so much used to it that I have reached the point of being afraid that I will derive no merit from it, I have become so blasé about it, I don’t care a fig for men’s judgments, opinions and carryings on. Fénélon, for all his enormous merit and immortal works for the Church, did not attain to the Cardinalate, it was his successor Dubois[[22]](#footnote-22) who did that. That is the way of the world.

You will not find anywhere a group of wiser and more fervent youngsters. I’m going to send six to Texas, four to Red River and three to Ceylon.[[23]](#footnote-23) I am going to ordain them priests before their imminent departure as they are all deacons. We have never have had such a large number of them in the Congregation. We encompass the whole world with our apostles whose zeal and devotedness wring from me tears of joy and tenderness. They are going off happy to be chosen to announce the Good News without giving the impression that they are making the least sacrifice. How can we not admire the working of the Holy Spirit in these generous souls?

Goodbye, dear son. I wish you every blessing and send you my most affectionate greetings.

133. To the President of the Council of Lyon[[24]](#footnote-24)

133:V in Oblate Writings

Enclosure of a letter from a Father in Ceylon. Imminent departure of three missionaries for Jaffna. They will circumnavigate Africa.

Propagation of the Faith

Marseilles,

February 7, 1852.

Dear Mr. President,

Among the letters which I have received from Ceylon and dealing more or less with the missions of that island, I have selected one from the youngest of our missionaries which will be of interest to the readers of the Annals. You will note therein a truly miraculous fact proving that the Lord sanctions, today as in the early times of Christianity, the preaching of His Holy Gospel by the apostles. I will soon send three new missionaries to the missions of Jaffna.[[25]](#footnote-25) Please deduct their travelling expenses from the grant to Bishop Bettachini. In all probability, I will have them embark on the sailing vessels which travel by way of Bourbon or Pondichery. The journey by way of Alexandria and Suez is too expensive. What else can we do? When dealing with the English Companies you have to accept the hard conditions they impose. They have now decided not to accept the missionaries in second class which, they say, is reserved for servants. However, that is just an excuse to charge 80 pounds sterling for the passage from Suez to Ceylon. It nonetheless pains me to consign our poor missionaries for four or five months to the hazards of such a long and dangerous passage. I always recommend their needs and those of their confreres to the charity of your Missionary Society. In the report of your Council you will have seen that the members of my diocese continue to prove their generosity.[[26]](#footnote-26) I hope it is the same elsewhere.

Please accept, sir, the expression of my highest regards.

+ C. J. Eugene, Bishop of Marseilles.

25. [To Bishop Barnabo, Secretary of the S. Cong. of Propaganda Fide][[27]](#footnote-27)

25:V in Oblate Writings

Petition to the Holy Father. Bro. Barthelemy, a Christian Brother,wishes to join the Oblates. Bishop Taché has left for his missions of Red River with 4 missionaries. Three other missionaries will soon leave for Ceylon.

Propaganda Fide

Marseilles,

February 8, 1852.

My dear Monseigneur,

I am writing to ask you to present the Holy Father with the petition I have included with this letter. As you will see, Brother Joseph Barthelemy requests permission to be able to pass from the Congregation of the Brothers of the Christian Schools to that of the Oblates of Mary Immaculate. The ministry of the latter is more suitable to his true vocation which leads him to consecrate himself to the service of the foreign missions.

I must thank you for the many favors rendered for the Bishop of Arath. He has left for his most arduous mission. Four other Missionary Oblates of Mary have left with him, inspired by a zeal which shrinks before no privation. Three other missionaries will leave shortly for Ceylon. That good Bishop Bettachini is daunted by nothing. Besides the obstinacy of his refusals which, as he could well understand, do not satisfy me at all, he continues to ask me for new men and I am too good at heart to turn him down.

My dear Monseigneur, please accept the renewed expression of my affectionate friendship.

+ C. J. Eugene, Bishop of Marseilles.

1099. [To Father Vincens at Le Calvaire].[[28]](#footnote-28)

1099:XI in Oblate Writings

Insolent behaviour of Father Santoni.

Vincens

[Marseilles],

March 2, 1852.

My dear Father Vincens, I don’t know if you are deeply touched by the tenderness that Father Superior[[29]](#footnote-29) showers upon you in the letter I am forwarding, but I can tell you that I am deeply wounded by the insolence it contains in my regard. I know that I have not the good fortune to earn the approval of this gentleman who cannot forgive me for not sharing his own high opinion of himself. I have always seen him as a pedant whom a premature confidence puffed up with pride to the point of making himself ridiculous in the eyes of those who have seen him close-up. Having acquired the custom prematurely of a paternal role that necessity obliged us to impart to him has turned his head to the point of elevating himself pretentiously above everyone without exception. You’ll see with what flippancy, while giving the impression all the while that he is merely passing on what others say, he passes judgment on the acts of my administration. He shows no more forbearance when it comes to the decisions of my subordinates. He bestows his approval, in short, only on those who have the good fortune of thinking as he does. I was well aware that, while he was in charge of the novitiate, he never took the least pains to inspire the least affection or the least respect for the Founder of the Congregation who would remain an unknown for those to whom Providence has given him as father. Clearly this was all of a piece with his own lack of these proper feelings. I can survive quite well without his personal good opinion of me, but this practical attitude was a major disorder that was followed far too long at the novitiate.

Whatever about that, I think that you will consider it your duty to call attention sincerely to the impertinence of this arrogant young fellow. And don’t forget, among other things, to point out the merits of the holy Bishop of Samaria[[30]](#footnote-30) who has more virtue in his little finger than he himself has in his whole body and whom he nevertheless has the temerity to despise.

163. [To Brothers Surel and Janin].[[31]](#footnote-31)

163:II in Oblate Writings

Do not worry about the future. To leave the Congregation without permission is apostasy.

Surel and Janin

[Marseilles]

March 11, 1852.

You earnestly requested to be sent to the foreign missions. Surely you did not expect to lead a delicate and easy life. It is known that this sort of mission crucifies human nature, and that there is much to suffer in them. So it should not have astonished you to find many difficulties there; that is precisely what arouses the zeal and the fervor of all those who ask to be preferred for such appointments. My dear children, you should therefore not become so troubled about this as to lose your peace of soul. As for what you fear, which is to be left without resources for your old age, I cannot conceive how this fear has entered into your head. Is not the Congregation obliged to provide for all your needs while you are on earth, just as it must furnish the means for you to go to heaven, your true home?

Why do you wish that, contrary to your vows, I authorise you to be owners of property? Can it be that the demon of avarice has entered your heart, as it entered the heart of Judas? And is it because of these miserable concerns that one of you has asked me for a dispensation from his vows? Do you imagine that one could take such an extreme step just as if one were giving you permission to go out for a walk? That is a diabolical idea! He adds that, since it is to be presumed I would delay in replying, he will take matters into his own hands before my reply reaches him. He might as well tell me that he wants to go to the devil. What he has in mind is quite simply apostasy. And do you not know that by apostasy, that is, by breaking of your own accord the bonds that attach you to the Congregation, you are committing a mortal sin, or rather, to say that is not to say enough, you are establishing yourself in a state of mortal sin. Good God! Who could have told me that this would happen when I chose you as one of the best of my brothers, who inspired in me the most confidence? What demon has got into you? Come back to yourself, my dear brother; if there is something to improve in your situation, it will be done. I am going to write about this matter to the father superior; be calm, and go back, both of you, to carrying out all your religious duties; it is only on this condition that I give you my blessing.

164. [To Fr. Santoni, Provincial of Canada].[[32]](#footnote-32)

164:II in Oblate Writings

Reply to Fr. Santoni’s complaints against the General Administration. Fr. Baudrand must not be expelled.

Santoni

[Marseilles]

March 12, 1852.

My dear Father, although the tone of your letter was a little more severe than is suitable, I do not wish to become angry about that. However, I would like you to know that I am not as culpable as you suppose. You say to me, quite bluntly, that when one cannot carry out a task oneself one must entrust another with it, you speak to me of the negligence of my administration, which, you say, is giving rise to murmuring and criticism and results in a weakening of authority.

I would like to tell you that in fact I had asked one of the assistants to write to you, and that I had myself written to you very succinctly, leaving it to my assistant to reply in detail. You can see that by being too severe one runs sometimes the risk of being unjust, which becomes a rather grave matter when one is criticising a superior in the very exercise of his governing authority. I would like to tell you that the day after I wrote to you I left suddenly for Aix (December 17) to be present at the last moments of my venerable mother, who passed to a better life during the night of December 17 to 18, 1851. You will grant that these unhappy circumstances deserved a little indulgence for the delay that there has been. I shall not explain the other reasons why my letter has not reached you.

And now I will reply to each one of your questions.

You ask me that Fr. Baudrand be expelled.[[33]](#footnote-33) I would have liked some explanations why so rigorous a measure was requested.... If he has deserved this punishment, which is truly a condemnation to death, I would not refuse it, even though to pass this sentence always costs me a great deal. What a lot of defections! What has become of the vows and the oath in America? Does it not seem that one can be released for the slightest misdemeanour, under the frailest pretext? They are breaking their sacred bonds on their own authority; they leave as soon as the whim takes them; they have no horror of apostasy, which places them in a habitual state of mortal sin and brings down on them a terrible excommunication. In spite of this, in the deplorable state of soul that they are in, they ascend the steps of the altar, they are accepted by bishops to occupy posts almost in the same places in which the Congregation that they have deserted is established. These are dreadful scandals. For our part, we must be on our guard against making these defections easier by giving way inopportunely. One must take care of the weaker subjects, and avoid breaking the thread by which they still hang on to life; in a word, one must do everything that one can to avoid coming to this extremity. My Council, which is to pronounce on this question, entirely shares my views; and so it is not likely that they will consent to Fr. Baudrand’s departure.

... In the litanies, the saints are to be divided according to months; before this can be done, the names of all the patron saints of the lands that have been evangelised must be collected.

... We have lost three brothers in one month; they are the lay brothers Plottier and Favier and the scholastic brother Alexandre Silvy, all of whom died professed and like angels. What holy deaths these three brothers died! The promise of God is fulfilled.

1100. [To Father Vincens, at Le Calvaire].[[34]](#footnote-34)

1100:XI in Oblate Writings

Negative assessment on the sermons of a young Father taking a pastoral course of studies.

Vincens

[Marseilles],

March 10, 1852*.*

The letter you enclosed with yours made my blood boil. The pride of this young priest comes through in every line and you are far too good in relying on his word. I heard the sermon that he so resisted against submitting to Father Nicolas as censor. It made me wince from start to finish, so much so that when I got back to the seminary, after the service in the cathedral, I really let Father Nicolas have it for letting him get away with the drivel he came out with. I was not then aware that he had left so little scope to the examiner. I felt obliged to make my comments to the preacher who seemingly took them in good part but then went on to make his complaints to you. I was not present at his second talk. I am told that he did little better than he did the first time. There is no substance, development or logic in his talks. You have unconnected ideas, declamations, wordiness. If anyone needs the help of a friendly critic, it is he. He had the effrontery to write to you that you had recommended that he should not lose his style, delivery, in short that he should be himself. If you had heard this sermon, you must have told him, as I did, the very opposite. You tell me not to forget that we are dealing with a very sensitive man, and I for my part am telling you that he is supremely imperfect and full of faults.

1101. [To Father Merlin, at Nancy].[[35]](#footnote-35)

1101:XI in Oblate Writings

Advice and encouragement for the superior at Nancy.

 L.J.C. et M.I.

Merlin

Marseilles,

March 18, 1852.

My dear Father Merlin, I will not keep you waiting for a reply to your letter of the 11th of this month. I am happy to see that if you have worked much, sowed much, you have also reaped much. God in his goodness has blessed the labour of your whole community, may He be praised and thanked for it.

It was a good idea to do some planting, but I don’t approve your clearing away trees that were giving you some shade. That is a priceless value the loss of which may well be regretted. It is not good sense to destroy all the bushes and decorative trees to plant cabbages and turnips under the pretext of utility. Please do not listen to that kind of advice any more.

Father Grenier’s 300 francs belong neither to the house of Nancy nor to that of Bordeaux. This revenue ought to go to the General Treasury.

Your Fathers Mass stipends belong in your account, there cannot be the least shadow of doubt about that. If the Procurator General has kept something back, it is probably to cover the contribution that each house must henceforth pay into the General Treasury which has no other sources of income than these individual payments. When the new edition of the Rules is published, the contribution of each house will be determined more precisely.

I do not see at all why you should personally accept to give the retreat at the seminary. You have a hundred reasons for saying no. Why can’t Father Soullier put together the materials needed for giving it?

Don’t get upset, my dear Father, at seeing yourself at the head of the house I have entrusted to you. I don’t have any misgivings at having chosen you for that place. My soul is at peace about it and I would do the same thing again if the situation were to recur. You age, experience and, if I may so, the religious spirit that animates you, suffice to reassure me about the fears that you disclose to me. Convince yourself well that you don’t have to do everything your predecessor did. Everything is compensated for in this world. Do not complain about what you have received as your share. That is enough for God’s glory, the Church’s service and the Congregation’s honour. Don’t bring this matter up again, just apply yourself to your work sensibly so as not to overtire yourself. You have to be ready to say no to unreasonable requests. It is wholly up to you to say what is proper and possible.

As to Brother Malbos, what can be said? We have to accept the weak as they are. Get as much out of him as you can. It is not possible to have them constantly on the road. That is a disastrous way of going about things.

Goodbye, my dear Father. I charge you especially to convey my most affectionate greetings to Father Jeanmaire, the only one among your group of Fathers thoughtful enough to send me a letter; but I send my blessing to everyone, yourself included.

+ C. J. Eugene, Bishop of Marseilles.

1102. [To Father Richard, at N.-D. de L’Osier].[[36]](#footnote-36)

1102:XI in Oblate Writings

Few novices. Brother Roux has joined the Trappists. Regularity. Brothers Duclos and Ryan. Bishop Allard has arrived in South Africa. Lay Brothers. Sending a novice from Paris.

 L.J.C. et M.I.

Richard

Marseilles,

March 18, 1852.

My dear son, if I were always to leave it to someone else to take the trouble of writing to you, you might well under-estimate the extent of my interest in you and the excellent family it is your responsibility to govern. You would certainly not be fair to me if you were to attribute my silence to some kind of preference for whatsoever it might be. My thoughts are constantly with you and you always receive a good share of the feeble but daily prayers I offer to the Lord. I gather from your letter that the number of your novices has considerably diminished. They went up to fifty and then have come down to twelve. God in his goodness wants us to undergo this test in order to stir up our faith and trust. Isn’t there consolation already in our poverty in the fact of having men of whom you are able to say so many good things? I shall be with you tomorrow at the foot of the altar of our powerful patron St. Joseph to ask him for growth in our family while at the same time expressing gratitude for his having already poured out so many spiritual riches. Like yourself I groan over the fact that those who ought to be giving good example outside the novitiate show themselves so weak in virtue and in the spirit of religion. That’s a great misfortune. But after all, this hasn’t prevented all the numerous novices who have matured to accomplish their work and to be excellent religious, as are those without exception who are going to leave for the Texas mission and those who will soon be off to Ceylon. Thus, if Brother Roux has looked back after putting his hand to the plough, it is more a consequence of his high emotional state than a consequence flowing from noticing the imperfect men he had under his eyes. Must we give up God’s service and even all religious practice because we are surrounded by bad Christians, or to go further, one has the wretched fortune to meet up with so many bad priests, real profaners of the Lord’s law? Poor Brother Roux, little does he know of the goings on at the Trappist monastery. It’s fine to talk about it and to imagine things, but everyone knows the divisions, quarrels, intrigues that have afflicted that poor house over a period of several years and which place it, so to speak, under the bann of the Order. Both Bishop and Pope had to intervene and that high intervention did not re-establish peace. How many good religious have I seen leaving it to go and find somewhere else what they had come to look for in that solitude. These are facts within the knowledge of superiors and if one had the proper spirit to learn from them when a person is tempted to inconstancy, one would avoid abusing oneself and exposing oneself to regrets that come when it is all too late.

You were told the truth when it was observed that in the early days superiors tend to be somewhat too severe. It is possible to be exact and hold fast to regularity, which is a must, without for all that being too severe. Besides it is always possible by one’s tone of voice to modify what could seem severe in the command itself.

You can tell good Brother Duclos that, if God grants me life, I will give him many opportunities for a chat when he is here. In the meantime, without going too much against the penitential spirit that animates him, keep an eye on his health. Let it be often, if God is carrying him in that way, but a little at a time. Work hard on the Irish Brother,[[37]](#footnote-37) take good care of him. Candidates from that nation are prone to fall off, principles must be inculcated, then their practice will be easier and more lasting. The ones you have sent us are charming, may God keep them. They will do a lot of good in their country. Everything is disposed in that land to furnish fuel for their zeal.[[38]](#footnote-38)

You will be glad to know that Bishop Allard has arrived safe and sound at Cape of Good Hope from where he has sent me a letter dated February 2nd. He is well, and his companions too, not excepting the angelic Brother Logegaray. They will lose no time in setting off for their mission, it is only a matter of some five or six hundred leagues away. That’s nothing after doing the journey to the Cape in less than fifty days thanks to the finest of weather.

Goodbye, my dear son, with every best wish for the feast of St. Joseph for yourself and the whole novitiate and my blessing on it and you with all my heart.

+ C. J. Eugene, Bishop of Marseilles.

P.S. Take care of the lay Brothers. Teach them well what it means to be a religious and that it is not enough just to bear the name. You will probably be getting a novice from Paris, a grown man, recommended by the director of the major seminary.[[39]](#footnote-39) Treat him kindly, don’t frighten him from the outset. He has good will and has made sacrifices.

27. [To Fr. Étienne Semeria at Jaffna].[[40]](#footnote-40)

27:IV (Ceylon) in Oblate Writings

Account of the financial interests of Bishops Bettachini and Bravi. The journey of Frs. Chounavel and Pélissier will take some months. Rivalry between Jaffna and Colombo. The Oblates must wear the cross. Stole-fees. Advice on the admission into the Congregation of a priest of the Vicariate of Coimbatore. Relations with the Abbé Reinaud.

L.J.C. et M.I.

Semeria

Marseilles,

April 16, 1852.

So, my dear Fr. Semeria, you are not receiving any of my letters. And yet I took good care to see that they were properly stamped. Can it be that you have failed to acknowledge them? I am uncertain about this because you speak of three missionaries whom you are expecting, and yet you have not corrected your error about funds, on which subject I expressed myself very clearly, with the result that you do not at all owe Bishop Bettachini 1000 francs. I will draw up again for you an account of the financial interests of both Bishop Bettachini and Bishop Bravi. In my letter of January 211 told you that I had 5460 frs at Bishop Bettachini’s disposal. Part of this sum is the 2000 frs. which was thought to be still owing to him from the 4000 frs borrowed from his money when the Colombo fathers were on their journey, but had in fact been paid to him by Bishop Bravi without my being able to be aware of it.

If we subtract that,

We owe Bishop Bettachini no more than 3460 fr

We received from Paris in February for the same Bishop 7896 fr.

We received on March 29, also from Paris 4493.50 fr

So we have at Bishop Bettachini’s disposal a total of 15849.50 fr.

We are going to deduct from this sum the travel-expenses of our missionaries who are about to set off. I cannot give the precise amount. Bishop Bettachini can always draw on me for 12000 fr; that is the best way for him to get his money back, and the means that Bishop Bravi has suggested to me for what concerns him. When the calculations have been made you can see that you have no more left to pay Bishop Bettachini above the 2000 frs which you have already made over to him. Do not be surprised, my dear son, if our missionaries do not arrive very soon in your island. As the Vicar Apostolic complained about the cost of travelling via the Red Sea, and insisted that they be sent by another route, we have first had to wait for a boat to take them to Ceylon, and then more patience is required for them to be able to complete so long a journey. It would have been useless to hope to obtain second-class places on those English boats. The Company simply refuses to allow this. On the contrary, they have so reduced the second-class accommodation that it is no longer possible for a priest to travel in them, even in disguise. I have another misfortune to tell you of, and that is that the third missionary whom I was intending to send you, Fr. Tamburini, has given his health as a reason for not being able to accept my invitation. To make up his mind to go, an obedience according to the Rule would be necessary, and that is something that I will never do. To expose you to the risk of regrets and even complaints would be to send you a very bad present. And so for the moment I can send you only two subjects. They will leave towards the end of the month and probably go straight to Pondichery although the boat is bound for Madras. Whatever happens, they will be quite near to you if they manage to stop at Pondichery. You would do well to ensure that in that city and at Madras, in case the boat does not put in at Pondichery, they have the necessary directions for getting from those towns to Jaffna. Looking at the map, I do not think there is any need for them to call in at Colombo, if the boats are able to cast anchor at Jaffna or nearby. I hope that you will be happy with the parcel that I am sending with them. I keep forgetting to ask you why you do not put Fr. Keating in charge of the class that you would like to establish at Jaffna. He speaks English. Everything that you tell me of the jealousy between these two Vicariates makes me sad and only goes to prove further how much better it would be if the entire island was under a single command. I understand that Bishop Bettachini has been removed from Colombo because he could not be suffered there, but if Bishop Bravi is making himself tolerable by concessions like the one you tell me of, that is to buy tolerance at too high a price. To give precedence to that black secretary! To let that impertinent man make him hide his cross! This is terrible! But rest assured that he will not stay in that country: you can be sure, though, that he will manceuvre at Rome so that he is given a successor of his own choice. Bishop Bettachini might perhaps have warded off that blow had he agreed to ask for the coadjutor from among our men whom Propaganda was disposed to grant him. When Bishop Bravi left he would quite naturally have been sent to take his place, and he would have left Jaffna in good hands. One would have got used to the idea of resisting the threats of those Goans, who have had no centre for their schism since the Archbishop of Goa was called to Portugal. I think the European missionaries are more to be feared than the blacks, and it is for that reason, and to bring ~all this to an end, that the state of affairs should have been fixed. I cannot understand the obstinacy of Bishop Bettachini, whose petty ideas have ruined everything. I will never follow his advice. Is it not strange that he takes it amiss that I complained to Propaganda? Does he take me for a puppet, ready to move only when he pulls the strings?

As for Colombo, I approve of your relieving Fr Pulicani of all responsibility for temporal affairs. I told you that he understood absolutely nothing about them. And he is no more capable of being superior. He must only appear to be so in name, in order not to wound the susceptibilities of Bishop Bravi, but I insist that he must give you an account of everything that he does and that he must never undertake anything without your having been warned in advance. As for Bishop Bravi’s whim in not wanting our Oblates to wear the Crucifix of their profession openly, I cannot agree to that in the ordinary way of their life and in the places where they have missions. If there is any serious reason for not showing the crucifix openly in the city of Colombo, it could there be put under the cassock as is sometimes done elsewhere, so long as the cord is left outside so that it is clear that a man really is wearing this sacred sign of our apostolic mission. You must give me the fullest information possible on the way in which stole-fees have been taken away from our missionaries. I understand that they have been treated like all other missionaries. If it were otherwise I would complain loudly to Propaganda, whom I have already briefly informed of Bishop Bravi’s regulations on this matter. But be careful only to tell me things of which you are quite sure. It could be that in that Vicariate the practice is to pool all the stole-fees in order to share them out later evenly among all the missionaries. If that were the case, our Fathers would have no cause for complaint. You mention again the request made to you by a priest of the Vicariate of Coimbatore. Did you not say that the Bishop had given you some unfavourable information about him? Was that an injustice? It is certain that a priest who has given scandal cannot become one of us. You must be certain that he has been the victim of calumny, since you are raising the question of his admission again. If he really were a good priest, if his vocation were well tried, and if there were no difficulty in his way except the resistance of the Vicar Apostolic, he would only have to come to France, where we would not need the permission of the Vicar Apostolic. But I still have a poor impression from what you said to me about him earlier.[[41]](#footnote-41) I approve of the request that you have made concerning Reinaud. There is no harm in maintaining a certain relationship with him, to prove to him that we do not regard him as an enemy; that is not to say that we should place confidence in him, or forget that he is a clever fellow who thinks above all of his own interests, and so there is no point in taking him into your confidence, but by keeping in touch with him now and again you will be able to take some advantage of his experience of the country and his knowledge of men, especially of those with whom you have to deal. I do not need to tell you that this must be done without your giving any hint that you are dependent on him, or seeming to be a novice in business-matters. And always write with caution so that nobody will ever be able to misuse your letters. You see the reserved way in which he writes to you himself, and yet I am not unhappy with his reply.

I am obliged to leave at once for Aix, where I have business to do. I will pass my letter on to Fr. Fabre so that he can write you a couple of lines before sealing it.

26. [To Bishop Barnabo, Secretary of the S. Cong. of Propaganda Fide].[[42]](#footnote-42)

26:V in Oblate Writings

Request for information on Fr. H. f Roth, professor of languages in Marseilles. Jealousy between the two vicariates in Ceylon. Difficulties the fathers in Colombo have with Bishop Bravi. Bishop Bettachini continues to delay the presentation of Fr. Semeria as Coadjutor. Propaganda must state its position on the behavior of the Oregon Bishops who prevent diocesan priests from becoming religious.

Propaganda Fide

Marseilles,

April 16, 1852.

Beloved Monseigneur,

I am writing to you to ask for information on a student of Propaganda Fide named Hermann Joseph Roth from the diocese of Trèves. This young priest was not able to work under the Bishop of Algers[[43]](#footnote-43) and, like so many others from all the nations of the earth[[44]](#footnote-44), he has come to seek refuge in Marseilles where he has been living for more than a month. I saw him yesterday for the first time when he came to the Chancery to renew his permit[[45]](#footnote-45). I therefore had the occasion to question him, but his explanations did not fully satisfy me. How can it be that a student of Propaganda Fide leaves the mission that, I suspect, was assigned to him in Algeria and comes to live in Marseilles where we don’t know what to do with his services. What is the sense of a young priest having to support himself here by teaching languages? I don’t think that is the purpose of the costly education given to a student of Propaganda Fide. Moreover, I have remarked that Roth is a handsome young man, rather refined in his hair style and his dress, even though he does wear the cassock as prescribed in my diocese. He has a well trimmed Oriental beard, gracious manners, and alluring conversation as well as behaviour. What can I really say, except that I am afraid the job of language professor is dangerous for him. Moreover, I fail to understand how a student of Propaganda Fide does not have another mission than to spend the best years of his life in such an occupation.

I am not surprised that the document he received from the bishop of Algers is rather laconical and simply states that the bishop is not aware of Roth having been bound by any censure. It could be that the bishop, displeased by the departure of the young priest, didn’t want to grace him with a recommendation, but the whole affair leaves me somewhat ill at ease. It is for that reason I beg you to provide me with the information I need in conscience for this case.

I have received letters from Ceylon. Jealousy is more than ever rampant between the two vicariates. Bishop Bravi is exasperating the precautions dictated by his so called policy. Your Eminence, you know that I granted Bishop Bravi all possible concessions in allowing the Oblates of Mary in his vicariate not to appear dependent upon the Superior who lives in the vicariate of Jaffna. I wouldn’t want Bishop Bravi to press the issue according to his outlook because I want Fr. Semeria to be the real Superior of all the Oblates on the island. My impression is that the Prelate is not revealing all the reasons behind his request for an excessively total separation. I suspect Bishop Bravi is afraid of people in Jaffna knowing too much about the resources of the missionaries in Colombo and does not want to provide arms against his claims. What leads me to this explanation of the situation is the decision, very unjust in my opinion, to reduce the Oblate Missionaries in his vicariate to the alms of Mass stipends, when they can find them, and depriving them of the rights of stole fees which all the other missionaries possess. I await further information, and if the system is not changed, I will address my protests first to the Prelate and then to the Sacred Congregation.

Bishop Bettachini is convinced that Bishop Bravi is too cunning and perhaps lacking in sincerity. With regard to the former, who strikes me as a fundamentally good man, he took offense because I complained about his obstinacy and maintains that his frank but sincere letters are of greater worth than the compliments of that other Prelate. Nonetheless, he persists in his feelings: high esteem for Fr. Semeria, strong intention to present his name to the Sacred Congregation, but delay in the execution of the project. Please find enclosed a copy of the second last letter sent to me by Bishop Bettachini.

All that remains would be to say something about Oregon, but I am waiting for the Sacred Congregation and its Venerable Prefect to give me cause for satisfaction on my protests relative to the pretences of those blessed bishops who want to set themselves against the vocation of those priests, whom they could not prevent from returning to Europe if they so desired, yet strive to prevent their entrance into Congregations whose members work in their diocese, but in such a way as not to risk the salvation of their souls. I am not at all attached to that Mission which was practically forced upon me after repeated refusals.

Please accept, dear Monseigneur, the expression of my sincere friendship.

+ C. J. Eugene, Bishop of Marseilles.

28. [To Bishop Horace Bettachini, Vicar Apostolic of Jaffna].[[46]](#footnote-46)

28:IV (Ceylon) in Oblate Writings

Regrets that Bishop Bettachini is not carrying out the plan of proposing Fr. Semeria as his coadjutor. Advantages of this measure.

Bettachini Bishop

[Marseilles,

April 16, 1852].

Your Excellency,

In spite of your undeserved reproaches, I remain persuaded that the good of the mission and the state of permanence suitable to a religious Congregation that furnishes numerous subjects for your Vicariate demand the execution of that measure which at first you approved, and which would have been put into practice had you not subsequently opposed it. This fact has been confirmed to me in speech and writing, and so I cannot doubt it. Put yourself for a moment in my place. You must understand that at the age of 70 1 cannot hope to live many years more, and it would not be right for me when I die to leave my Congregation on a distant island, uncertain about its future, as if it were a matter of a simple missionary. What I fear is not the Jesuits, as you have believed, but rather your own premature death - and may God preserve you to live a hundred years - which would open the doors to all the plots of hidden enemies of whose existence in Ceylon I am well aware, who are living in hope of seeing those whose presence irritates them cast out.

You had proposed the ideal solution which would have assured peace from now on. All these schemes would have come to an end the moment your intentions and those of the Sacred Congregation became known. The matter had been seen at Rome as I see it, and I can assure you that a simple sign from you would have been enough to set everything in order. On the contrary, you opposed the scheme, and I do not wish to return to that subject. But I clearly must reflect on the possible consequences of that decision which I cannot bring myself to understand, so great were the advantages that would have flowed from your first plan both for you and for the Congregation: honour for your Vicariate, so despised by that of Colombo, which would have been treated on an equal footing, since both would then have had a coadjutor; moral strength for you both from your coadjutor, a faithful friend chosen by yourself, and from the services of a whole Congregation which would work under your guardianship for the prosperity of the Vicariate, since as the number of their subjects increased the Oblates could make other foundations and work better for the conversion of the unbelievers; and, last of all, an end to the murmuring of a little group of malcontents whose ambitious thoughts were disturbing their sleep.

I express myself in this way, your Excellency, because it has become my habit to speak to you frankly. I hope that my language will not displease you, and that you will rather see it as the result of my confidence in you and as a proof of my friendship, etc.

135. To the Members of the Central Council of the Propagation of the Faith, Lyon.[[47]](#footnote-47)

135:V in Oblate Writings

Dispatch of the procurator General’s report on the needs of the Oblate missions. The spirit of poverty and sacrifice of the missionaries in Northern Canada. Bishop Taché: Coadjutor in St. Boniface. The needs of the missions in Hudson Bay and Texas. New foundation in the dioceses of Buffalo and Detroit. Fr. Fabre is the procurator General.

Propagation of the Faith

Marseilles,

April 17, 1852.

Dear Sirs,

I hasten to enclose the notes compiled by the procurator general of the Congregation of the Oblates of Mary Immaculate relative to our foreign missions. They will be able to serve as a basis for the discussion during which you will set the portion reserved to these missions for 1852 in the general distribution of the funds of the Missionary Society of the Propagation of the Faith. These notes, compiled with care from the reports submitted directly by the superiors of the missions in question, merit your full trust. I have nothing to add in order to guarantee their exactitude and truthfulness in your eyes.

One observation I feel I should dwell on concerns the fact that our requests for assistance deal with expenses that are strictly necessary so that the missions entrusted to our Congregation are able to continue the good they have already accomplished in the various territories in which they are established. In effect, missionaries who have made a vow of poverty and are accustomed to the simplicity of life in common should not be finicky with regard to food and clothing with which, as St. Paul stated, the apostolic worker should be satisfied. Not only do they know how to put into practice this maxim of that great Apostle, but it often happens that many of them must put up with much more painful conditions in their missions. For example, when we know the privations endured by those of our men who evangelize the savages in the territory of the Hudson Bay Company where they are exposed to all the rigors of the polar climate and have nothing else to eat than what they obtain with great difficulty in those severe regions, we are forced to admire the power of grace which makes them abound in joy in the midsts of so many sacrifices. It is therefore right not to forget their needs, and to use in such a way the alms of the faithful who contribute to the Missionary Society of the Propagation of the Faith corresponds perfectly to their intentions.

The total amount of the grant we are requesting for this year will perhaps seem a bit high to you. I agree that it is much higher than that of former years. However, I pray you to note that this increase is due only to the number of our foreign missions which increases each year. In the case of the missions already established, even though their needs have increased in keeping With their development, the amount of the grant requested for each of them individually is less than that of past years. If, by way of exception, we this year request a higher grant in favor of the mission of Hudson Bay in the diocese of St. Boniface, the reason is easy to understand. Since Bishop Taché, a member of our Congregation, has been made Coadjutor to the bishop of that diocese, in our opinion his mission assumes such an importance that, in order to support the young prelate in his zeal for the conversion of the savages, we have granted him four new missionaries and a brother catechist. One can thus see that this means an increase in expenses. The travelling expenses alone for this apostolic colony will amount to 10 000 francs. Moreover, Gentlemen, since my considerations are based on the report published every year in the Annals, I can affirm without the slightest doubt of being mistaken that, in proportion and considering the number and the importance of the missions, the Congregation of the Oblates of Mary Immaculate is among all those which work in the foreign missions one of the most moderate in its requests for assistance and among the most economic in its use of the alms received from the Propagation of the Faith.

Among the missions entrusted to our Congregation, I recommend to your benevolence the one in Texas which we recently accepted upon the request of Bishop Odin, of Galveston. I hope you will not refuse to extend to that mission the favor granted to so many other missions in the United States which are under the direction of religious Congregations. Bishop Odin is in agreement with us not to include our foundations in the budget he submits to you for the expenses of his diocese, and thereby leaves it up to our Congregation to deal directly with the Councils of the Missionary Society in order to obtain an annual grant. Besides the mission in Texas, in the United States we have also accepted a foundation in the diocese of Buffalo and will open another one in the diocese of Detroit. You can see, Gentlemen, that our Congregation duly merits some encouragement and that it responds in a worthy fashion to what can be expected of the zeal and the generosity of its members.

Before closing, Gentlemen, I must take advantage of this occasion to express my gratitude for the constant kindness you have always demonstrated towards the Congregation of the Oblates of Mary Immaculate, and in particular for the assistance granted to us last year. I have just received the last installment of that grant from your treasurer. I have given the sum directly to Fr. Fabre whom I had empower to represent our Congregation before the Councils of the Missionary Society and who has been appointed Procurator General.

Gentlemen, please accept the renewed expression of the high regard wherewith I remain your most humble and devoted servant,

+ C. J. Eugene, Bishop of Marseilles.

Superior General

1103. To M. de L’Hermite, Obl[ate] Father of Mary, Pont de La Maye, near Bordeaux. Gironde[[48]](#footnote-48)

1103:XI in Oblate Writings

Permission to visit his family. Write more often. Brother Picard. Visitors in Marseilles.

 L.J.C. et M.I.

L’Hermite

Marseilles,

April 19, 1852.

I am immediately answering your letter that I have just received this instant. This alacrity is a proof of my concern that my letter reach you in time so that you may take all the necessary steps to carry out the plan that you place before me. I readily consent to your going to sing the mystical anthem at the wedding service of your dearest sister and that on that occasion you pay a visit to your revered family. But make arrangements with the reverend Father local Superior so that nothing suffers by your absence. It will be easy to fill in for you during the few days you are asking for.

Now I am going to tell you that your letter, as always, gave me a lot of pleasure, but I would be even more grateful for it if you had written it before you had a motive of personal interest to do so. I am reproaching you for delaying too long to give me news of yourself. You know that I have no greater happiness than to be in touch with my children. Nothing that concerns you is indifferent to me, the smallest detail delights me. And so I find that you have not spoken to me sufficiently about yourself. I would like you to make me, as it were, present to all your affairs, all the doings of your day, letting me into your relationships with the outside, the good and bad ways of those with whom you must deal, the success of your ministry, in a word everything about you, leaving nothing out. This is not an unreasonable request, but a need I have to draw life from my dialogue with yourself.

In passing you spoke of good Brother Picard. I beg you to take good care of him. Talk to him at least once a week about the duties and benefits of the religious life. Let us keep in mind that our lay Brothers are not domestic servants, but brothers who need to be supported in the fervor of their holy vocation. I hold you especially responsible for this.

Daily I am expecting his Lordship, the Bishop of Limoges, on his return from Rome. I already had him here when he was on his journey there. All the same I would be glad if you had finished your tour before he gets back to his diocese. You would overly stimulate his desire to see you at work in Limoges.[[49]](#footnote-49) It would be nice if others would come from a place so barren in vocations!

Goodbye, my dear son. I leave you to do the honours of my home to his Lordship the Bishop of Meaux,[[50]](#footnote-50) who is stopping at my place on his way to Rome. My blessing and affectionate greeting.

+ C. J. Eugene, Bishop of Marseilles.

29. [To the Right Revd. Dr. Bravi, Coadjutor to the Catholic Bishop of Colombo, East India, Ceylon.[[51]](#footnote-51)

29:IV (Ceylon) in Oblate Writings

Bishop de Mazenod is keeping money for the Vicariate of Colombo. Two missionaries are on their way to Ceylon via the Cape of Good Hope. Bishop Bravi’s difficulties with the Goans. The Oblates go on the missions to preach the gospel.

Bravi Bishop

Marseilles,

April 27, 1852.

Monsignor,

In accordance with the desire that you expressed to me in your last letter, I have sent to Lyons what you inserted in your letter to me. I hope that it will have produced the good effects that you were hoping for. But I do not wish to delay in obeying your request by informing you that on June 16 I received 2000 f. from the Propagation of the Faith, on October 25 another 2000 f., and on March 29, 5496 f., making a total of 9496 f. As Fr. Semeria had repaid to Bishop Bettachini the 2000 f. taken from his allowance for the journey to Colombo of the four missionaries, I am keeping that amount here. So I still have 7496 francs that belong to you; you can draw a cheque on me which will be paid at once on sight.

The huge expense of sending missionaries by way of Suez, granted the British monopoly, has obliged me to put the last two missionaries whom Bishop Bettachini asked me for on a sailing-ship that goes round the Cape of Good Hope. But what a journey that will be! It takes 4 or 5months to arrive, and amid what inconveniences and dangers! I must admit that it was with great distaste that I decided to make this economy. They will be lucky if they reach Ceylon before the end of August. Poor fellows, they will have time to gain that habit of mortification that they will need for their mission! Fortunately, they are truly apostolic men, full of zeal and virtue.

Dear Monsignor, I sympathise greatly with your position in your Vicariate as you describe it to me. If I were near you I think I would encourage you not to allow yourself to be overcome by the opposition you experience, as I understand, from those black and those Goans. They really have every ground to boast of having made a fine form of Christianity for themselves! Right and reason are on your side. Do not be afraid. It would be bad if those people persuaded themselves that you are afraid of them.

I must thank you once again for your fatherly kindness towards our Oblates of Mary. Give them time to gain a little experience of the country. They have no lack of talent, which goes well with virtue. If the English want things otherwise, I care little[[52]](#footnote-52), firstly because I do not greatly value the judgement of these gentlemen on the qualities suitable for missionaries, and also because the Oblates, who were sent to Ceylon by the Sacred Congregation of Propaganda, have as their principal mission the conversion of unbelievers and the instruction of those ignorant people who call themselves Christian, but are not so either in principle or in practice.

Accept, Monsignor, my sentiments of high esteem, etc.

+ C. J. Eugene, Bishop of Marseilles.

125.[To Bishop Ph. de Bruillard of Grenoble].[[53]](#footnote-53)

125:XIII in Oblate Writings

The Bishop of Marseilles is in principle against the moving of Bishops and cannot recommend to Bishop Guibert to accept the See of Grenoble.

De Bruillard Bishop

Marseilles,

May 1852.

Your Lordship,

I was waiting until the Bishop of Viviers informed me of the content of the letter that he was supposed to write to Y[our] E[xcellency] before replying to the one that you did the honor of addressing to me. That delay and countless interruptions which came at the time of the elections, the outcome of which could be very compromising for my clergy, have resulted in this too long drawn-out delay; please forgive it, Your Lordship, with your usual kindness.

Can I tell Your Lordship the impression that the resolution you believed that you had to take for what you consider the good of your diocese had on me! It moved me to the depths of my being. I recognized there the saintly Prelate, the generous Bishop who, bearing in mind only the consolidation of all the great works with which he has endowed his diocese during his episcopate, is looking for a way to strengthen them by trying to find for himself a successor worthy of his trust and capable of understanding and following his intentions. Your Lordship’s choice proves the shrewdness of an eye accustomed to recognize and appreciate true merit. I think as you do that Bishop Guibert was the Prelate most apt to second those plans. I consider him to be one of the best Bishops of France in every regard. But I would have preferred not to be called upon to give my opinion about the plan for his transfer. My principles on this matter are known and I started by applying them to myself when, on two different occasions, I refused to break the bonds contracted with my Church in view of two archbishoprics that were proposed to me one after the other. Thus, I cannot recommend to Bishop Guibert that he follow a different line of conduct than the one which my own conscience inspires me. If he had made this decision himself~ I would have respected his decision, supported as it is by an authority so respected as yours; but no other consideration can convince me to give such advice, and certainly your good heart suggests some very attractive ones. May God bless your excellent intentions for the continuation of your valuable existence on this earth, for the consolation of your flock and the good of the Church. I wish you all the best most sincerely and beg you to accept the homage of my most affectionate respect.

+ C. J. Eugene, Bishop of Marseilles.

165. [To the Rev. Fr. Faraud, priest Oblate of Mary Immaculate, on the Red River][[54]](#footnote-54)

165:II in Oblate Writings

Sending of new missionaries. The Founder’s love for his children.

L.J.C. et M.I.

Faraud

Marseilles,

May 1, 1852.

My dear son, although I had written to you before I received your most interesting letter, I want to thank you for it, with the help of the brethren whom I am sending to be with you. They must leave in a few moments, and it is this that prevents me from writing to you at the leisure that I would have liked. I have been unable to prepare my post properly. I was trapped until the last moment, and so I am now forced to chase the postman so that I can write to all those who have the right to expect a little remembrance from me. I had meant to send you four fathers and a lay brother. Only three of the fathers will set out, for the Bishop of Arath was afraid that one of those whom I had chosen was not suitable for your mission. The three that remain are excellent. Fr. Grollier is already in Canada, having gone with Mgr Taché. In a quarter of an hour the two others will be setting out. They are two absolute angels, who since they entered the Congregation have not ceased to be perfect models of regularity and of all the religious virtues. It is impossible not to love them; this is a very lovely present that I am making to your mission, which all the other missions envy. It does not matter, my dear son, that you are at the end of the world, for you are always present to my heart, which feeds itself on the love that I feel for you. Believe that this is the feeling that is uppermost in my soul, and I do ask you the favour that you will never imagine, if it has ever happened that I have made any little observation that you might have been able to take as a reproach, that my esteem and my affection for you could ever have been lessened in the tiniest degree. You could never love me with one hundredth of the love with which I love you. God, who destined me to be the father of a large family, has made me a sharer in the immensity of his love for men. So do not delay in writing to me. Take advantage of the opportunity that offers itself twice a year. I would be very happy if you were to send me a present of two nice full letters twice a year. The last letter that I had from you had all the qualities that I desire to see. Do not stop there. I for my part will do my very best to repay your attention to me; and I will arrange matters in such a way that I will be able to put in an appearance nearly everywhere in your ice-covered lands.

Farewell, my very dear son; I press you to my heart and bless you.

+ C. J. Eugene, Bishop of Marseilles.

1104. [To Father Richard, at N.-D. de L’Osier].[[55]](#footnote-55)

1104:XI in Oblate Writings

Vocations from Belgium; difficulties in making a foundation in this country. Reflections on certain novices. Lacordaire. Two priests are entering the novitiate.

 L.J.C. et M.I.

Richard

Marseilles,

May 29, 1852.

My dear son, I no longer know where I am in my correspondence with you. My pastoral visitation has somewhat confused me. One of our Fathers Assistant must have made up for my silence, but that does not settle my account as it is a real deprivation for me not to be able to converse for at least a few moments with you. Your letters are always a pleasure: is it not right that I myself should show you my satisfaction for it?

Your novitiate is not large in numbers, I grant you that. but on the other hand this is compensated for by the quality of the candidates. This is a great benefit for which we must be grateful while we await an increase in numbers. What you tell me about Brother de Beer is marvellous.[[56]](#footnote-56) I am of the opinion that anyone who comes to us on the recommendation of this saintly young man ought to be accepted, and so I would gladly suggest the reception of the young protestant whom Brother de Beer would like to bring to L’Osier. However, I can’t overlook the difficulty that will arise in having him learn Latin. How will you get over this obstacle? I also think that a person is rather young at 16 years of age for us to be able to count on his perseverance. Brother de Beer would have to know him really well for us to commit ourselves as he does to run the risk. Even so, I am not going to oppose his admission if, on the one hand, you can be sure on the constancy of his determination and, on the other hand, you dispose of the means to have him learn Latin without delay.

Let us run through together, my dear son, the list of your various hopefuls. While congratulating ourselves on the present that our good Mother has given us in sending us good Brother de Beer, I am wondering what happened to the two young philosophers you were expecting during the week of your letter of the 14th. And the Belgian philosopher? I am very fond of Belgians; let Father Vandenberghe be in no doubt about that, all the more now that you have led me to know Brother de Beer. Besides, you know how much I want to see the Congregation established in that country, fruitful as it is in vocations. Belgium is strewn with religious orders who have got there before we did. I am very much afraid that there is no longer any room for us. You know the bad turn that that good priest played on us, the one with whom we made an appointment to meet at Lille at the time of my return from England. We were agreed to set ourselves up at his expense in a locality in the diocese of Bruges, at Courtrai; he had the money required to support a small community. This priest was earning a lot in an institution for the mentally ill of which he was the director. When it came to the point, he wrote me that His Eminence the Archbishop of Malines had persuaded him to set up another institution for the mentally ill in his diocese, and that the funds he had destined for us would be absorbed by that venture. So we had to give up the hopes we had formed, hopes that could only be realized by the means which were suddenly taken away from us. The Bishops, as I have been telling you, feel no need for a corps of missionaries, for their dioceses are abundantly provided for.

Let us go back to our review. What has become of good Father Vandenberghe’s cousin? Little though he resembles him, I would welcome him with open arms.

When you mention your intent to reject the one who was recommended by the seminary superiors, do you mean the one who was on retreat? You base yourself on a decision that I had given. I do not remember having deterred you from receiving those who may have let themselves slide somewhat before presenting themselves at the novitiate. It is far from my intention to exclude them. It would be a different story if they were not to reform during the novitiate not withstanding the abundant help that God’s goodness offers them in that holy place.

And what about the priest from the diocese of Mende, and the three seminarians from Le Mans, and the two philosophers from Le Puy? Is there any news from any of them?

I am a bit embarrassed to reply to the matter raised by Father Merlin. It would seem that you have forgotten to pass on to me the reply that Father Merlin must have communicated to you from the superior of the seminary. This priest says in his letter to you: I am sending you the message I have just received. This message you have kept for yourself. It is always distasteful to have to explain why a person has left the seminary, especially when it is before the end of the year. Get to the bottom of it.

I am going to tell you, dear son, that I see a certain problem in having too close relationships with the novitiate of another Order. It is a good thing, as you have discovered, to live on good terms with each other and to prayerfully support each other, but so far as possible the best arrangement is for each group to live in their own place. I cannot forget what the Lazarist novice master told me in Rome: four of his novices left him for the precise purpose of becoming Dominicans, attracted solely by the beauty of the habit of the Fathers of that Order. Here you have other attractions to fear. The reputation of Father Lacordaire, the mission he has undertaken to revive a great Order that is famous throughout the Church, etc. We are really babes and tiny tots besides these colossus. Let us be happy with our humble status and let us do our work in all humility, without worrying what others are or might be doing. Goodbye, my dear son, I don’t need to tell you that the remark I have just made is only for your ears. With my blessing.

+ C. J. Eugene, Bishop of Marseilles.

I think that I can promise the arrival of two priests whom I have authorized to enter your novitiate, notwithstanding their age.[[57]](#footnote-57) Father Aubert will write to you about them and will tell you the special concern you are to have for them. It is a question of one very advanced in age who, in sanctifying himself amongst us, will give us the good example of his virtues. He will not be a burden to the Congregation.

1105. [To Father Richard, at N.D. de L’Osier].[[58]](#footnote-58)

1105:XI in Oblate Writings

Few but good novices. Responsibility of Brother Admonitors. Father Rastoul. Scapulars. Devotion to the souls in purgatory. Missions.

 L.J.C. et M.I.

Richard

Marseilles,

June 22, 1852.

My dear son, how on earth do you think I could resist the urge to write to you when you send me reports like the one I have just read. For me that is out of the question and I set aside the pile of letters that clutters my desk to join in blessing God and congratulating myself on the grace that God in his goodness is bestowing on us in giving us such novices. They are, it is true, small in number, but definitely the quality is too good for me to dare utter a complaint for not having everything all at once. There is one thing though that I have to tell you: I do not go along with the fatality which, according to you, seems to weigh on our admonitor Brothers. It is not my intention to give them such a measure of authority that they would be able to harass their brothers. I don’t even understand how such a thing could happen. Have they been made into a kind of superior? But that should not be the case: they are only there to take the place of the novice master in permissions that must be sought and to give an example of fidelity to the rules and holy traditions of the novitiate. This being the case, how does an admonitor manage to give himself airs, arrogate to himself the right to harass others with his bad humour or personal repugnance? Set this abuse right immediately. No more do I admit that, whatever be the demon that possesses him, any ad-monitor or anybody else should not be responsible for his actions and not to be held blameworthy and culpable when he fails in the duties inspired by charity, humility or any other virtue.

Dear son, why do you hold back in your very interesting description of the splendid virtues of this good Belgian Brother? You want me to enjoy the pleasure of a surprise, but are you aware that that may have to be postponed for a long time? I really do want very much to go and visit you, but what a lot of obstacles I am likely to encounter in the accomplishment of this desire of my heart. I cannot possibly make my visit in June, it may be put off until September. The stupid ways of the admonitor have sorely tried this Belgian Brother and this has greatly upset me: it is not at all his task to put anyone to the test. Please reduce the prerogatives of the admonitor to the strictest limits for it was never my intention that they should have any authority save that of giving good example.

Whatever desire I may have to see your novitiate grow in numbers, I cannot regret the departure of the two you mention, at least the *minus habens,* for, as to the other, if he was a good candidate, you should have waited to see the source of his palpitations? Who has not had palpitations? I strongly recommend Father Rastoul to you. Let no one know about the little weakness that, it seems, you have been informed of. If by chance this susceptibility should occur, you must be able to say that one could not take it into account for no one knew anything about it. Generally speaking, while keeping strictly to the rules of the novitiate, you must treat the priests with great tact, but make sure that they are not made to do more than one mission in the course of the novitiate. Priests have still greater need than young candidates of the strict observance and direction that is proper to the novitiate. If Father Michel decides to follow the advice of Father Rastoul, I will then tell you how you must consider and treat him, but I do not believe he has the strength to get out of the mess he is stewing in, since he did not make use of the help his faithful companion Father Rastoul was giving him. Write to me immediately the Director of the Good Shepherd arrives.

The journey to Le Mans of our splendid Red River missionaries has had good results.[[59]](#footnote-59) It is no surprise to me that you have had inquiries from that good part of the world. Keep it in mind that the men who have come from there are the source of much consolation. I can never repeat this too often.

Give out all the scapulars that you want but spare me the labour of finding out what favours are received on admission into these different associations. It is enough that God should know it. Every day we should form the intention of winning all the indulgences we can and especially not forget to apply them to the holy souls in purgatory. Instil this devotion in all our men. The true way to make ourselves rich is to pay the debts of these friends of God who are waiting for nothing else than our charity and who will know how to give us a generous recompense. I preach this doctrine everywhere in the course of my pastoral visits and I am convinced that I am right.

Goodbye, my dear son, please convey my most affectionate greetings to our dearest novices. I send them all my blessing and fullest love, and my warmest greetings also to yourself.

+ C. J. Eugene, Bishop of Marseilles.

P.S. When you are giving me people’s names, do try to write clearly, use capitals if necessary.

The plan to modify the Church is within the competence of the Council which has turned it down: I was of the same opinion as the others. I see nothing but problems in it.

I have received some letters from our Texas missionaries. They had a fine crossing and have done wonders.[[60]](#footnote-60) Bishop Allard has written from Cape of Good Hope; I have not yet received news of his arrival in Natal

1106. To Father Courtès, superior of the Miss[ionaries], Carmelite Square, at Aix, B.-du-Rhone.[[61]](#footnote-61)

1106:XI in Oblate Writings

Help Father Chauvet who wants to get experience in preaching. Ordinations. Importance of Oblate works in England. Father Daly’s mistakes. Father Sumien’s behaviour.

 L.J.C. et M.I.

Courtès

St-Louis, near Marseilles.

June 30, 1852.

My dear Courtès, I could not send a letter through Father Chauvet, but Father Aubert was to tell you what the former Father was going to do at Aix. Even while taking a rest from his professorial duties, he wants to give himself to the ministry of the Word and overcome his natural timidity. You will soon perceive that Father Chauvet is talented and you will assist him with your wise advice while putting him to work as much as he wants.

I did not understand why you put so much stress on the renewal of the Sacred Heart procession. The only reason it succeeded well before was the large number of our youth group. I think you would have suffered some embarrassment if you had been taken at your word and given permission to do it as of yore.

I have just written only to Saboulin, but for that I had to escape to the countryside where I intend to stay put for the whole week. On Saturday, however, I shall have to return to the city for the ordination I have to do on Sunday of one of our men who was short of the required age last Sunday for the beautiful ordination that I did in the cathedral. He is an Irishman whom I will send immediately to England with another of his compatriots whom I made a priest last Sunday.[[62]](#footnote-62) They will accompany Father Bellon who is going to make a visitation of our establishment in that Kingdom which has been quite substantial. You are aware that a property has been donated to us to set up a novitiate,[[63]](#footnote-63) and that we have been at work in the large town of Leeds for some time. But we are constantly confronted with the sad affair of that foolish Father Daly that is ruining us and compromises our honour. To save this honour we are going to execute the sentence entered against Daly so that all England may know that he has been expelled from the Congregation which never authorized him to make the least acquisition, which, on the contrary, protested against this enormous folly through me from the moment that she learned of it.

I urge you not to spare Father Sumien the remarks and reproaches he deserves for his caustic tongue, the use of which is all the more out of place since he of all people stands in need of everyone’s goodwill, not only because of his mediocre talents but for a host of other reasons that are not forgotten in the diocese of Frèjus.

Please give my affectionate greetings to all our Fathers with my blessing which is also for you with all my heart.

+ C. J. Eugene, Bishop of Marseilles.

30. [To Fr. Étienne Semeria at Jaffna].[[64]](#footnote-64)

30:IV (Ceylon) in Oblate Writings

Relations between Bishop Bravi and the Oblates. Extract from a letter from the Sacred Congregation of Propaganda. Fr. Pajean. Bishop de Mazenod’s confidence in and esteem for Fr. Semeria. Sickness of Frs. Ciamin and Vivier. The good spirit among the Fathers in Ceylon. Hopes that he will one day see the Oblates entrusted with the evangelisation of the whole island of Ceylon.

L.J.C. et M.I.

Semeria

Marseilles,

July 2, 1852.

My dear son, I have withdrawn for a few days to the country to write to the whole world. I need four secretaries, and I do not have a single one. And so some things have to be postponed. I am afraid, my dear son, that I have not written to you since April. And yet I remember having said to you things that seem like a reply to your letter of March 28, but that is not possible, since you wrote the last lines of that letter on Good Friday, which fell this year on April 9. I have just read that letter finished on Good Friday for at least the third time, and still with the same keen interest. Old Fr. Tempier would have to put his spectacles on to decipher your scrawl, but I, who complete 70 years this month, take mine off to read quickly, and put to shame all the old crocks whom I have around me. I see first of all that Bishop Bravi’s behaviour is still not inspiring great confidence in you, and yet that Bishop protests his esteem for and attachment to the Oblates. Nonetheless, he does mention to me in one of his letters that he would like them to be more versed in the ways of the world. This seemed to me a strange thing to wish for in missionaries sent to evangelise the most brutish and ignorant people there are in the Church. He speaks to me of the relations they should have with English people in high positions; honestly, that is not what they were sent for, and one soon learns the best way of dealing with foreigners. I do not interpret the passage of the letter that you cite in the same way as you do. He obviously meant that all the missionaries of his vicariate should make up a single family, and that is why he regards it as important that they should not wear the cross. The only concession that I can make in this matter is that our Oblates when they are out of their missions and when they go, for example, to Colombo, should not wear the cross openly, but that they should do what used to be done in France during difficult times, that is, keep the cord outside the cassock, the cross being under the buttons. You can say that this decision comes from me, while granting that it is possible to go to heaven without acting thus, since Bishop Bravi says so. I have nothing to say to you about the Kandy mission, except that if it does come about, Reinaud must be clearly aware that you are not throwing him out of it; but then our Fathers would need to work in English. Fr. Perréard already knew some; you say that Bishop Bravi prefers the others to him. As regards this, I do wish that the Vicar Apostolic would decide which missions he wants served and then negotiate with the superior for the choice of subjects. It would not surprise me at all if he did have the plan you believe him to have, of transferring his jurisdiction to the Silvestrines, In Rome it was believed that in the end he would leave your island to go back to that capital, but it was not hidden from me that there it was believed that one day all the island would be yours. I think you will be pleased if I copy for you the last letter that I wrote to Propaganda, chiefly about this Prelate. It is dated April 16:

“..... I have received a letter from Ceylon. The jealousy between the two Vicariates is as strong as ever. Bishop Bravi is going too far with the precautions necessitated by what he calls his policy. Your Eminence knows that I have made all possible concessions to Bishop Bravi. I have allowed the Oblates of Mary in his Vicariate not to give external evidence of their dependence on a superior living at Jaffna; but I would not like Bishop Bravi to press his argument too far because, in fact, I regard it as important that Fr. Semeria really should be the superior of all the Oblates on the island. I rather suspect that His Excellency is not revealing all the reasons that are making him demand too great a separation. I think Bishop Bravi may be afraid to let them know too clearly at Jaffna what are the resources of the missionaries in Colombo, in order not to arm them against his ambitions. The reason why I explain his behaviour thus is his decision, which seems to me grossly unjust, to allow the missionary Oblates in his Vicariate to receive only mass-stipends, when they can find them, and to take from them the right to stole-fees, which all the other missionaries enjoy. I am waiting for more detailed information, and if this system does not change I will first complain to him, and then to the Sacred Congregation. Bishop Bettachini remains persuaded that Bishop Bravi is too cunning and perhaps lacks sincerity. Basically he seems to me to be a good man, but he is annoyed by my complaints against his obstinacy and maintains that his letters, which are coarse but sincere, are worth more than the compliments offered by the other Bishop. In spite of this he does not change his mind: a great esteem for Fr. Semeria, a constant intention of presenting him to the Sacred Congregation, but delay in the execution of this project.

I am including with this letter a copy of the letter before last that I wrote to him. I still have to speak to you about Oregon etc. …”[[65]](#footnote-65) You can see from this letter the confidential terms I am on with Propaganda. I can say anything to them without doing myself any harm, and they are good enough to pay some attention to what I say. I have nothing more to say to you about the abbé Pajean. Since Bishop Bettachini would not agree to receive him into his Vicariate, it is useless for you to concern yourself with him. Had that not been so, so long as there was no agreement preventing us, I would have troubled little about the resistance of the Lord Bishop of Coimbatore. I do not think that Mr. Pajean is an *alunno[[66]](#footnote-66)* of Propaganda in Rome. Their students take on an obligation by oath to serve on the mission from which they come and to which they are ordained. For the rest, you have nothing to blame yourself for in this whole affair. And now I will go on to your letter of May 1. You chose that date well, for it recalls to you the happy day on which you consecrated yourself to God in the Congregation of Mary Immaculate. If your grateful heart draws you to think of it as what it is, one of the most beautiful days of your life, let me say to you as a bouquet that I regard you as a blessing, a child whom the Lord has sent me, and I owe it to you to tell you that during the long time that has passed since your profession you have not for one instant disappointed me in the hopes that I had for you, that you have always been my consolation and my joy, and that if I esteem you and love you so tenderly, if I put all my trust in you, it is because you deserve it. And now, if you will, go and lay at the foot of the cross this confession that I am happy to make to you. Do not let it make you think any more highly of yourself, for in fact every gift comes from God, but that is what I had to tell you, across the distance that separates us, on the lovely anniversary day of your consecration to God by religious profession. The news you give me of the poor health of good Fr. Ciamin distresses me greatly. Since he is coughing and spitting blood, his vocal organs must rest completely, even if it means that he has to write on a piece of wood with chalk. It is essential that the irritation that has begun on his chest must be healed for fear that he develops tuberculosis on the lung. And good Fr. Vivier must still be looked after. The nature of his sickness is less worrying. Do not expose yourselves to the heat of the sun, but take all the precautions that people who care for their health take in that country. One has to know how to adapt one’s way of life to the country one is in. You know already that in spite of my good intentions I have been able to send you only two missionaries, too few for your needs, but I hope that others will present themselves. This time, it must be said to his shame, Fr. Tamburini has shown a lack of courage. He even said to me “If you order me, I will obey”. That is not the thing to say to me if one wants to be sent to a distant country. The others are still not sufficiently formed. I think that the two I am giving you will not take long arriving, although it is a long voyage when one does not go via Suez. But what is to be done? It was the Vicar Apostolic’s choice. Had we not been obliged to send four of our men to Colombo, you would have been well provided for, but Providence evidently had its own ideas when it arranged matters so that we should enter the Vicariate of Colombo. I certainly do not think that the time has come to put into practice the second thoughts of Propaganda, but you can see that in spite of Bishop Bravi’s reluctance the land has already been staked out. He is in no hurry to ask me for more help, but if that is what God wills he will have no choice but to come to that point. Meanwhile, it is at Jaffna that the building must be raised, and that would have been done already but for the tergiversations of the good Bishop Bettachini, who could only gain by the plan that he has been holding up. He ought to know you enough not to fear you as too troublesome a rival. In the end he has left the Sacred Congregation to judge what is opportune, but all the arguments he must have brought forward earlier are still there, and the impression that they must have made in the mind of the venerable Prefect will not easily vanish. You tell me that you will need 24 to 25 priests for the Vicariate of Jaffna alone. That is certainly a large number, but if the Vicariate were ours we would seek to satisfy that need, even if we had to keep other missions waiting. But will you have any means of supporting them? Does not Bishop Bettachini complain without ceasing of his poverty? When the needs of Jaffna are met, we would go on to deal with those of Colombo with the Sacred Congregation, if it seemed that that part of the island was being forgotten. I did not think there were so many missionaries in Ceylon. A large number of men would be needed to replace them. God will provide if it is his will. It remains only for me to congratulate myself on the good spirits that reign among our Fathers. They have understood the sublime character of their mission and how their regularity of life must call down blessings on them and on their ministry. They have no lack of trials, but they will come through them all with the grace of God. Do tell good Bro. Gaspard how pleased I am with what you tell me of him. It is only the sufferings of Fr. Ciamin that trouble me. Tell him too how much I suffer with him. Remember me to each one of the Fathers individually. I wish I could write to each one of them directly, but it is impossible for me, and so at least let them know that they are all in my thoughts and have a special place in my heart. I bless them, and you, too, my son. Convey my respects also to Bishop Bettachini. I am waiting for him to draw on me for the sum that I have mentioned in my various letters. Farewell.

If necessary, it should be explained that with us the cross is an essential part of our religious habit. We do not wear a hood or a rosary hanging from our belts, but the cross is given on the day of profession as a distinctive sign of our ministry. We do not therefore wear it *ad libitum* as other missionaries do.[[67]](#footnote-67)

1107. To Father Vincens, superior of the Miss[ionaries], in his absence to Father Aubert, priest, at Le Calvaire, at Marseilles.[[68]](#footnote-68)

1107:XI in Oblate Writings

Sending a novice priest.

L.J.C. et MI.

Vincens

[St-Louis near] Marseilles,

July 4, 1852.

My dear Father Vincens, God in his goodness is sending us an excellent worker, excellent in the strongest sense of the Word. Welcome him with your usual kindness. We have known Mr. Aubry for some time. He edified us during the whole time he stayed with the Minimes where he struggled with all his might to resist that awful regime which his strong constitution could not withstand. He is a religious to the depths of his soul and all he asks is to practice this life in its observances and virtues. He preaches very well and several times a day if necessary. In short, he will make an excellent missionary. The spirit and life of the Oblates of Mary really suit him; I have no doubt that we shall be very pleased with him. Receive him at Le Calvaire, pending our sending him to the novitiate, unless we should judge it proper to admit him here before sending him to L’Osier.[[69]](#footnote-69) There is nothing he needs to learn to become a good religious, he already is one in principle and in practice. I grant him all the dispensations he may need to have.

I say no more about him for the present, we will talk about him to better effect on Friday when I shall be going into town, unless your Guardian Angel brings you before that day to St-Louis. Goodbye.

+ C. J. Eugene, Bishop of Marseilles.

1108. Father Berne, Director of the Major Seminary at Frejus (Var).[[70]](#footnote-70)

1108:XI in Oblate Writings

Congratulations on the success at the seminary. The Bishop of Frèjus satisfaction. The Oblates must replace the Orders that have disappeared.

L.J.C. et M.I.

Berne

Marseilles,

July 9,1852.

My dear son, you must never think a letter of yours is superfluous when it is a question of writing to a father who loves you. You have been all too slow, my dear son, in procuring me that sweet satisfaction. I have no greater happiness than to learn from you personally that you are serving the good Lord well, are fulfilling your duties in a worthy fashion and are happy, a result that is always present when one is faithful in doing one’s duty well. It is good news too that your health is standing up in the course of your labours, which must of necessity be heavier in this first year than in the years that follow.[[71]](#footnote-71) God in his goodness has granted you a first instalment of your reward in the behaviour of your pupils who are so responsive to your efforts on their behalf. It was no small test they had to undergo in the change of method that they had to adopt. You obtained good results therein and the Lord must have intervened to encourage you in that difficult task. It is really consoling for you that you can bear witness on your own behalf that the docility of your pupils must be attributed more to your example than to your classes. You are perfectly correct when you say that it is easy to be happy when you want to be. One has only to do what you did in your edifying community. When one faithfully follows one’s rule and lives with the mutual consideration that a good upbringing requires, one has both God and men on one’s side. News reaches my ears that your pupils are not the only ones who are happy, but that his Lordship the Bishop is also very satisfied in his turn. I don’t need to urge you to respond to his kindesses with all that you owe to his dignity and the thanks that you owe to his kindnesses. Without running the risk of wearying him by too frequent visits, it would even so be good if you called now and then at his palace to pay him your respects. Do not neglect this through timidity or sloth. He will without question welcome your attention. Pass on what I say to your colleagues who may not be thinking along these lines. In any case, it is fitting to make these calls in pairs so that his Lordship will not note the absence of someone who may not have gone to pay him due respect.

I have heard that you had a certain desire to take a little trip to the isles of Lerins. That would be a nice idea for an excursion, one could hardly call it a pilgrimage today. What has happened to the religious who sanctified these places from the first centuries of the Church? You will find inspiration from some good thought at the site of the ruins that still speak with a certain eloquence. Have you not been established in the Church to take the place of those whom the centuries and revolutions have wiped out!

Goodbye, my dear son. I give you my blessing and affectionate greetings.

+ C. J. Eugene, Bishop of Marseilles.

1109. [To Father Chaine].[[72]](#footnote-72)

1109:XI in Oblate Writings

Father Chaine is dispensed from his vows. The Superior General’s kindness and suffering.

Chaine

[Marseilles],

July 13, 1852.

My poor child, what a letter indeed you have just written to me! Who would imagine that it is addressed to a father who welcomed you in your first youth and gave you so many proofs of his affection, to the Bishop who begot you for the Church, to the Superior who has nothing to reproach himself except for having been too lenient toward your weakness and who never wearied of waiting for the day when you would give him, in return for his kindnesses towards you, some cause for consolation.

Your letter, my dear child, is a masterpiece of insensitivity and, allow me to say so, of ingratitude. Not one word of regret, not one word of thanks. You inform me of your apostasy with an inimitable sangfroid. I am ‘My Lord” only to you and you are merely my “servant”. You have ruptured on your own authority the bonds that joined you to me and the Congregation. You have left without any authorization from me and it is from the place chosen by yourself that you have written to me and asked for dispensation from your vows. I could reply to you: since you have taken such liberty of your own free will,[[73]](#footnote-73) why do you come and ask me now? However, to regularize the situation in which you have placed yourself, so far as it in me lies, and without claiming to relieve you of the responsibility which I leave as a burden on your shoulders, after having consulted my Council and in accordance with the Rule, I dispense you from your vows and from your oath. After such a sentence that you have brought upon yourself and whose consequences must be fearful before God’s tribunal, I am left with the strength to do no more than pray to the Lord to turn aside from you his chastisement, to pardon you for your infidelity and to give you the grace to make reparation. I pray the Lord with all my heart to turn aside from you, my dear child, his punishment for so great an infidelity. The impetuosity of youth is rendering you deaf at the moment, perfidious counsellors are abetting your self-deception. What do most men know of the duties of the religious soul and the value of the bonds contracted, I do not say merely before God, but with God? As one who does know them, I would like to be able to persuade myself that it is impossible for a reasonable man, for a religious, for one of my own children especially, to make himself guilty of so great a fault. Of all the things that go against me, all the incomparable sorrows of my paternity, this alone gets past my guard, like a sword that pierces me through and through; and in this frightful misfortune I think only of the evil that results therefrom for the individual whom I cherish as a son and the danger I perceive for his salvation: for the family from which a malcontent departs is always the one who gains by being rid of him.

Goodbye, my dear child. I shall never refuse to do you a service should you need me. Farewell.

21.[To Bishop Allard, at Pietermaritzburg] [[74]](#footnote-74)

21:IV (Africa) in Oblate Writings

He is to ordain Bro. Logegaray priest. Fr. Sabon is not to lose heart when faced with the depraved way of life of the Kaffirs.

Allard

[Marseilles]

July 15, 1852.

Do not delay a day in ordaining Bro. Logegaray, as soon as he reaches the right age. This angelic boy will be a good support for your mission.

Fr. Sabon, good as he is, is unreasonably lacking in the courage to overcome difficulties. He is surprised at the depravation of the Kaffirs[[75]](#footnote-75), and has no confidence that we will manage to convert them. But does he think that the Church sent you out to catechise devout believers? Do not the savages of Oceania lead equally bad lives? They are cannibals as well. Missionaries must not be so afraid of the devil that it is their mission to destroy. 180,000 Kaffirs to convert? but that is marvellous! Courage, confidence, patience! With the help of grace which performs so many miracles elsewhere, you will produce a fervent christianity.

1110. [To Father Richard, at N.-D. de L’Osier].[[76]](#footnote-76)

1110:XI in Oblate Writings

Father Royer and Brother Falque admitted to vows. Seventeen novices. Advice for directing Brother de Beer. Patience and charity with the novices. An Italian is sent away.

L.J.C. et MI.

Richard

Marseilles,

July 22, 1852.

My dear son, one of my Assistants accepted to inform you of the Council’s decision concerning the admission to vows of Father Royer and Brother Falque. It was in the affirmative and so you will have them make their profession on the day you indicated. That is all you asked for, but I do not resist the inspiration to write on my own account, a consolation it would cost me too much to give up. Thank you, my dear child, for everything you have told me about your novitiate. I am most edified by the details you give me about each novice, most satisfied with the way the novitiate is going in general. Do not stop giving yourself wholly to it, let everything else be secondary. May your novices be attentive to you and be for you, as you must be for them alone. Mark it well that there is no intermediary at all between yourself and me, so long as I have eyes to read your letters and hands to write with. Let them be deemed savages by whom they will, always keep them as separate as you can from the rest of the community. You have seventeen, when will it be twenty? Remember that you have to nourish the four corners of the earth. This being so, how can you want me to consent to the trip that our dear Brother de Beer wants to undertake? St. Peter too would have been comfortable on Thabor. See if the Lord consented to leave him there. I would almost be tempted to scold him. Does he not know what we are committed to do across the world? Would he renounce the task of introducing the Congregation into his native land where the good that it would like to accomplish there would be repaid by the good members it would provide us with? Don’t talk to me about intercessors in heaven, we have enough of them for the moment. Our 29 men who are in possession of glory and do not cease to intercede for us suffice to win us the graces we need. So let our good Brother de Beer turn aside from a premature desire for eternal rest which must be won by working on earth. I would even advocate that he spend less time in contemplation, since it leads to this kind of brainstorm which could be harmful to his health. Take care that he doesn’t do anything which may compromise it. I am concerned that you may be allowing yourself to get a little caught up by this good Brother’s preoccupations, which should be the last way for you to act in your attitude towards him. In any case, let him know about my desire to get to know him and my gratitude for the prayers which his filial heart inspires him to offer for me. I count on his charity and on yours, my dear son, for my sanctification; but if I have a special intention to form, it is one that is completely at odds with his most ardent wishes for, without his knowledge and without you telling him, I am forming the intention that he should pray for his preservation.

I am very happy to learn that Father Rastoul is happy. Take great pains with him, win his confidence, and try to help him reach maturity.

Do not be discouraged when you come across some thorn bushes that have to be cleared away. A master of novices needs as much patience as he needs charity. It seems that you haven’t drawn too much on the former of these virtues in respect to the Italian candidate[[77]](#footnote-77) I sent you. How could you decide so quickly that he won’t do for us when we have judged here that he could very well be formed for the task in which we wanted to employ him? It was not a matter of shaping him up in the French way; it was not in France that I wanted to use him. Besides, have you forgotten that except in emergencies, I insist that you do not dismiss any novices without consulting me, me and not the local Superior, and setting out the reasons that would determine you to take this strong measure. All the more so when the candidate is one I sent you. How much I would give for the conversion of the novice’s mother![[78]](#footnote-78) You did well to have prayers said for this and with all my heart I unite my own prayer with yours. If God in his goodness does not grant us this grace as soon as we would like, we must not lose courage but go on praying. I say this because I have heard that much would have to be done to bring her away from the place where she has put herself. According to what I am told, she has written about being indifferent in the realm of religion. I don’t need to urge you to spare nothing in your attention both in regard to this Lady and in regard to the gentleman who is her brother and whom I didn’t know was so close to us. I would have been delighted if both had given me the opportunity to prove that we know how to extend hospitality and welcome even towards people who do not have the good fortune to be Catholics. If you have the occasion of seeing them, let them know what my attitude was. Try to get the gentleman to come and take a rest in our house and spare no effort to be nice to him. You have no idea how useful this could be for the Congregation in the project we have of setting up an establishment in Scotland. In all probability, the Reverend A. Dayman, a former Protestant minister whom I have ordained priest, will go and visit you. Show him the honours of our house. Goodbye.

166. [To Mgr Charbonnel, Bishop of Toronto].[[79]](#footnote-79)

166:II in Oblate Writings

Regret that the Oblates have not been able to be employed in the diocese of Toronto. Reproach to the bishop who too readily accepts Oblates who leave their Institute.

Charbonnel Bishop

Marseilles,

July 26, 1852.

Highly confidential.

Monseigneur,

I was agreeably surprised to receive a letter from you. This memory of you recalled to me the time when I had the consolation of seeing you from time to time and of hearing from your own mouth the expressions of good will which you were so kind as to make to me, and to the family of which God has willed that I should be the father.

It is not my fault if my children have not been able to be employed in the diocese of which you are the Pastor. They were intended for you, and in the choice which I was obliged to make among so many different proposals, it would have given me pleasure to place them under the patronage of a prelate who had promised me that he would be a father to them.

You have been prevented by obstacles that seem insurmountable from adopting as cooperators in your apostolic ministry the legitimate children of my family. This has saddened me, although I recognise that it is for you to decide on the conditions of their admission.

I would not have allowed myself, Monseigneur, to address to you the least observation on the ease with which you receive the apostates of our Congregation, but since you yourself mention the matter to me, I cannot refrain from telling you that it is deplorable that men who are wavering in their vocations should be encouraged to apostasy by the assurance that on leaving the Society where they had solemnly sworn to remain until their last breath, they would be received with open arms into a diocese that would act as a refuge for them, support them in their disobedience and insubordination and offer them sustenance adequate to satisfy their greed, a fourfold profanation of that which is most sacred on earth: perpetual vows of religion and the oath of perseverance, undertakings accepted in the presence of Jesus, and sealed at the same moment by sharing in his adorable Body.

Monseigneur, how can you call the arrival of such subjects in your diocese a good fortune, and invite us to congratulate you on it? If I did not know your kindness, Monseigneur, I would take this suggestion as an insult.

May God preserve me from judging your intentions; but it is my right to condemn the unworthy conduct of subjects of the Congregation of which I am Superior.

The last of those whom you mention, Fr. Ryan, is a true apostate. He left, bound as he was by his vows and oath, not only without my authorisation, but in spite of my prohibition, since I did not judge the reasons that he gave me sufficient for me to grant him a dispensation which I cannot give arbitrarily. He is therefore under all the censures that the canons make against apostates. And allow me to say that you did not have the right to lift those censures, from which it follows that this unhappy man is in a deplorable state of conscience. There is nothing else for him to do but place himself under obedience once more to his legitimate superiors and to await any further decisions that I might make in his case.

As for Fitz-Henry, it seems that he is in a more regular situation. But what of his position before God? One cannot deceive that all-seeing judge! When one has made in the presence of Jesus Christ, and immediately before receiving him, as a pledge of the sincerity of one’s consecration, perpetual vows of obedience, poverty and chastity, and when one has added to those vows the oath of perseverance until death in the Congregation with which one makes the contract and which accepts it, I can understand that one might feel a certain remorse at having provoked without reasons that are more than legitimate (and they are legitimate rarely enough) a dispensation from those vows which is ordinarily granted only *ad duritiam cordis.*

It is well known from other cases that when somebody recognises that he should not have extorted, so to say, this fatal dispensation, there remains the obligation for him to do on his side all that he can to re-enter the family which he should never have left. It is this that seems to me to explain the conduct towards you of Fitz-Henry, whom I do not know.

It was said to me some time ago that it was after a conversation that he had had with you that he had asked to leave.

These are the thorns of this way of life. One must resign oneself to them; but one cannot prevent oneself from deploring the blindness of men who play so lightly with their souls. The Irish, of whom you would like to have a community, are less trustworthy than the others.

I beg you to accept, Monseigneur, my most respectful good wishes.

+ C. J. Eugene, Bishop of Marseilles.

1111. [To Father Tempier, at Marseilles].[[80]](#footnote-80)

1111:XI in Oblate Writings

Father Françon is not qualified to preach a clergy retreat.

Tempier

[Marseilles],

August 5, 1852.

I will give you my position, since you ask for it, on what success a retreat preached by Father Françon would have. I heard this Father here at the seminary in a retreat for the beginning of the school year which he gave some years ago to our ecelesiastics. There were good things in some of the instructions which were solid; besides the good, however, there were trivial things at times, mistaken style, original elements of very bad taste, as well as a heaviness in his presentation that was tiring, an unfitting manner and a sepulchral tone of voice. In short, he was seen as a virtuous man, austere, but not qualified for the kind that the whole group needed. What we had was a man accustomed to preaching in the villages, one who does not know how to respect his audience and who cannot achieve the loftiness of his mission when he has to speak to men of culture who have received a good education That is the impact he had on all of us, with the exception of Father Marchal, if I remember well, who found him excellent in some informal instructions at which he alone from among the seminary directors assisted. Thus, I don’t think that good Father Françon can give a retreat to our clergy. If you think that this retreat could take place at the minor seminary, we could then, without going too far afield, approach Father Jean[[81]](#footnote-81) he would have little time to get ready, but I consider him capable of doing it well.

1112. [To Father de L’Hermite, at Bordeaux].[[82]](#footnote-82)

1112:XI in Oblate Writings

Affection. He is sending Father Delpeuch. Advice in regard to community life and preaching.

L.J.C. et MI.

L’Hermite

Marseilles,

August 17, 1852.

My dear Father de L’Hermite, while writing to Father Delpeuch, I was just saying to him that, since I hold you constantly in my love, it happens that I am unclear in remembering if I have expressed these sentiments to you that I nourish in my heart. If I was speaking to you *viva voce,* I would explain all that to you; I don’t have the time for it now: I just want to tell you that old as I am, I have not yet reached the stage of dotage.

I have been following you, my dear son, throughout your whole journey and I have really taken part in the family joy that you procured by your presence and your words. Perhaps you were too hard on yourself, since you now need to rest, but I understand the way such touching circumstances involve a person. Your appearance at Limoges made your saintly grandmother very happy: I keep a precious memory of her. May God keep her for you a long time yet. The loss of these excellent mothers leaves a void in one’s life that nothing can fill. The older they are, the more one feels the affection one bears them, the more reason one has for wanting them to live yet longer.

So now you are back at Bordeaux. I have sent you a good colleague who will help you form a little community; you will thus be able to follow more easily the Rule, which is so important for you to observe faithfully, both for your own sanctification and for the salvation of souls which it is your mission to convert. Also, I urge all of you not to neglect study. Prepare your instructions well. Do not be satisfied with touching them up according to your own judgment, help yourself also by asking the views of your Superior. Dialogue if you will, but listen to the observations that people may make to you, if anyone is in a position to make any. Nourish yourself with good reading to perfect your taste and solidify your judgment. Don’t have an eye for what shines but for what is solid, for what is understood by everyone in your audience, for what is instructive and makes conversions lasting. This piece of advice is meant not for only for you personally but is addressed to all for the greatest good.

Goodbye, my dear son, these few lines are all I can allow myself. It does not need much to express to you all my tender affection.

+ C. J. Eugene, Bishop of Marseilles.

1113. [To Father Courtès, at Aix].[[83]](#footnote-83)

1113:XI in Oblate Writings

The state of the mission in Natal where Bishop Allard has just arrived.

Courtès

[Marseilles]

August 18, 1852.

I say no more about this so as to answer a pile of letters that come from the whole world over. The Bishop of Samaria has taken possession of his Vicariate. He found but few Catholics there, very very few; but, in return, he has the opportunity of exercising his zeal amongst 180,000 Kaffirs, who are not wicked, but have absolutely no concept of religion, with shocking customs in the line of polygamy. Our dear missionaries will need a strong injection of grace to lead these poor brutalized souls to the truth. The task is not beyond the zeal and saintliness of our Vicar Apostolic, who does not seem to be too daunted, no more than does his saintly young companion, Brother Logegaray, who is waiting for the canonical age to be ordained priest. Father Sabon is somewhat frightened, but he does count on God’s help. It will be a wonderful mission. We will get more news by and by. Bishop Allard tells me that the language is not too difficult. Our missionaries are learning it. Then they will make their assault on the “strong armed man” and I am quite confident in their victory. We must pray and have others pray for that.

126.[To Bishop Ph. de Bruillard of Grenoble].[[84]](#footnote-84)

126:XIII in Oblate Writings

Dispensation from vows of Father Lavigne.

De Bruillard Bishop

[Marseilles},

August 20, 1852.

It is my duty to notify you of a defection. It is sad to see some men, who had especially consecrated themselves to God for life by religious vows and a solemn oath of perseverance, compromise their salvation and give a bad example to the Church by breaking their sacred bonds under vain pretexts. For a long time already, M. Lavigne had borne the sacred yoke of religious life with difficulty. The overly good opinion that he had of himself hindered him from recognizing any merit above his own in any of his fellow religious; from this arose antipathies which he felt authorized him to a sort of independence which he abundantly practised.

On the other hand, the success that he had in his preaching and the praise that people voiced to him about it, flattered his self-love and made the duties of obedience more difficult for him. He very much loved to preach; he did not feel at home in the house because there he did not occupy the first or second place. It is pitiful to read what he himself wrote about his sermons. I foresaw from that what has just happened; that is the sure punishment for a pride that is pushed to this point of insanity. Yesterday even the Superior of our Jesuits attributed to this disorder the defection of those of their Society about whom he was speaking to me. I did certainly attempt some advice to recall him to Christian humility, but one has to go gently in order to avoid the scandal of a break which I wanted to ward off, even though I was convinced that it would come sooner or later. We were in that state of affairs when the Bishop of Viviers denounced the teachings of M. Lavigne to me. The Vicar General of Valence wrote to me in the same vein. Father Vincens called M. Lavigne in my name, but he did not come. I called him myself and he came but excused himself from showing me his manuscripts saying that in my council there was no one capable of judging them. Finally, *ob duritiam cordis* I had to grant him the dispensation he was asking for, and leave to him the full responsibility before God. That, Your Lordship, is the sad upsetting news that I must tell you; your good heart will sympathize with my grief and you will pray for me and this poor little Congregation that the good Lord allows the demon to sift, but which will work no less on that account under the protection of the Church and the Bishops for the glory of God and the salvation of souls.

54. [To Fr. Charles Bellon, Extraordinary Visitor to England].[[85]](#footnote-85)

54:III in Oblate Writings

Fr. Bellon must remain for a year in England.

Bellon

[Marseilles]

August 22, 1852.

Fr. Tempier acts like Vicar Generals chosen from amongst parish rectors who, we notice, always bring lots of aid to their parish and close their eyes to the needs of the diocese in general. The good Fr. Tempier keeps his seminary most of all in view and anything that can trouble its peace is not going to have his agreement, whatever might be the plain necessity. I am certainly more interested than he about my seminary being well provided for. If I were only Bishop of Marseilles, I would doubtless do my best to retain you but the Superior General of the Congregation cannot consent to abandon a province so interesting as England to the frail elements which compose it and who would infallibly go to pieces if we did not strengthen them before leaving them to their own initiative. Now there are only two men apt to consolidate the good begun, you and Fr. Aubert. Useless to make a fourth attempt after the experience of the three others. I cannot reasonably consent to send Fr. Aubert. So there only remains you, my dear Father Bellon.

So all things considered, I think that in view of the state of our province of England and the dispositions of its members, you will have to remain a year in this island. This is my opinion as well as that of Fr. Vincens and Fr. Aubert. A year soon passes but you will have time to assert yourself and deal with the bishops, give a good direction to the members and local superiors. You will work especially on him who is to assume authority after you, straightening out certain ideas and correcting little faults which could render him less apt to fulfil the task which will be imposed upon him. You will need to have him work under your general direction, inspire him with more prudence in enterprises and a proper fear of compromising, as did poor Daly, the esteem and even the existence of the Congregation in England.

1114. [To Father Richard, at N.-D. de L’Osier].[[86]](#footnote-86)

1114:XI in Oblate Writings

Father Lavigne is expelled. Advice. The Dominican Novitiate.

Richard

[Marseilles],

August 26 and 27, 1852.

See what has become of this poor fellow L(avigne). Pride seduced him to the point that he thought more of himself than of his mother (the Congregation). He has shown a taste for every error of doctrine to the point of being expelled and forbidden to preach in the dioceses of Viviers and Valence. In the end, after years of long-suffering, it was necessary to expel him from the Congregation.[[87]](#footnote-87) He proclaimed doctrines ridiculously set forth in absurd sermons during the month of May. I have just learned the abominable conduct of this unworthy man.

It is quite rare, my dear son, to find a gathering like the one that divine Providence grants you to preside. After thanking God for it, allow me to congratulate you on having contributed by your effort and application to maintaining this good spirit among your novices.

Ah, yes indeed, it is very essential amongst other things to well establish the novices in esteem of their vocation and attachment to the Congregation. Those who err in this sentiment are punished for it sooner or later.

Be patient with Brother \_\_\_\_[[88]](#footnote-88) if he is truly virtuous. Unless he is mad, he cannot persist in saying that God has created him in order to condemn him. This is a passing aberration.

Whatever edification the Dominican novices may have afforded you, I persist in my recommendation that each should attend to his own. Enthusiasm for the Middle Ages, which is the fashion today, could turn some heads. It goes so far that the very style of the habit may stir the imagination.

I do not approve the sketch you mention. I detest buffoonery, especially in houses like ours. Others, however, cannot see anything wrong with it, since they know that St. Francis de Sales authorized masquerades on certain days in the Visitation convents.

1115. [To Father Vincens, at Marseilles].[[89]](#footnote-89)

1115:XI in Oblate Writings

Personnel of the Le Calvaire house.

Vincens

[Marseilles,

August-September 1852].[[90]](#footnote-90)

It seems that at Le Calvaire they do not know how the community is constituted. Here is what I have laid down: Father Vincens, Superior; Father Telmon, first assessor and Superior’s admonitor, spiritual director. The latter has the special responsibility under the local Superior’s direction for the church of Le Calvaire. Father Gondrand, second assessor, professor; Father Vandenberghe, second spiritual director and director of the lay Brothers; Father Chauviré, prefect of the sacristy of Le Calvaire under the supervision of Father Telmon; Father Saby, bursar; Father Zirio, responsible for the Italians; Father Nicolas, director of the major seminary is also professor at Le Calvaire.

167. [To Fr. Verdet].[[91]](#footnote-91)

167:II in Oblate Writings

Fr. Verdet was wrong to regroup the Oblates of Texas at Galveston to work in a college. “We were founded to give missions.”

Verdet

[Marseilles]

September 2, 1852.

I can understand that your zeal may have inspired you to do something for poor souls so forsaken, but it was not necessary to do so much all at once. I have read your letter to the Council. Their reply, with one voice, was that it was never intended to form a college in the sense that you intend, the care of which would absorb all our forces in Texas. We send missionaries to convert souls and not to compete in a college with establishments already founded elsewhere and well established. How can we attempt to rival in such a body so rich in subjects as the Jesuits? How is it that you are all together at Galveston, when half of you were destined for the missions, and you ask for help, and you even say who you would like to be sent to you?

You must understand that our Congregation in not a teaching congregation like the Jesuits. We were founded to give missions etc. Our family is too young in the Church and too poor in subjects for it to be possible to take a large number of them away from the special vocation that distinguishes us and to use them in colleges. For that purpose we would have to give ourselves to studies other than those that are necessary for missionaries to be able to fulfil their ministry worthily. So it is only exceptionally that we have been able to take on the responsibility of a college, and we cannot take on a second without all the conditions that are necessary to ensure the success of such an establishment.

1116. [To Bishop Guibert of Viviers].[[92]](#footnote-92)

1116:XI in Oblate Writings

Greetings.

L.J.C. et M.I.

Guibert

Marseilles,

September 2, 1852.

My dear friend, I’ve been caught napping. Here Mr. Almeras has come to take my messages and errands and I have nothing ready. He is leaving at midday and I am obliged to give my immediate attention to an English Lord who will be in Marseilles for only a few hours. I am going out by carriage to look for him. Even so, I don’t want to let someone who is going to visit you to go off without sending with him a little word of remembrance and friendship. I was planning to write you more at length in a few days time. I got the letter in which you tell me of Mr. Bourrassa’s arrival. He arrived during these latter days, I haven’t seen him yet, but he has already been welcomed at Le Calvaire where, I think, the plan is that he reside. For my own part, I will do all that I can to be of service to him.

Goodbye, I am informed that the carriage is ready. Affectionate though hasty greetings, and I ask you not to wait so long before writing to me, while I apologize for not doing so more often myself.

+ C. J. Eugene, Bishop of Marseilles.

P.S. It would seem that your Council’s decisions must remain top secret, for you haven’t said a word about them to me. Did they treat of nothing that would interest me?

1117. [To Father Richard, at N.-D. de L’Osier].[[93]](#footnote-93)

1117:XI in Oblate Writings

Gratitude to Our Lady for hearing Father Richard’s prayer’s and sending several novices. Brothers Bompart and Moirond are admitted to vows.

L.J.C. et MI.

Richard

Marseilles,

September 4, 1852.

My dear son, just two words to tell you without delay that you ought to consider in the philosopher of whom you speak nothing else but his personal merit, without getting anxious about the mishaps that may have driven his father to make some bad merchant deals.

I share thoroughly in your joy for the many recruits that our good Mother has sent you upon the end of your supplications addressed to her. Insist that she destroy the obstacles that stand in the way of the two whose absence you regret. It would seem that you have found the way to her heart-strings.[[94]](#footnote-94) Never tire of invoking this good Mother for vocations and for the perseverance of all those she grants or obtains for us from her divine Son. And speaking of perseverance, Father Tempier has told me some disquieting thing with regard to that novice you spoke so highly about. His hesitation and inconstancy in a vocation that so clearly bears the stamp of God’s will induces me to discount largely the opinion you gave me of him.[[95]](#footnote-95) What does he want to look for in China that is worth that which God is already giving him and which he has in hand? God is not fickle as men are.

Have you not been informed that Brother Bompart has been admitted for Oblation? If Brother Moiroud is well disposed, admit him at the same time.

Brother Bompart’s uncle has written to me, asking that I allow his nephew to spend two weeks visiting his family after his oblation. I haven’t sent a reply to that letter, as I can’t write to everybody, but, speaking quite frankly, I am not very much inclined that, after making their oblation, our candidates should go and dissipate themselves in their families. That is not our way. And so I am postponing this visit until the time when the new Oblate shall have been ordained a priest.

Goodbye, my dear son, I am so busy that I have time only to give you and all our dear novices, old and new, my blessing.

+ C. J. Eugene, Bishop of Marseilles.

1118. [To Father Guinet, at N.-D. de L’Osier].[[96]](#footnote-96)

1118:XI in Oblate Writings

Friendship. Father Guinet is left at the novitiate because he is known for his good example. The Founder will not go to L’Osier in 1852.

 L.J.C. et M.I.

Guinet

Marseilles,

September 7, 1852.

My dear son, I would have replied much sooner to the letter you finally decided to write to me if it hadn’t got lost for several days under the pile of papers that clutters my desk. I have just found it again, precisely amongst the letters that have to be answered. I am reading it again with renewed pleasure and I will begin with it. How can I reproach you for your silence when you explain it with such edifying reasons. But even so, however happy you were, you should have realized that, separated from you since the memorable time of your ordination, and knowing what I was for you, you would have filled me with joy precisely in letting me know the happiness you are savoring in the fulfillment of your duties. The peace you enjoy, my dear child, is a reward for your fidelity and your good spirit. And this itself is a gift from God for which we can never be sufficiently grateful. If I have left you for so long at L’Osier, it was because it was important to keep in the novitiate house a religious like yourself. I needed to neutralize the bad effect that necessarily affects the novices when they see certain men of ours who observe the Rule in a slipshod way and live a life, so to speak, of dispensations. I have reason to believe that this arrangement did not displease the Father Master of Novices. This does not mean that therefore you have to stay at L’Osier forever. No, whatever good you are also doing in the missions, I’ll open a new field for your zeal in good time. I have already brought it up in my Council. So patience, my dear son, when the moment comes, I’ll let you know. But don’t say anything about this to anybody at all.

Don’t accuse me, my dear son, of forgetting how good it is at L’Osier. I am so well aware of it that it is a real sacrifice that I impose on myself in postponing my visit. I had put off this visit until the month that we have just begun. But now the imminent arrival of the President prevents me from leaving my post.[[97]](#footnote-97) Many things have to be prepared, arrangements have to be made, etc. I really couldn’t leave at this moment. Afterwards there is the ordination and then come the rain and the cold, and, finally, you start your apostolic campaigns. I wouldn’t want to say that my age must also be taken into account a little and weighed in the balance, because everyone is agreed in not wanting to acknowledge that I am an old man. Yet, it is easy to count from 1782 to 1852: it is a round figure and, allow me to say it, a very heavy one. I confess, however, that I am not growing old in heart and that it remains full of love for you, my dear children, whom God in his goodness has given me as my joy and consolation. It is not possible to give you an idea of how much this heart loves you. I would like to be able to put what I feel into words. God, who gave it to me, understands. So let us return to him and merge all our sentiments with his.

Goodbye, my very dear son, I bless you with all the outpouring of my soul.

+ C. J. Eugene, Bishop of Marseilles.

1119. [To Father Berne, at the Major Seminary of Frèjus].[[98]](#footnote-98)

1119:XI in Oblate Writings

Spiritual reading and the study of Sacred Scripture.

L.J.C. et MI.

Berne

Marseilles,

September 8, 1852.

Just a line once again, my dear son, courtesy of Father Lagier, to reply to the question you put in your kind letter of August 31. You ask me whether, in view of your work, you might not make do with some twenty minutes of spiritual reading and with a few chapters of sacred Scripture that, in fact, you have often to peruse in order to meet the needs of your studies. To begin with, I give you my answer as to spiritual reading with the observation that must never be lost sight of, namely, that spiritual reading is a necessary nourishment of piety for a man of studies, who is led by this means to the practice of virtues that one is all too easily prone to forget when one is absorbed in scientific research. That said and presupposing a serious resolution never to neglect this duty, I gladly give you my consent that you reduce to twenty minutes instead of half-an-hour the time you spend on it. The same goes for the Scripture reading, as the kind of studies you are engaged in oblige you to delve often in this very fruitful mine. You have probably never counted the chapters of the Old and New Testaments. Others have done it for you. You may know, therefore, that there are 1074 chapters in the Old Testament and 260 in the New. A total of 1334 chapters. Thus, if one reads every day three chapters of the Old Testament, which would add up to 1095, and two from the New, which would make 730, one would have read each year once the whole Old Testament and three times the New.

I haven’t forgotten the remark you made on certain negligences that are highly damaging to the common good. I thank you for having communicated that to me. Far from apologizing for this, you ought to reproach yourself for not doing what you have done sooner. There are things and abuses I don’t know about and which I cannot correct so long as I am in the dark. You do not fulfil your duty if you keep me ignorant in their regard.

Goodbye, dear son. I bless you with all my heart.

+ C. J. Eugene, Bishop of Marseilles.

1120. [To Father Merlin, at Nancy].[[99]](#footnote-99)

1120:XI in Oblate Writings

Oblate are to preach missions and retreats in “the most abandoned areas

 L.J.C. et M.I.

Merlin

Marseilles,

September 10, 1852.

Dear Father Merlin, how is it that someone has not written to tell you that you do not need to worry about the parish priest of Etain, that there was no need at all to go and preach in his parish seeing all the help he has received from the Jesuits, Dominicans and Redemptorists. Moreover, dear Father, it is only by way of exception and dispensation that we preach a Lenten series. It is missions and retreats that we must undertake, and why then go and compete with all these Orders who have provided men for a given place? Let us go by preference to the most abandoned places. This being so, not only am I little inclined to give you the means to satisfy the wishes of the parish priest of Etain, but rather I greatly insist that you tell him that we cannot go and preach a Lenten series in his place. This is typical of all parish priests. All they want is to have Lent taken care of for them, while my outlook is quite the opposite. I don’t mean by this that I won’t be sending you anyone. On the contrary. I have selected for you one of the most pleasant and sound men in the Congregation. I am going to write and tell him to go to Nancy.[[100]](#footnote-100) But in God’s name, let there be an end to all these too human considerations that speciously or otherwise insinuate themselves. Don’t worry so much about our reputation in terms of talents, but much rather in terms of virtue, regularity, good discipline, edification. Tell this quite explicitly to Father Soullier for me. Reflect on where this pretentiousness leads. God wants none of it and does not bless it. We did not make that our objective in our time and the Lord worked marvels through our ministry. Do what you can in the measure that God has endowed us and do not dream about the rest. If others display more talent, let them delight therein if they see fit to do so. For ourselves, we will continue to go on foot-slogging. Our Rules are there to reassure us. To repeat, beyond that we are in the illusion of vanity and vanity leads to pride and pride chases people from the Congregation and drives souls to the Devil; and pride drives men from every religious Order: I know several Jesuits who left their Order through this gate of hell.[[101]](#footnote-101)

1121. [To Father Richard, at N.-D. de L’Osier].[[102]](#footnote-102)

1121:XI in Oblate Writings

The novices should but rarely encounter the Fathers of the house. Advice concerning Brothers de Beer, Bazin and Duclos.

Richard

[Marseilles],

September 21, 1852.

In what Society does he think he will find an equal degree of merit in all its members?[[103]](#footnote-103) Instances to the contrary in all the ones that I am familiar with, and these amount to a considerable number, would go to prove the contrary. Why, if a man is well disposed, not focus on the edification given by the good men? Does he not realize that from the Apostles day until our own we have to bear with the infirm and the weak? I could fill a large volume with the names of apostates drawn from every Order, just as, between ourselves, I could unfortunately fill an equally large volume with bad priests drawn from every diocese. You know that it is written that we must leave this world if we don’t want to see any scandal at all. Even so, we must work carefully, assiduously and with perseverance to combat evil and overcome it.

I am really taken aback at the remarks that several of the novices were able to make concerning different members of the community and still more at what you tell me about Father A[audruger]’s[[104]](#footnote-104) jokes and proposals. Really now! Do novices have such close relationships with the men in the house? In my way of thinking as in my instructions, the novices ought to be as unknown to the Fathers of the community as if they lived in another house. They should meet each other only in the church and in the refectory. Never, and I mean never, for recreation or walks. The wall of separation can never be too thick or too high. Since we cannot have separate recreation rooms, I drew the demarcation lines in the cloister. No one was allowed to break these bounds. My ruling must have fallen into oblivion if Father A[audruger] was able to indulge in the improprieties that you mention to me.

It appears that Brother B[azin][[105]](#footnote-105) has not been sufficiently convinced that a person has to change his ways upon entering the religious life. I have learned that he was considered to be quite dissipated in the Youth Congregation, be it in church be it elsewhere. Make him understand that entering the novitiate is not a joke, that one must be determined to change or else to leave. Let him have three months to be tested in this.

Excuse Brother Duclos from part of the Office for so long as he is ill. Keep a close eye on your novices’ health, but don’t allow any pampering when there is no need of it.

168. [To Mgr Guigues].[[106]](#footnote-106)

168:II in Oblate Writings

Why it had been proposed that the Oblates be withdrawn from Red River. Severe letter to the Bishop of Toronto. Hopes of becoming established in Quebec. Several expulsions from the Congregation.

Guigues

[Marseilles]

October 8, 1852.

You know that I was on the point of abandoning Red River before Fr. Taché was made bishop. The difficulty of corresponding with that mission, the system, absolutely contrary to our Rules, of sending out missionaries alone and in isolation in that wild country, to the extent that one was left for more than a year without being able to meet a priest for confession, the meagre result that these missionaries glean from their work and their daily sufferings, were the reasons, more than sufficient, for recalling our Fathers to use them in more fruitful and less dangerous ministries.

I have written a rather severe letter to Mgr de Charbonnel, and he has felt it. Is it tolerable that a bishop open wide the doors of his diocese to the weak or discontented members of a Congregation, and that in this way he encourage them to apostasy? I could not suffer such a scandal without making a fully justified complaint. He had informed me of the fine acquisitions he had made, in a lofty tone, as if he were speaking of a mere trifle.

I replied in a very serious tone. He claims that he received our subjects after they had had very honorable certificates from their superiors. I think that he cannot have read those certificates properly. I am very pleased by the good reports you give me on all of those of our Fathers who are employed in your diocese.

I am waiting impatiently for the results of the approaches you have made to the Archbishop of Quebec in order to set up in his city a community of our Fathers. Everything that Fr. Tempier has told me about Saguenay makes me desire ardently to see our men leave. They have suffered enough. At Quebec, our Fathers will consolidate the good that they have done in the dockyards there. Furthermore, I consider it important that our communities should be in episcopal cities. You know how much I have insisted that we make a foundation in Montreal, do you not? We are at Bytown, at Buffalo, at Galveston. We would be in Quebec if my advice had been followed; we must neglect no means of moving in there, and you are a very suitable person, because of your acceptability, to press for this result.

There are still thirty novices in the novitiate, but I am keeping the young priests at the Calvaire so that they can study hard for one year to prepare themselves for preaching. This work is succeeding, as we are able to judge from the exercises that are held from time to time.

But Lavigne, who was compromising us by his ridiculous sermons, has had to be dismissed. In his folly, he is reclaiming from the Congregation ten thousand francs, which he claims to have earned. Chaine, by a second act of desperation, has separated himself from us. These names have to be added, together with that of Dunne, a consummate knave, to those that you have on your list. For the rest, and let it be said without our seeking any consolation from the fact, the Jesuits have far more of this kind of problem than we have. So goes the world, I mean the world that is inspired by the devil.

55. [To Fr. Charles Bellon, Extraordinary Visitor to England].[[107]](#footnote-107)

55:III in Oblate Writings

Presentation given by the young Fathers of Calvary. Advice for Fr. Cooke.

Bellon

[Marseilles]

October 19, 1852.

In spite of all misgivings indulged in to excess, our class at Calvary is doing well. The little group of members we have there is hard at work. Yesterday they gave us a very interesting presentation at which Fathers Tempier and Fabre[[108]](#footnote-108) arranged not to be seen, which earned the former a good scolding on my part. It is enough to discourage the one[[109]](#footnote-109) who exhausts himself to train for us men capable of giving a good account of themselves. The tableau which shows in logical sequence the matters to deal with in missions is a masterpiece. We would be much to blame for not putting such talented devotedness to good use. I assure you it is meritorious on his part to endure all the rebuffs he is given. I try to make it up by the sympathetic support I give him. It is an enormous task he has to undertake in order to put these young companions, so inexperienced, on the right road.

Inculcate in Fr. Cooke, vice provincial, the foresight not to get involved in the inextricable coils of finance. One must be realistic. He counts a little too much on the future and on vague promises that can fail.

1122. [To Father Richard, at N.-D. de L’Osier].[[110]](#footnote-110)

1122:XI in Oblate Writings

Father Richard’s illness. He will be appointed Master of Novices in England; Father Vandenberghe will replace him at L’Osier. The dignity and importance of this responsibility.

L.J.C. et Ml.

Richard

Marseilles,

October 21, 1852.

Dear son, I did want to profit from the departure of good Father Vincens to let you know how much I suffered when I found out that you have been coughing up a lot of blood. Why didn’t you let me know? I would have immediately called a halt to your work. I found out about this only by accident. I am hoping and praying to God that this misfortune will not strike us again; but, my dear son, I beg you to let me always be the first one to know about your illnesses.

The Fathers on my Council have concluded that it would be a good thing if you took charge of the novitiate being set up in England. It is with considerable reluctance that I follow their advice as I am very happy with the way you are carrying out your responsibilities. If, however, according to their thinking, Father Vandenberghe can take your place without detriment to the novices whose formation you have begun, I agree that that would be a way to reduce your work and to profit from the advantage you have in knowing enough English to be able to communicate immediately with the men of that country who come to the novitiate of England. I would insist, however, that Father Vandenberghe begin his work under your watchful eye so that you can hand on the experience you have already acquired during the time that you have been holding this important post. The transition should take place, as it were, imperceptibly.

Only yesterday I learned of Brother de Beer’s arrival in Marseilles. He has probably come to be dispensed from the vows from which he has withdrawn because of ignorance. You see, I wasn’t wrong in being somewhat sceptical about his lights, even though he considered them quite supernatural. I am actually in the country and this has prevented me from seeing the group that you have sent to us. Their arrival coincided with the seminary retreat. Frankly, I would have liked them to be dispensed therefrom, but it seems the Superior would have been embarrassed on account of their presence during the retreat and so he had put them right away into the rhythm of the community’s life.

While reading your letter again to check that I was not overlooking something, I noticed an expression that I cannot approve. You tell me that you are no longer as demanding and severe as you were in the first year. That would be all very well if you had noticed that you had been excessive in this line, but you go on to say that you are a little lax as regards your duties towards the novices: that should not be. But what strikes me as being quite reprehensible is when you say that you no longer entertain the same lofty notion of it. You will never, my dear son, have too lofty a concept of the task of a religious chosen to form those whom God is choosing for piety and the practice of every religious virtue. The Congregation’s future depends on having a good novice master, and, I say it again, I have always been very satisfied with the way you have fulfilled this responsibility. I will say nothing about the things that Father Vincens will settle when he is on the spot.

Goodbye, my dear son, take good care of your health. No more overdoing things, no more outside ventures which I never did approve. Excessive fatigue does more harm than good to young people. Drink some milk to soothe your chest. Speak little and that with a low voice until the minor lesion is healed up. With my blessing and affectionate paternal greetings.

+ C.J. Eugene, Bishop of Marseilles.

P.S. Daily I say this prayer of Cardinal Bona.[[111]](#footnote-111) Others would do well to follow my example: *Reforma, clementissime Pater, omnes ecclesiasticos Ordines, ut et ipsi luceant coram hominibus, sitque in eis virtutum decus, splendor sanctitatis. Reduc omnes Religiones adfervorent etperfectionem in qua fuerunt institutae: da superioribus zelum disciplinae, subditis obedientiam, ut professione sua omnes digni inveniantur. Da huic Con gregationi, ad quam me vocare dignatus es, bona spiritualia et temporalia, nosque et illa administra et dirige, ut cultus tuus, et animarum salus hic semper vigeat, crescat et perseveret.”*

1123. [To Father Vincens, Provincial, at N.-D. de L’Osier].[[112]](#footnote-112)

1123:XI in Oblate Writings

Father Richard’s illness.

Vincens

[Marseilles],

November 1, 1852.[[113]](#footnote-113)

What a misfortune this dreadful illness of Father Richard is! My own reply to you would without hesitation have been that he remain at L’Osier, for I have never been convinced that Father Vandenberghe is up to the difficult task of master of novices. So what’s to be done now?

If only people had taken seriously my constant opposition to these long hikes which do nothing except bring everyone to their knees.

56. [To Fr. Charles Bellon, Extraordinary Visitor to England].[[114]](#footnote-114)

56:III in Oblate Writings

Too many Irishmen are leaving the Congregation. Establishment at Galashiels in Scotland.

Bellon

[Marseilles]

November 11, 1852.

By dint of waiting, my dear Fr. Bellon, one does not write in the end. However, although Fr. Aubert is specially in charge of correspondence with England, I will slip in this little letter as a sign of my remembrance of you and of the interest I take in all you are doing in England.

There is something which eclipses the pleasure and consolation that are given to me by so many of our men who are so good, and the graces granted to us by divine mercy; it is the abominable apostasy of so many Irishmen; for their exodus from the Congregation can be likened to a veritable apostasy. I declare for my part that only forcibly do I grant this fatal dispensation whereof these bad religious carry the whole responsibility. Their infidelity is coupled with an absence of any sentiment of honour and politeness; not one of them writes to excuse his cowardice and ask pardon for the pain that is given me. They deserve only scorn and indignation and since they are so forgetful of the love we have shown them and the benefits we have heaped upon them, let them know that I do not consider them acquitted of all that their food and upkeep have cost the Congregation for so many years. I direct you to calculate the amount and notify them that they owe a debt, an obligation in justice. I know they will be lacking enough delicacy to acknowledge this claim but I want it done so as to let this debt weigh on them as a well deserved punishment for their felony. And it is at a time when we have the greatest need of members that these worthless ones desert the Society. I had postponed replying to you on the subject of Grey because I retained a hope of bringing him back but I have seen by your letter how far he has gone to the bad. Who would have thought this of him when I was multiplying acts of concern and thoughtfulness for him at the seminary? It is frightful. Count, my dear Father. Three in England, two in Canada, one in Natal.[[115]](#footnote-115) Total: six of this nationality. I no longer dare put my trust in anyone of this nation, I tell you in confidence. However, they do not all resemble one another, as witness this good Father Cooke whom I esteem so much and doubtless others. I have not yet told you how I rejoice to see our Fathers take possession of Scotland.[[116]](#footnote-116) I do not believe there are other religious in this kingdom. It is consoling that we are the first to be called to the conversion of these souls. Ah! if there were some vocations amongst the English! That will be so, you say! Well, how many of them have you at Sicklinghall? And have you room to lodge those whom Providence will send you? Where are you in regard to the arrangement made with Mr. Middleton?

1124. [To Father Charles Baret, at Nancy].[[117]](#footnote-117)

1124:XI in Oblate Writings

Father Baret’s task at Nancy.

Baret C

[Marseilles],

November 29, 1852.

I was quite sure, knowing your good spirit as I do, that you would find yourself at home at Nancy, and I am counting on you very much to play your part in the good our Fathers are called to accomplish in this city and in the whole of Lorraine. I placed you there because I know you are a fine and capable person. I tell you this quite frankly: it is a way of telling you what I expect from you. Ch(aine)’s apostasy gave rise to serious scandal in that community and the passing presence of the man who had to be taken away from there could not have edified anyone either. I am referring to Father P(iot)[[118]](#footnote-118) whose error was in not being at home there. It is up to you, dear son, to restore our reputation, compromised in the eyes of those who see clearly and to edify the Brothers by a great regularity, winning them over at the same time by your likeable personality. You will find there only Father Audruger who has not yet risen to the height of his vocation’s perfection. He has written and assured me of his good will. Entertain a good attitude towards him, and if he relapses into his uncontrolled tongue, do not be afraid as someone senior to him to let him know that that is not what you have learned from us. All the others are angels.

Goodbye, dear son, affectionate greetings and my heartfelt blessing.

57. [To Fr. Arnoux in England].[[119]](#footnote-119)

57:III in Oblate Writings

Defections of Fathers Walsh and Grey. God will send more members if regularity is restored. News of the Congregation.

Arnoux

[Marseilles]

November 29, 1852.

So as not to increase the cost of postage, I am writing to you on the same sheet as to Fr. Dalton.

... What a disgrace! I was expecting such a catastrophe for the unfortunate W[alsh], but as for G[rey] I would never have believed it. However, I must admit I was not pleased with him when I was passing through England. I found him heartless for a man who had shown himself so demonstrative at Marseilles. For me, it was as if I had been a stranger. It seems that Satan had already entered his heart. I deplore such things, I am saddened, it being always a calamity to have these defections; but when such people have arrived at this stage of demoralization, it is better their perdition takes place outside than while they remain within where they trouble the peace and happiness of the others. Apostasies! Great are such scandals but the Lord permitted a Judas to be among the apostles whom he had called to follow him. What indignity! Seeking to stifle the fervour of a newly born Order which is to give lustre to the whole Church by the virtue of her members and her regularity as a whole and reduce her to the condition of those decrepit old Orders which are only a shadow of what they were originally in the time of their founders and for centuries long after!

Do not be disconcerted, dear children, if regularity is restored amongst you, the good God will send you members, but they can only reach you through the aroma of your virtues. Here, thanks be to God, all goes well. Impossible to be better than our Oblates. Unfortunately, some are ill. One of them I have been obliged to send to Aix where he will die like his confrere;[[120]](#footnote-120) it is a double sacrifice but makes two angels more.

The novitiate also progresses in perfection. Our house of Calvary where our young priests spend the year studying quite thoroughly the science of their ministry is very regular, truly edifying. I have good news from Ceylon, Natal, Canada, the United States, apart from these defections...

169. [To Mgr Taché].[[121]](#footnote-121)

169:II in Oblate Writings

Thanks for his letter received on July 21, and for his brotherly greetings.

Taché

[Marseilles]

November 30, 1852.

Dear Monseigneur, nothing more than the last letter that I received from you on July 21 was necessary to set my heart at peace. From one end to the other it is all that I could have desired, that is to say, full of that brotherly and friendly feeling that corresponds so well to the affection that I have avowed for you.... If, my dear friend, you join in your heart a love of the Congregation to the desire that you have to give glory to God and to save souls, you will arrive at the desired end.

1125. To Reverend Father Aubert, priest, missionary Oblate of Mary, at Le Calvaire.[[122]](#footnote-122)

1125:XI in Oblate Writings

Before having his panegyric on Bl. Claver printed, Father Gondrand must submit it to three Fathers for examination. The Bishop has invited two Englishmen to breakfast.

Aubert C

Marseilles,

December 2, 1852.

Dear Father Aubert, there is such a frightening amount of work piling up that it is not surprising that I overlook something. Didn’t you tell me that Father Gondrand wanted my permission to print his panegyric on Blessed Claver? After I gave you some remarks on this matter, I thought that I replied to you that since this Father was so attached to this project, I was not going to say no. I can’t understand why no one mentioned this matter to me again, and above all why Father Gondrand hasn’t shown up to thank me, if I had been glad to care for his good pleasure, and to let me know how the project is progressing. I had at least to submit the text for examination[[123]](#footnote-123) by three of our Congregation’s theologians, even if I didn’t have to read it myself before it was printed. I had chosen Fathers Vincens, Nicolas and yourself for this task. The delay obliges me to substitute another Father for Father Vincens who is on the point of leaving. Let me know the reason for the delay. Has Father Gondrand given up the idea of having his text printed? Did he fear the examination to which every work written by the Fathers of our Congregation must be subjected? It seems to me that the choice I made would have reassured him, if he had wind of it. But who could have told him, I spoke to no one about it. The essential thing, however, is that the examination be made if one wants to go ahead with the printing.

Come to my place for breakfast tomorrow at 10.30 am. with Lord Fielding and another convert. We can use the conversation to stimulate their interest in our Fathers in England. Good evening.

+ C. J. Bishop of Marseilles..

1126. To Father Vandenberghe, priest, Oblate of Mary, at Notre Dame de L’Osier, near Vinay, Isere.[[124]](#footnote-124)

1126:XI in Oblate Writings

Sends a lay brother novice.

L.J.C. et MI.

Vandenberghe

Marseilles,

December 6, 1852.

Dear son, I would like to have the time to write you at some length, but that is impossible at the moment. I have time only to introduce the postulant novice I am directing to you. He is a man of good will, capable of making the greatest sacrifices for the good Lord for whom he is giving up all the advantages that could be his in the world. I am letting you know that he is not suited for heavy manual work, there must be no question of giving him such assignments as farm work or gardening, etc. He has another kind of talent that has to be put at the service of the Congregation, perhaps in some house were we are in the education ministry. He is very good at writing, it would be difficult to find a better teacher. I am giving you this information so that you make no mistake. It’s a matter of shaping him for the religious life, developing in him the germs of the virtues that the good Lord has placed in his heart along with a lot of good will and a perfect spirit of devotedness. Make a good religious of him and ask of him only that of which he is capable and that for which he is suited. I say it again, he is fit for sedentary work, for artistic work, if it has to be.

I think I still have to answer your last letter, but, besides the fact that I don’t have it in hand at the moment, I just don’t have time for that. I conclude, but again I recommend my postulant to you: you must be careful not to disgust him by testing which is beyond human power.

Outside of the novitiate people may complain that we don’t put a pick-axe into his hand, but once again, I am not sending him to you for that. Marie Joseph Taix, that’s the name of my postulant; he is professor of designing, calligraphy and he is a musician. He does all kinds of other things which will make him priceless in some of our houses. So let’s take good care of him, he is an excellent lad.

Goodbye, goodbye. I bless you and all your novices. I bless very specially our good Father Richard, urging and ordering him even to take good care of himself. He has nothing else to do right now except take care of himself. I will be sending you in some days time one of our best priests.[[125]](#footnote-125)

1127. [To Father Vandenberghe, Master of Novices at N.-D. de L’Osier].[[126]](#footnote-126)

1127:XI in Oblate Writings

Advice on different things. Deaths and apostasies.

L.J.C. et M.I.

Vandenberghe

Marseilles,

December 12, 1852.

Dear Father Vandenberghe, even though I have written you two letters in succession when I directed two novices to you, I am coming back to you again today in order to reply to the various items in your letter. I shall do this briefly.

In regards to the monastery, don’t do more nor less than you have been doing. That suffices for maintaining regularity and does not take you away too much from your novitiate for the service of which you ought to sacrifice everything.

Even though you would be imperfect in giving your English classes, it would still be better than if you were to leave each one to muddle through as best as he can. So resume giving these classes: this will help you as much as it will help others.

I approve the manner of direction you have adopted for the novices. But I especially recommend the lay brothers to you: when they come to L’Osier, they know little about their holy state and their religious obligations.

It was not proper to change, without consulting me first, the custom that had been introduced of making the brother novices preach in the refectory. I shall write, if need be, to the local Superior and ask him to restore this practice. Criticism is not to be made in the refectory. If there are observations to be made, they can be made afterwards or on the next day and that in the absence of the lay brothers.

Father Richard followed his own zeal too much when he introduced a new practice for the discipline. The bell ought to be rung for it on Fridays, not only for the novitiate but for the entire community. If the novice master sees fit to assign several days more to those who are fervent in the novitiate, he can do it with prudence; but this has to be done privately and without public notice.

In this regard, I would say that should you find too great an aversion among the newcomers, then, in order not to discourage them, you could accustom them to it little by little, bit by bit, that is to say, when there is an aversion so strong that it may impel them to lose their vocation, impose the discipline on them only for the space of an *Ave Maria* or a *Pater* and an *Ave Maria.* Thereafter you will appeal to their shame for not doing as much as the others are, etc.

I authorize you to give the scapular, not the red one because special authorization is needed for that.[[127]](#footnote-127)

Again I recommend Father Roque to you. Take care because his health is not strong. He is an exemplary priest, loved and esteemed by all. He is excessively timid, modest, obedient. I am put out only about one thing, namely, he is starting his novitiate in winter and I fear lest the cold be a real trial for him. Look after that, and I also recommend that you take great care of the other novices health. I would be quite opposed to their being pampered: that we don’t need for missionaries who are not supposed to be overly concerned about themselves; but as soon as minor health problems arise, they should be seen to immediately.

If good Father Richard had followed this line, we would now not be preoccupied about him spitting blood. Tell him insistently to take care of his voice, that he speak but little, that he speak in a low voice and that he does not start to sing for one year. In the meantime, let him take cream of rice, salep, etc. The good Lord is testing us through illness. We have several of our brothers whom he is inclined to take away from us. Our Father Clausset is lost; Father Silvy has already gone to heaven; Brother Vacher is taking the same route. Here we have Brother Winter who has just vomited blood several times and we don’t know what will happen in his case. Brother Lagrue is not in good shape, far from it; and there is one other who cannot regain his health. You can see from this that I have much to be concerned about. Keep this to yourself, it is useless to preoccupy the novitiate over it. At least these latter all most certainly go to heaven when they leave this earth; but what is to be said about the abominable apostasies of so many Irishmen? I count six of them in Canada and England. Isn’t that horrible?[[128]](#footnote-128) With these we lose both bodies and goods: they have no scruples in robbing us of the expenses of their education. But how can we complain about the harm they cause us when we consider that they risk their souls in this detestable game. There isn’t one of them whom I could excuse from mortal sin, there isn’t one of them whom I would want to confess for it would be impossible for me to give them absolution. I know that other Congregations and Orders suffer the same defections; my heart is nevertheless deeply wounded when it feels our own misfortune shared by others. There was a time when I considered this crime of apostasy impossible: for I call it apostasy when one forces one’s Superior’s hand into giving the fatal dispensation. But experience shows me only too clearly that man’s blindness and malice can go to this extreme. Let us therefore pray for the perseverance of our Fathers. Goodbye, I bless you.

I received the profession of our four novices on the feast day of the Immaculate Conception.[[129]](#footnote-129)

139. To Mr. de Jesse, President of the Central Council of the Propagation of the Faith, Lyon.[[130]](#footnote-130)

139:V in Oblate Writings

Fr. Laverlochère’s state of health makes it impossible for him to come to France at present.

Propagation of the Faith

Marseilles,

December 14, 1852.

I attach too much importance to everything which can work to the advantage of the valuable Missionary Society of the Propagation of the Faith to have neglected to pursue the plan which you had submitted to me of using the preaching of Fr. Laverlochère to stimulate the zeal of the faithful throughout France. I was in perfect agreement with your opinion since I was convinced that the result could in no way be better. As you know, however, the good God has tried his servant with a very cruel disease. He felt well enough to accept the new mission I had hastened to assign to him and wrote to me himself in that regard. It seems that his ever burning zeal for the glory of God was deceptive and he counted too much on his own strength which did not respond to his good will. His local superiors do not feel that he is strong enough at present to undertake a task of this nature. They do hope that the change of climate and a period of rest in his native country will enable him to recover, and I think they are willing to adopt that remedy. They do believe, however, that Fr. Laverlochère will still need some time before he can devote himself to the preaching ministry. If he does come we ourselves will judge his state of health and act in accordance therewith.

Please accept, sir, my most affectionate greetings,

+ C. J. Eugene, Bishop of Marseilles.

1128. To Fathers Tempier, Vincens, Aubert and Fabre.[[131]](#footnote-131)

1128:XI in Oblate Writings

Convokes a Council.

Tempier, Vincens, Aubert and Fabre

M(arseil)les,

December 26, 1852.

We shall have to meet tomorrow during the forenoon to treat of urgent matters.[[132]](#footnote-132) I expect you at 8.00 am.

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

1129. To Father Merlin, Superior of the Missionary Oblates of Mary, at Nancy, Meurthe.[[133]](#footnote-133)

1129:XI in Oblate Writings

Sends Father Revol and Brother Compin. Good wishes.

L.J.C. et MI.

Merlin

Marseilles,

December 29, 1852.

My dear Father, I have only just the time to write this line to present you our dear Father Revol whom I sending to Nancy to be part of your community. He will be accompanied by Brother Compin whom I also give you to be in charge of your kitchen as well as for any other service needed in your house.

To all I wish a Happy Feast and a Holy New Year.

+ C. J. Eugene, Bishop of Marseilles.

1. Orig.; Rome. Postulation Archives. L. M.-Dassy. Reply to the letter of condolences of December 26. 1851. [↑](#footnote-ref-1)
2. Orig.; Rome. Postulation Archives, L. M-L’Hermite. [↑](#footnote-ref-2)
3. This certainly refers to the mission of St-Pierre de Mons that was given in December. Cf. L. Dassy-Mazenod, December 26, 1851. [↑](#footnote-ref-3)
4. Orig. - Rome, Arch. Post., L. M-Aubert P. [↑](#footnote-ref-4)
5. Orig. - Rome, Arch. Post., L. M-Verdet. [↑](#footnote-ref-5)
6. On February 18, Mgr de Mazenod wrote to the President of the Council of the Propagation of the Faith that six missionaries were leaving for Texas, Frs. J.M. Verdet, P.F. Parisot, E. Vignole, J.M. Gaye, R. Olivier, P.J. Keralum and the catechist brother P. Roudet. So he names seven who were in fact all missionaries in Texas. One of these was probably destined for the Red River missions, but Mgr Taché found that his health was not strong enough for the difficult climate of that mission. Cf. Mazenod to Faraud, May 1, 1852. [↑](#footnote-ref-6)
7. 1 Orig.; Rome, Postulation Archives, L. M.-Richard. The second page of this letter is lost. Extracts of it are found in YENVEUX V. 30. 183: VI. 40, 48; VII.19; VIII,132; Rey II, 443, 447. [↑](#footnote-ref-7)
8. Brothers V. Lacombe and M. V. Balain. native to the diocese of Viviers. who had entered the novitiate on January 22 and February 1, 1851*.* [↑](#footnote-ref-8)
9. Original: Rome, Archive of the Postulation, L. M-Semeria. [↑](#footnote-ref-9)
10. This letter is difficult to read. The ink has spread and in several places has gone through the paper. [↑](#footnote-ref-10)
11. I have omitted the table of figures from the letter. F.S: [↑](#footnote-ref-11)
12. Only two missionaries were to leave on April 26: Frs. Constant Chounavel and Leon-Jean Pélissier. Fr. Tamburini asked to remain in Corsica for reasons of health. [↑](#footnote-ref-12)
13. 5 It is not clear what the Founder is referring to here. From what follows it is clear that it concerns the plan of nominating Fr. Semeria as coadjutor of Jaffna and entrusting the Vicariate to the Oblates. There was an exchange of letters between Fr. Semeria and Bishop de Brésillac, Vicar Apostolic of Coimbra, who was discontented with the Oblate superior and with Fr. Pajean, one of his priests who wished to enter the Congregation. Cf. Semeria Journal, Batayron copy, pp. 119-126. [↑](#footnote-ref-13)
14. The letter is finished by Fr. Casimir Aubert. The final paragraph is written by the Founder in the margin of the first page. [↑](#footnote-ref-14)
15. Ms. Yenveux I supp., 124; IX, 206. [↑](#footnote-ref-15)
16. The extract in Yenveux I supp., 124 is dated September 24, but seems rather to be part of the letter of January 24. [↑](#footnote-ref-16)
17. Mgr Guibert and Mgr Prince. [↑](#footnote-ref-17)
18. Only three missionaries left for Red River, cf. Mazenod to Faraud, May 1, 1852. They were Frs H. Grollier, R. Rémas and V. Végreville. Cf. Also Mazenod to Martinet, February 19 and 20, 1853. [↑](#footnote-ref-18)
19. 1 Ms. Yenveux III, 66, 103; V, 49; IX, 27, 29; Rey II, 449. [↑](#footnote-ref-19)
20. Fr. Robert Cooke had been named vice-provincial at the General Council of April 23-24, 1851. Fr. Casimir Aubert. named provincial July 2. 1851, only remained in England for a few months. Fr. Cooke was in effect provincial from the autumn of 1851 even if his nomination is not mentioned in the registers of the General Councils. [↑](#footnote-ref-20)
21. YENVEUX V, 54. 229. Yenveux writes “September”, but the proper month is January because the missionaries mentioned at the end of this letter were all ordained priests on February 15 or on March 27. [↑](#footnote-ref-21)
22. Cardinal U*.* Dubois was the third successor of Fénélon at Cambrai from 1720-1723; the two others, each of whom had remained at Cambrai less than two years. also became Cardinals; they were J. d’Estrées and J. E. de La Tremouille. [↑](#footnote-ref-22)
23. Fathers Chouvanel and Pélissier left for Ceylon on April 26; the others left in June. See the list of their names in letter 1105 to Father Richard, June 22nd, footnotes. [↑](#footnote-ref-23)
24. Orig.: Rome, Arch. of the Postulation, L. M.P. [↑](#footnote-ref-24)
25. Two missionaries were sent in 1852: Constant Chouvanel and Leon-Jean Pélissier. [↑](#footnote-ref-25)
26. The total sum of donations to the Missionary Society of the Propagation of the Faith in the diocese of Marseilles amounted to approximately 34,000 francs in 1842. It was to rise to nearly 40,000 francs in 1846, thereby making Marseilles the most generous diocese in France: Cf. J. LEFLON, *Mgr, de Mazenod,* v. III, pp. 127-128. [↑](#footnote-ref-26)
27. Orig. Italian: Rome, Arch. of Pr. Fide, Sent. rif. nei Cong. Missioni, V. 23 (1850-1854), f. 480. [↑](#footnote-ref-27)
28. YENVEUX VII. 231. [↑](#footnote-ref-28)
29. According to the context, this refers to a letter of Father Santoni. the Provincial of Canada. Cf. also L. M.-Santoni, March 12, 1852. *Oblate Writings II*, pp. 38-40. [↑](#footnote-ref-29)
30. Bishop Allard. [↑](#footnote-ref-30)
31. Ms. Yenveux I supp., III; VIII, 265. The brothers are not named in Yenveux, which reads simply ‘in America’. Fr. Deschâtelets wrote on the Yenveux copies the names of Surel and Janin, who are very probably the addressees. Cf. C. Aubert to Ricard, March 20, 1853. [↑](#footnote-ref-31)
32. Ms. Yenveux IV, 43; V, 70; VIII. 265; IX, 215. [↑](#footnote-ref-32)
33. Yenveux writes simply “B”. Fr. Deschâtelets, in the Yenveux copies, completed the name as Baudrand, which is very probably correct, granted the critical attitude of Fr. Baudrand; the General Council does not mention him. [↑](#footnote-ref-33)
34. YENVEUX II, 67. [↑](#footnote-ref-34)
35. Orig.; Rome, Postulation Archives, L. M.-Merlin. [↑](#footnote-ref-35)
36. Orig.: Rome, Postulation Archives. L. M.-Richard. [↑](#footnote-ref-36)
37. T. Ryan. who entered the novitiate on October 8, 1851. [↑](#footnote-ref-37)
38. The last Irish novices sent to Marseilles were W. Winter and G. Cooper. [↑](#footnote-ref-38)
39. A lay Brother novice, J.-B. Rogemont. a native of Paris. entered the novitiate on May 10, 1852. [↑](#footnote-ref-39)
40. Original: Rome, Archive of the Postulation, L. M-Semeria. [↑](#footnote-ref-40)
41. Fr. Pajean did not enter the Congregation. [↑](#footnote-ref-41)
42. Orig. Italian: Rome, Arch. of Pr. Fide, rif. nei Cong., Indie Orientali, V. 13(1851-1852), ff. 902, 905. [↑](#footnote-ref-42)
43. Bishop Dupuch. [↑](#footnote-ref-43)
44. Phrase in Latin in the original letter. [↑](#footnote-ref-44)
45. Italian original: *“pagella”.* [↑](#footnote-ref-45)
46. Copy: Rome, Archive of the Sacred Congregation of Propaganda Fide. Scritture riferite nei Congressi. Indie Orient., vol. 13. pp. 903-904. Translated from Italian. [↑](#footnote-ref-46)
47. Orig.: Rome, Arch. of the Postulation, L. M.P. This letter was only signed by the Founder. A similar text is on record in Paris. [↑](#footnote-ref-47)
48. Orig.: Rome. Postulation Archives, L., M.-de L’Hermite. [↑](#footnote-ref-48)
49. Bishop Buissas. Father de L’Hermite was born in Limoges [↑](#footnote-ref-49)
50. Bishop A. Allou. [↑](#footnote-ref-50)
51. Original: Kandy, Episcopal Archive. Translated from Italian. [↑](#footnote-ref-51)
52. Bishop Bravi would have liked the Oblates to be “better versed in the ways of the world”, particularly the ways of highly-placed English people. [↑](#footnote-ref-52)
53. Copy, Marseilles. Archives at the Archbishop’s Residence, Register of Administrative Letters. Vol. VI, pp. 70-71. Bishop de Mazenod wrote another letter in the same vein to Bishop Bruillard on June 3, 1852. *Ibid.,* p. 7. [↑](#footnote-ref-53)
54. Orig. - Rome. Arch. Post.. L. M-Faraud. [↑](#footnote-ref-54)
55. Orig.; Rome. Postulation Archives, L., M.-Richard. [↑](#footnote-ref-55)
56. Charles Louis de Beer entered the novitiate on May 10, 1852. [↑](#footnote-ref-56)
57. B. F. J. A. Rastoul. born at Béziers on May 20. 1814, entered the novitiate on June 17th. The other priest, the Abbe Michel (cf. next letter), did not enter the Oblates. The Founder seems to refer to this Abbe Michel or to the Abbe Charm who took the habit on August 14. Cf. Letter Richard-Mazenod, September 15, 1852. [↑](#footnote-ref-57)
58. Orig.; Rome, Postulation Archives, L. M.-Richard. [↑](#footnote-ref-58)
59. Fathers Grollier, Rémas and Végreville. [↑](#footnote-ref-59)
60. Fathers Verdet, Parisot. Vignolle, Gaye. Olivier. Kéralun and Brother Roudet. [↑](#footnote-ref-60)
61. Orig.; Rome. Postulation Archives, L. M.-Courtès. [↑](#footnote-ref-61)
62. Fathers M. P. J. Dalton. ordained July 4. and P. M. Kirby. ordained June 27. [↑](#footnote-ref-62)
63. Sicklinghall (Lys-Marie). [↑](#footnote-ref-63)
64. Original: Rome, Archive of the Postulation, L. M-Semeria. [↑](#footnote-ref-64)
65. Original in Italian. [↑](#footnote-ref-65)
66. Pupil. [↑](#footnote-ref-66)
67. This final paragraph is written in the margins of pages 1 and 3. [↑](#footnote-ref-67)
68. Orig.; Rome, Postulation Archives. L. M.-Vincens. [↑](#footnote-ref-68)
69. The Abbe César Aubry did not pass through the novitiate at L’Osier; he left the Congregation in 1855. [↑](#footnote-ref-69)
70. Orig.; Rome, Postulation Archives, L. M.-Berne. [↑](#footnote-ref-70)
71. The Oblates took the direction of the major seminary of Fréjus in the summer of 1851. [↑](#footnote-ref-71)
72. YENVEUX VIII, 297. [↑](#footnote-ref-72)
73. Father Chaine had left 15 days earlier the house of Nancy and went to the Trappists at Aiguebelle where he stayed for a brief spell only. Cf. General Council. July 11, 1852. [↑](#footnote-ref-73)
74. Ms. Yenveux I supplement, III. [↑](#footnote-ref-74)
75. Fr. Sabon did meet some Kaffirs but was particularly involved with the whites and the Indians in Durban, while Bishop Allard and Fr. Logegaray took care of the Catholic whites of Pietermaritzburg. Fr. Dunne and Bro. Compin returned to Europe in 1852. [↑](#footnote-ref-75)
76. Orig.; Rome, Postulation Archives. L. M.-Richard. [↑](#footnote-ref-76)
77. The name of this Italian is not found in the Register of those who took the habit. [↑](#footnote-ref-77)
78. Certainly a novice of the Sisters of Mary Immaculate of L’Osier. [↑](#footnote-ref-78)
79. Orig. - Toronto. Archdiocesan Arch. [↑](#footnote-ref-79)
80. YENVEUX I. 68-69. [↑](#footnote-ref-80)
81. Father Jean du Sacré-Coeur (Louis-Marie Maulbon d’Arbaumont), director of the Victims of the Sacred Heart at Marseilles, one of the great penitential persons of the 19th century. Timon David in 1887 and Father Norbert de Chauffailes in 1910 each wrote a biography of this man whom the Founder held in high esteem. [↑](#footnote-ref-81)
82. Orig.: Rome. Postulation Archives, L. M.-L’Hermite. [↑](#footnote-ref-82)
83. YENVEUX I, 83\*. [↑](#footnote-ref-83)
84. Yenveux VIII, 281. [↑](#footnote-ref-84)
85. 1 Ms. Yenveux VII, 82, 103. It well seems that Fr. Bellon, spiritual director of the grand seminary of Marseilles, had been in England since July, as the Founder told Fr. Courtès, June 30, that Fr. Bellon would leave “immediately” with Fathers Kirby and M. P. Dalton: “...on Saturday, I will have to return to the city for the ordination that I am to make of one of ours who was not of age last Sunday for the beautiful ordination that I made at the cathedral. This one is an Irishman whom I will send off immediately to England with another of his compatriots whom I made a priest on Sunday. They will accompany Fr. Bellon who is going to visit our houses in this kingdom which are becoming very important. You know they have given us a property to establish a novitiate and that we have been working in the great city of Leeds for some time past. But we still have on our hands the sorry affair of this stupid Fr. Daly who is ruining and compromising our honour, It is in order to save our honour that we are going to execute the sentence brought against Daly so that all England will know that he is expulsed from the Congregation which has never given him authority to make the least purchase, and which on the contrary has protested by my voice against this enormous silliness as soon as it became cognizant thereof Orig. - Rome, Arch. of the Postulation - L. M. Courtès. [↑](#footnote-ref-85)
86. YENVEUX IV, 52; VII, 5\*,20\*.22\*;VII, 70,181. and excerpts from letters, doss. Richard. arch. gen. OMI. [↑](#footnote-ref-86)
87. General Council session, August 19, 1852. [↑](#footnote-ref-87)
88. Probably Brother Flurin. Cf. report of Novice Master, May 20, 1852*,* doss. N.-D. de l’Osier. arch. gen. OMI. [↑](#footnote-ref-88)
89. Orig.; Rome, Postulation Archives. L. M.-Vincens. [↑](#footnote-ref-89)
90. Undated letter. Someone wrote on it; January 16, 1852. No data allows us to confirm that date. Father Bellon. Superior at Le Calvaire (Cf. letter no. 1068) was sent away as Visitor to England at the end of July (Cf. *Oblate Writings.* III, p. 87, note 3). Father Vincens replaced him as Superior of the community during the school year of 1852-1853. This note should thus be rather dated as of August-September. [↑](#footnote-ref-90)
91. Ms. Yenveux II, 27. [↑](#footnote-ref-91)
92. 1 Orig.: Rome, Postulation Archives, L. M.-Guibert. Letter without indication of addressee. It could be addressed either to Father Courtès or to Bishop Guibert. The Founder used the informal “you” with each and in the two dioceses there had been a diocesan synod in 1852. Two details, however, seem to indicate that it is addressed to Bishop Guibert rather than to Father Courtès. The Founder excuses himself for not having written for a long time and he had written to Father Courtès on August 16. A priest of Aix (Mr. Boorrassa?) would not have that much need to ask for hospitality with the Fathers at Le Calvaire. [↑](#footnote-ref-92)
93. Orig.: Rome. Postulation Archives, L. M.-Richard. [↑](#footnote-ref-93)
94. Ms.: “raisonne”. [↑](#footnote-ref-94)
95. He alludes to Brother de Beer. [↑](#footnote-ref-95)
96. Orig.: Rome, Postulation Archives. L. M.-Guinet. [↑](#footnote-ref-96)
97. Louis Napoleon arrived in Marseilles on September 25 and was received at the cathedral on Sunday, September 26. [↑](#footnote-ref-97)
98. Orig.: Rome, Postulation Archives. L. M-Berne. [↑](#footnote-ref-98)
99. Orig.: Rome. Postulation Archives. L. M.-Merlin. [↑](#footnote-ref-99)
100. Father Revol. Cf. Letter no. 1134. [↑](#footnote-ref-100)
101. The second sheet of this letter is missing. [↑](#footnote-ref-101)
102. YENVEUX VII, 24\*, 27\*; VIII, 44, 73. [↑](#footnote-ref-102)
103. The Belgian Brother De Beer was going through a vocation crisis: “Just three days ago he gave me the key to the problem. It is simply that, despite his great saintliness, Brother de Beer is passing through a trial that is common to the novices of this house. He felt that he had found edification in the older men, and only finds bad example instead.” Father Richard to the Founder. September 15, 1852. doss.: N.-D. de l’Osier, Arch. gén. [↑](#footnote-ref-103)
104. Father Audruger, who had been sent to Nancy. Cf. Letter no. 1127. M.-Baret. September 29, 1852. [↑](#footnote-ref-104)
105. Brother J. F. H. Bazin from Marseilles. Cf. Father Richard to the Founder, September 15, 1852. *ibid.* [↑](#footnote-ref-105)
106. Ms. Yenveux I, supp. 125; VII, 39; VIII, 217. 256, 261. [↑](#footnote-ref-106)
107. Yenveux II, 68; VII, 127. [↑](#footnote-ref-107)
108. These two names have been erased to the extent where they are difficult to read. Fathers Tempier and Fabre were superior and professor respectively at the grand seminary. [↑](#footnote-ref-108)
109. Fr. Vincens. [↑](#footnote-ref-109)
110. Orig:. Rome, Postulation Archives. L. M.-Richard. [↑](#footnote-ref-110)
111. Giovanni Bona (1609-1674), a studious writer on asceticism and mysticism, history and liturgy. [↑](#footnote-ref-111)
112. YENVEUX VIII, 56. [↑](#footnote-ref-112)
113. Yenveux writes: 1850. According to the context, it is certainly 1852. [↑](#footnote-ref-113)
114. Ms. Yenveux VIII, 3, *5,* 6. [↑](#footnote-ref-114)
115. Fathers S. Walsh and J. P. Grey had been expulsed at the Council of November 5, following Fr. Daly who left in 1852. In Canada, Fathers Thomas FitzHenry and J. Ryan had left the Congregation, while in Natal, Fr. L. Dunne asked for his release and returned home without permission. [↑](#footnote-ref-115)
116. In 1852. the Oblates were established at Galashields in Scotland and at LysMarie (Sicklinghall) which took the place of Maryvale of which the upkeep had become too expensive. [↑](#footnote-ref-116)
117. YENVEUX II, 54: V. 249. [↑](#footnote-ref-117)
118. Father Piot was in the house at Nancy in 1850 and Father Dassy constantly complained about him. Cf. L. Dassy-Mazenod, 2, 20,26,28 and 29 October, 1850 [↑](#footnote-ref-118)
119. Ms. Yenveux V. 25; VI, 64; VIII. 217, 266; Rey II, 447-448. [↑](#footnote-ref-119)
120. Within the space of a year, three scholastic brothers died in France: Alexandre Silvy on March 8. 1852; Urbain Vacher on January I. 1853, and Guillaume Winter on January 15. 1853. [↑](#footnote-ref-120)
121. Ms. Yenveux IX. 203. [↑](#footnote-ref-121)
122. Orig.: Rome. Postulation Archives, L. M.-Aubert. [↑](#footnote-ref-122)
123. Ms “exemple”. This is certainly a *lapsus calami.* What he wanted to say is: to undergo an examination. [↑](#footnote-ref-123)
124. Orig.: Rome. Postulation Archives, L. M.-Vandenberghe. [↑](#footnote-ref-124)
125. Theodore Roque, of Marseilles, who entered the novitiate on December 7, 1852. [↑](#footnote-ref-125)
126. Orig.: Rome, Postulation Archives, L. M.-Vandenberghe: YENVEUX VII, 27\*; VIII, 277; IX, 193. [↑](#footnote-ref-126)
127. The second page of this letter is missing. The text which follows are the excerpts from Yenveux. [↑](#footnote-ref-127)
128. Regarding the departure of several Irishmen between 1850 and 1856. cf. *Oblate Writings,* III, Introduction. pp. XXII and XXIII. [↑](#footnote-ref-128)
129. Brothers Fouquet, Duclos, Vassal and Ryan. Cf. General Council, November 22, 1852. [↑](#footnote-ref-129)
130. Orig.: Rome, Arch. of the Postulation, L. M.P. [↑](#footnote-ref-130)
131. Orig.: Quebec. arch. de St-Sauveur. [↑](#footnote-ref-131)
132. We no longer have the report of this meeting in the register of the General Council sessions. [↑](#footnote-ref-132)
133. Orig.: Rome. Postulation Archives, L.-Merlin. [↑](#footnote-ref-133)