1856

1304. [To Father Charles Baret, at Bordeaux].[[1]](#footnote-2)

1304:XII in Oblate Writings

Prayer and affection for all the Oblates. Lacks time to answer letters. A foundation in Bogota is not possible.

Baret

Marseilles,

January 4, 1856*.*

Because God predestined me to be the father of a large family in his Church, he gave me a heart of such a quality that it is capable of enfolding all my children, of giving to each one that degree of affection and true love which is his due. But I would need a hundred hands were I to correspond as I would like with all who give me a testimony of their attachment. I find myself reduced to concerning myself with them copiously before the Lord, either by daily offering the holy Sacrifice for them or by praying for them each day during my oraison before the Blessed Sacrament. I give them all a kind of rendezvous in the adorable Heart of our divine Saviour. Giving thanks and asking new blessings for them is an obligatory concern in my humble and grateful conversation with our Lord in this holy exercise.

April 20th.

You have above, my dearest son, the first lines of a letter which was meant to be written to you from the very first days of this year. Already then I had wanted to apologize to you for the delay I have so very unwillingly occasioned in my writing to you, for I knew that I had distressed you; you see how my good will has been thwarted and that I am not further advanced now. I beg you, my very dear son, to blame only my situation which is well known to everyone, and not to insult me with accusations of forgetfulness or indifference. God knows that if I am to reproach myself with anything, it is that I love you too much and, as for yourself, rest well assured, my dear son, that you have nothing to ask me for in this regard.

I am touched with the benevolent thoughts entertained by the worthy Mr. de Mosquera. I would deem myself fortunate were I able to respond positively to his ideas and place under the protection of his family several of our men in this diocese of Bogota to which I am attached by so many memories; we are, however, far from being in a position to make a new foundation. You know that we have all the difficulty in the world to maintain those which already exist. We are suffering from short-handedness everywhere and what is really amusing is that I am being blamed for it, as though it were possible in the Congregation to be ignorant of the state of our personnel. Frankly, I am somewhat annoyed by all these complaints; nevertheless, I latch on to being patient. What I never stop saying is that it is useless to worry, since it is certain that we are not obliged to do what is beyond our power. People find it difficult to understand something that is so just and reasonable.

May 2nd.

Definitely, I am going to send my letter to the post office. From the time I had taken it up again, I have had to follow the stations of the Rogation Days. to visit the hospice for the aged, to give at N.-D. de la Garde two conferences which kept me busy for the half of two days. to preside at the divine office of the Ascension ... in short, there simply is no end to it. Meanwhile you are exposed to feeling vexed. Hence, whatever tender things I may still like to tell you, I finish here. all the more so because I already see tramping about some people who are only too keen to have my hand relinquish the pen. Good-bye then, my dear son. All I beg from you as I hold you to my heart is that you have some compassion for me and that, no matter what happens. you will never be cross with a father who loves you so tenderly.

+ C.J. Eugene. Bishop of Marseilles.

s.g.

P.S. I want to tell you something which should bring you some pleasure: first, that your brother[[2]](#footnote-3) is always excellent and acquits himself well in all that he is assigned, etc.; and that the young nephew has risen well above the lapses that occurred during his holidays and has recovered a taste for his vocation. I have recently seen him at Montolivet and was delighted with his attitude.

Greet all our Fathers on my behalf. I owe an answer to Father Delpeuch. The trouble is that the approach to be made to the Arch[bishop] is an embarrassment to me.[[3]](#footnote-4)

214. [To Mgr M. Blanchet].[[4]](#footnote-5)

214:II in Oblate Writings

Invitation to the Fathers Brassard to come and receive the hospitality of the Bishop. No news from the Fathers at Oregon.

Blanchet Bishop

[Marseilles]

January 4, 1856.

Monseigneur,

I hasten to thank you for your charitable conduct towards the Messieurs Brassard. I do not wish to make recriminations, although I would not lack reasons to complain that they have misjudged me to such an extent as to believe it possible that I had not yet forgotten the little differences that there were a century ago with some of our most respectable Fathers. Had they judged me more fairly and come with full confidence to receive my hospitality, they would have realised that I remembered nothing but the kindness that the cure of Longueuil showed to our Fathers when they arrived in his parish. He would have found next to the chair in which I am sitting now, and from which I have the honor to be writing to you at this moment, the picture of himself which he sent me of his own accord, which shows me the features of a respectable priest, a good pastor and a kind friend and nothing else. In short, I beseech you once again, Monseigneur, to be so kind as to tell M. Brassard that there is no other way for him to make amends for the wrong he has done me than by coming to spend a few days with me at the Bishop’s residence. It goes without saying that his brother will do me the same honor.

I have had no more news from Oregon since you were in Marseilles, and so I have not yet been truly reassured about the lot of our poor missionaries. I like to think that they will have had time to extricate themselves from the danger that was threatening them. If the Indians were capable of appreciating devotion, they would give credit to the missionaries for having remained among them to serve the Christians of their race; but it is pointless to hope to find such feelings among them.

I take advantage of this opportunity to assure you, Monseigneur, of my best wishes for the New Year, and of my most respectful sentiments.

+ C.J. Eugene, Bishop of Marseilles.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

January 4, 1856[[5]](#footnote-6)

**January 4[[6]](#footnote-7):** Today the body of my very venerable predecessor, Jean Baptiste Gault[[7]](#footnote-8) was discovered where it had been buried by my other predecessor, Bishop de Belsunce[[8]](#footnote-9), in 1724. I admit that I was singularly moved by the sight of the precious remains of this holy bishop, whom God had glorified at the time of his death with such a large number of miracles. I respectfully kissed his sacred forehead. I shall consider what I must do to venerate these relics in a becoming way. Meanwhile, I have had them placed in my chapel where their presence arouses my devotion and I tend to invoke this holy prelate with all confidence since I am convinced he is among my intercessors in heaven.

1305. [To Fathers Fouquet and Balaïn, at Ajaccio].[[9]](#footnote-10)

1305:XII in Oblate Writings

Affection. Father Balaïn is to rest and Father Fouquet should not overtax his strength. Greetings to Fathers Chaine and Pompei. The Provincial’s next visit.

L.J.C. et M.I.

Fouquet and Balaïn

Marseilles,

J[anuar]y 8, 1856*.*

When I can at the most say only a few words to you, I must remind you. my dear and well-beloved children, of how much I love you. I am overburdened with work, but always full of strength. What greatly distresses me is that people don’t allow me the time to converse, as my heart would wish, with sons who are as dear to me as you are. Things have come to such a point that, to benefit from a moment that I steal for myself. I am writing to both of you in one and the same letter. The few lines from our dear Father Balaïn did reassure me a bit, but not enough to advise him to resume his work. And you, my good little Father Fouquet. don’t you think you have taken on too much? I know you are a great worker; but take good care, my child, not to abuse your strength. As soon as you feel fatigued, don’t be afraid to apply the brakes. Before all else I insist on my children’s health. I would not be very much put out if the classes progressed a little less well.

The weather at sea is so miserable that I would like to allow the season to advance a little before sending you the Provincial. But do count on his visit, in default of the presence of your aging father. I am on the outs with [the sea][[10]](#footnote-11) for the rest of my days.

I cannot be too thankful for your affectionate remembrance. I excuse the lazy Father Cha[ine] for having deprived me of the pleasure of receiving a few lines from his hand. Give him greetings from me. but without reproaching him. I want to believe that our good Father Pompei does not remember that I am perhaps late in replying to him. Greet him also and tell him at the same time that it is not always possible for me to write to those I would like to. Don’t think that what I am doing now gives the lie to my assertion. There are two people with me who are urging me to finish. I leave you now, for I have been able to tell you again that I love you with all my heart and I also bless you with all my soul.

+ C. J. Eugene. Bishop of Marseilles.

s.g.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

January 13, 1856

**January 13[[11]](#footnote-12):** Confirmation in my chapel of two soldiers who are about to leave for the Crimea[[12]](#footnote-13). It would be interesting to make a list of the [special] Confirmations that I have the occasion to do in the course of the year (independently of the general Confirmations), either in my chapel, or in the hospitals, or in the homes of the sick to whose bedside I am continually being called. There would be good reason to give glory to God for inspiring me to perform this duty assiduously, to the great benefit of so many souls. I admit that, as far as I am concerned, this truly pastoral ministry fills my soul with a holy joy and is a consolation to me, the real recompense for the accomplishment of this duty. That is especially true when I am called to the bedside of the poor as has happened once again today. Nothing can be so touching as the visible signs traced on the faces of all those who rush to the sick person’s dwelling to be present for the bishop’s visit. Sometimes it is necessary to climb to the attic by stairways that are all but impracticable. However, these stairways, which are normally quite dark, are lighted by numerous lamps placed at a short distance from one another on the steps of these ladders which at times must be mounted by hoisting one’s self with the help of the rope which serves as a railing. But when once he arrives at the bedside of the sick person, what a feeling overwhelms the pastor who has come to visit his suffering sheep and bestow religious assistance by addressing words of encouragement, or resignation etc. The almsgiving which ordinarily follows the prayer which I say aloud while the sick person is interiorly united with me, is accepted with emotion. It is a day of consolation for the afflicted family and of happiness for the visiting pastor.

1306. [To Father Luigi, at Vico].[[13]](#footnote-14)

1306:XII in Oblate Writings

Bishop de Mazenod writes little for want of time, but concerns himself with the Oblates twice daily before the Lord. Watch over his own health. It is not possible to increase the personnel of the house.

L.J.C. et M.I.

Luigi

Marseilles,

J[anuar]y 17, 1856*.*

My dear Father Luigi, is it really true that I am late in replying to you? I don’t think so: it seems to me that I wrote to you not so long ago. It is true that the excessive tasks people lay on me here brings it about that I cannot exactly calculate the time, my days pass with an appalling speed. No matter. I would not want you to be forgotten because of that. When I say forgotten, I want to speak only in regard to correspondence by letter, because memory of you is so engraved upon my heart and you are so much present in my mind that twice daily I concern myself with you personally before the Lord: before dawn during preparation for Mass and at the approach of night during oraison before the Blessed Sacrament. Here no interference is allowed. these two exercises must take place. whereas I am not always the master when it comes to taking up my pen and writing you.

I have just been told, my dear son, that you have been somewhat ill. For goodness sake, take care of yourself, postpone your missions until you have fully recovered. Too much work before a person is fully recovered can be disastrous: do not, therefore, do anything imprudent. By postponing your work you are performing an act that is more meritorious than were you to go on mission at the risk of reducing yourself to a state wherein you can no longer do anything.

I would like to come to the assistance of your *studentato,[[14]](#footnote-15)* but we cannot do it right now. It is thus necessary to stir up the zeal of the small number of workers you have at your disposal. On certain occasions one has to crowd the sail’s capacity. That is what we did constantly at the beginnings of the Congregation. No one sought his own comfort during that happy era. Our men possessed the spirit of mortification which enabled them to embrace joyfully things that are most difficult and painful to human nature, and God helped our weakness to second our good will…[[15]](#footnote-16)

215. [To Fr. Santoni, Provincial of Canada] [[16]](#footnote-17)

215:II in Oblate Writings

It is necessary to trust Mgr Guigues and not be prejudiced against him. He will remit the 1600 louis that he owes to the Province, and is offering the Congregation two establishments at Bytown. Fr. Laverlochère is to be made to work in less distant and difficult missions.

Santoni

Marseilles,

January 20, 1856.

After I received your last letter, dated December 23 last, I assembled my Council to discuss with them the serious matter to which you are anxious to have a solution as soon as possible. During that meeting both your letter and the longer letter by Fr. Honorat on the same subject were read attentively. This last serves as an excellent record, and I must say that the question is very well set out there, with your argument presented with force and clarity and your cause skilfully defended. After mature deliberation on the basis of your letters and those of Mgr Guigues on the matter, after careful consideration of the arguments brought forward on both sides, and serious weighing and discussion of the reasons for and against, this is our conclusion, and the plan on which we have felt ourselves obliged to decide. Clearly, one cannot admit any notion of a break with the Bishop of Bytown, and still less can any wish for such a break be admitted as an argument in your favor. Good understanding and unity between the Oblates and this prelate who likes to recognise himself still as their brother, is of such great importance for the interests of the Congregation in Canada and for the good of souls, that it would be right to sacrifice everything rather than to destroy it. But happily we are not reduced to that extreme. Mgr Guigues has no intention of taking away from you any rights or of obliging you to make any sacrifice, in the sense in which we understand that word. And to put the question in the terms in which you express it is to carry it well beyond its true limits. I understand up to a point how the manner in which he seems to have acted towards you in regard to material interests has created a prejudice against him, and how you believed yourself fully justified in mistrusting any measures he takes and any plans he proposes. I grant that he has been a little too full of the idea that he was Bishop of Bytown, to the detriment of other considerations which should have reminded him of the bonds that link him to the Congregation, and that for that reason he has given more to his diocese and less to our particular work. For this he could be blamed with sufficient justification, as I have not failed to point out to him in my letters. But to accuse him of wanting to do nothing for the Oblates in his diocese, and what is more, of trying to deprive them of their legitimate proprietorial rights and therefore acting unjustly in a financial matter, that is certainly going too far. I am sad to see that these grievances against Mgr Guigues have reached such a pitch that it will be difficult to dispel them. Nevertheless this is a serious wrong which we must try to do away with, and we are going to do all that we can to bring this about, a task in which we ask for your sincere and total cooperation. I have thought it necessary to pass on these thoughts to you before telling you of the arrangement that we have adopted here in order to end the dispute between the Bishop of Bytown and yourselves concerning the 1600 louis of which he is refusing you the repayment for which you ask. For you, the matter can be reduced to this: you have the right to this sum of money, and you were counting on having it in your hands now in accordance with the formal engagement made with those who regard themselves as your creditors, and you have great need of it in order to set your affairs in order, and so you are asking for it to be repaid to you. What is important for you is to get hold of this sum as soon as possible. Whether it belongs immediately to the Province or to the house at Bytown in particular, whether it must be put exclusively to a particular use or is to be left to you to employ it for whatever purpose you judge most urgent and in conformity with your interests, these are secondary questions which do not have to be resolved in order for you to arrive at the result which is necessary for you. The essential thing for you, I repeat, is to gain possession of the 1600 louis. So this is how we will achieve that result. I shall write by the same post to Mgr Guigues, explaining your situation and telling him that my intention is that this sum, which he himself recognises belongs to the Congregation, should for the present be put at your disposal. If he has not yet laid his hands on it, or if he has already made use of it and tied it up in diocesan enterprises, he must at once set about finding an equivalent sum by means of a loan or in any other way that he judges more convenient. In this way we will have achieved the essential aim, you will receive the money of which you stand in such urgent need, you will be out of the embarrassing situation that you are in at the moment, you will be able to meet your obligations to the creditors whom you have to pay, without having to take on any responsibility or to assume any new obligation. I can quite see that this decision will go against the wishes of the good Bishop, but I will try to bring him to agree to it without too bad grace. This is proof that I do not place in him that limitless confidence with which you reproach me, and that I do not so easily agree with him as you suppose. And now I must say a word to you about another plan that he wishes to put to us for our establishment in his cathedral city. He has written to me to say that he himself will speak to you directly about it so that you will be able to think about it and let me know your views before he proposes the suggestion to me officially.

I am writing to say that he will do well to follow this plan, and so it is likely that he will not be slow in writing to you. But I do beg you, my dear Father, when you are considering the plan that he will be putting to you, to put aside all prejudice and not to allow yourself to be influenced by any of those misjudgements that threaten to lead our minds into error, by making him seem to be looking at the matter from a wrong point of view. After having made this impartial and conscientious examination of the proposal, you are to discuss it with your Council, and then make to me a report on your deliberations so that we can make the final judgement here and come to a definitive decision.

Fr. Laverlochère has taken a good while to travel from Marseilles to Liverpool. We thought he had already arrived in America when we learnt from our Fathers in England that he was waiting for the next American boat to leave before embarking. By now he must already have arrived among you. Like you, I think that he will no longer be in a fit state to undertake all the missions to the Indians that he had served before his illness. Although he has regained his strength a little, he has not enough for that sort of work. But perhaps he can take on those that are less far away and difficult: it is for you to look into the matter and to decide what he must do.

I end by thanking you for your good wishes and all those of our Fathers in Canada on the occasion of the New Year. Each day I pray to the Lord that he will pour out on you all his most abundant blessings and grant to you in particular the graces that you need in your position.

I embrace you all from the bottom of my heart and send you my blessing.

+ C.J. Eugene, Bishop of Marseilles.

216. [To Mgr Guigues].[[17]](#footnote-18)

216:II in Oblate Writings

The plan of giving to the Oblates the college and church of Saint Joseph seems acceptable to the Congregation. He must give to the province of Canada the 1600 louis that belong to it and try to regain the confidence of the Fathers.

Guigues

Marseilles,

January 20, 1856.

My Lord and dear friend, I was about to reply to your letter of last November when I received from our Fathers in Montreal such complaints concerning the 1600 louis owed to our Congregation by the church of Bytown that I felt myself obliged to make a serious examination of the matter, which has caused me to delay my reply a little until today, as the Council of my assistants has not been able to meet before the last few days. I will begin with the matter that forms the principal subject of your letter, that is, the new plan that you propose for the establishment of the Oblates of Mary at Bytown. This plan would suit me very well, as it seems to reconcile the interests of the diocese with those of the Congregation; it brings advantages to the Oblates by enabling them to fulfil the two principal ends of their institute and providing them with monetary resources quite adequate to make them independent and to set them on a respectable footing. The needs of the diocese are met too because, by means of a single expenditure of money which will lay no financial burden on subsequent Bishops, you assure your cathedral city of the services of a community of capable and devoted workers and at the same time you provide for the good education of the young Catholics of the diocese and for the formation of an indigenous clergy which by its piety and education will be well suited to assist the chief pastor in cultivating properly the vast field that has been entrusted to his care. And so I have no doubt that we should decide on the plan that you have proposed. This is also the unanimous opinion of my Council to which I have twice submitted it by sending to them the letter in which in it explained with great clarity and in all its details. And so you can follow your plan of putting this proposal into action immediately in the way that you suggest to me, that is, by first taking the advice of two bishops in your ecclesiastical Province who are your friends, and then by making the proposal to me officially in a letter, a copy of which you will have sent to Fr. Santoni, so that he can give us his own views. I do not think that our Fathers in Canada will put any serious obstacle in the way of the execution of this project, when they see the profound difference that there is between it and the two others that were put forward last year and so strongly opposed. But before discussing this new matter with them, we must bring to an end another piece of business on which it is not so easy to bring them to share your point of view, but whose solution is nonetheless urgent and of great importance for them: I mean the dispute that has arisen between you concerning the 1600 louis owed by your cathedral to the Oblates in Canada. I said in my last letter that I had written about this to Fr. Santoni to tell him that I had intended that this sum should be used for the establishment at Bytown, which was in accord with your own view. But this reply upset all their calculations and put them into a very embarrassing situation. Fr. Santoni has written to me to say that if they do not receive this sum all is lost, and sent me at the same time a sort of report, very long, from Fr. Honorat, to prove the legitimacy of their claims.

I must say, my dear friend, that after having carefully read this memorandum and seriously examined this question, it seems to me very difficult to refuse to accede to such strong and well-substantiated claims. For in the last analysis, let it be said between us two, the 1000 louis and the 600 louis interest that they have produced belong to the Congregation in general and more particularly to the Canadian Province. Both you and your predecessor have formally recognised this; furthermore, our Fathers in Montreal were counting on the repayment of this sum in the immediate future, since there was an agreement to this effect signed by your predecessor and by yourself. It is possible to contest their right to be paid on the date fixed, especially since they stress the obligation they are under to honor undertakings that they thought themselves free to make in view of the expected repayment of their debt from Bytown? It is true that by a decision of my supreme authority I could neutralise the right that they invoke and give orders that the money in question can be used only for the projected establishment at Bytown; but frankly I do not think that I ought to have recourse to such an act of high authority. I am convinced that in imposing by force in this way a measure that would be so contrary to the wishes of our Fathers in Canada I would be running the risk of souring their minds even more and of turning them against you completely. My view is that we would do better to extricate ourselves from this situation in a conciliatory way, and this is also the view of all the members of my Council. This, then, is the plan that we must adopt: if you have not yet been able to assemble the 1600 louis due to the Oblates in order to hold them in reserve, or if you have used them for the purchases and building work that you mention, you must at once set about laying your hands on this sum either by means of a loan or in any other way. I hope that you will not have too much difficulty in finding it. Once you have this money at your disposal, you are to put it into the hands of the Provincial Procurator, and to receive a written agreement signed by him and Fr. Santoni to pay the same sum, half by the end of 1858 and half by the end of 1860, to be used for the establishment of the Oblates at Bytown in a way to be agreed between us later. Had it been possible, we should have preferred to have spared you the embarrassment of this arrangement by procuring for you the money that you will have to borrow; but the great expenses that the Congregation is having to bear in France and the large sums of money needed for the building of our chief house at Montolivet do not allow us to do even the smallest thing for establishments in other Provinces. I am consoled by the fact that this act of good will on your part will have a good effect on our Fathers and will contribute to the disappearance of certain prejudices to which I was alluding earlier. Farewell, my dear Bishop and friend; I end by embracing you with all my heart.

+ C.J. Eugene, Bishop of Marseilles.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

January 20, 1856

**January 20:[[18]](#footnote-19)** [Mass at the Orphanage for children of cholera victims.] There I found the usual gathering of quite a number of ladies who patronize the work for whom this was the closing celebration of the retreat which they had followed regularly in spite of the bad weather which had been prevalent throughout the week.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

January 21, 1856

**January 21:[[19]](#footnote-20)** Mr. Bayle and Mr Magnan[[20]](#footnote-21) came to tell me that they were happy to have found a large portion of the cross of St. Andrew, preserved since the remote centuries of the past in the underground church of St. Victor. This precious wood shows all the signs of authenticity that could be desired; the proofs are recorded in the minutes which these gentlemen have drawn up and signed. It was in a house in the countryside in the area of Aubagne that this relic was found. It had been left there with many others by the constitutional parish priest of Saint-Victor who had removed them from the danger of profanation by the revolutionaries of the time who had taken possession of the reliquaries and cared little about the relics. The priest had taken them with him when he withdrew to the countryside near Aubagne, where he died. That is where the cross of St. Andrew lay covered in dust from which Mr. Bayle and Mr. Magnan rescued them. I shall follow up on this discovery.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

January 23, 1856

**January 23:[[21]](#footnote-22)** [Mass for the Children of Mary.] I go each year to say Mass in the chapel of this Congregation. The Blessed Sacrament is exposed throughout the day in reparation for the sins committed during the carnival. The chapel was filled with these good ladies and all received Communion. Adoration was continued to perfection until evening when Benediction was given.

50. To His Eminence Cardinal Fransoni.[[22]](#footnote-23)

50:V in Oblate Writings

Acknowledgement for the information on Fr. Serra and for the notification of an imminent decision in favor of the Oblates in the Vicariate of Jaffna.

Propaganda Fide

Marseilles,

January 25*,* 1856.

Your Eminence,

I would like to express my thanks to Your Eminence for the notice on Fr. Serra. The bishop of Heraclea[[23]](#footnote-24) was badly informed in believing that this priest was working in my diocese as a parish priest. Unfortunately, I have too much experience to have any great faith in all these vagabonds who pass through Marseilles. When their papers are in order, at the most I allow them to say Mass, first for a few days and then for a few months. Two months do not go by without my having to expel someone. It is unbelievable! According to my registries I see that two Serras have been here. I had more than sufficient reasons to ask them to keep travelling; I would almost say to go hang themselves somewhere else. Neither one of these Serras is the ex-Jesuit mentioned by Your Eminence. Nonetheless, I will take note of his merits if he ever comes to Marseilles like so many others in the search of fortune.

I would also like to thank Your Eminence for the good news on the imminent decision concerning our missions in Ceylon. I say Ceylon, even though you only referred to Jaffna. I would be displeased were our missionaries to be so consigned in the vicariate of Jaffna, so arduous and difficult to evangelize, that they would no longer have the hope of being called to that of Colombo where, on the basis of the encouragement received from Propaganda Fide, I have always flattered myself seeing the Oblates of Mary Immaculate sent forth to win over the infidels.

In any case, Your Eminence, I respectfully await the supreme decision and, with sentiments of affection and veneration, remain your most humble and devoted servant.

+ C. J. Eugene, Bishop of Marseilles.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

January 27, 1856

**January 27[[24]](#footnote-25):** Sexagesima Sunday, another annual Mass in the catechism chapel of perseverance which is presided by Mr. Coulin[[25]](#footnote-26). The Blessed Sacrament was exposed from morning onwards. The Feast of the Holy Name of Jesus was celebrated at the close of the eight-day retreat which preceded it. This retreat is always well patronized and the Feast could not have been more solemn. This time I was overwhelmed with emotion on entering the chapel and seeing Our Lord magnificently exposed and so many pious souls surrounding him in adoration and homage. It was one those delightful moments which God arranges for us to encourage us in our service and to give us a foretaste of Paradise. I was unable to hide this emotion which provided the subject of the little talk which I am in the habit of giving to these fervent associates.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

February 3, 1856

**February 3[[26]](#footnote-27):** Visit to the military chapel. Iwas greatly consoled to see this chapel filled with young soldiers from the various corps of the garrison, lining up in silence and good order in the benches assigned to them and waiting in recollection until the Vespers adapted to them would begin. Nothing could have been more beautiful than the singing of all those male voices in unison with ours to give glory to God. Fr. Magnan, their chaplain, gave an instruction on the virtues of St. Maurice whose statue I had been invited to bless. I closed the assembly with a discourse adapted to the circumstances and which was listened to with great attention. Having said their evening prayer, the soldiers returned to the halls where they are taught to read, to write and to calculate. There are many in those assemblies, certainly several hundred. This evening there is something else: the attraction of a lottery prepared by the gentlemen who help Fr. Magnan in providing care for these soldiers. What a happy thought! So many soldiers are being withdrawn from the dangers of debauchery in a city where so many occasions of doing evil may be encountered at every step.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

February 6, 1856

**February 6[[27]](#footnote-28):** Oh! How happy I am to have finally realized the idea of which I had been thinking each year on this date. It was not sufficient for dissipated and mundane people to indulge in the follies of the carnival; from time immemorial in Marseilles it has been customary to profane the first day of Lent as well. Previously, people used to go to Arenc, supposedly to bury the carnival; today the crowds assemble on the Prado where every group in the city goes to enjoy the show and display their wealth to the many onlookers. The meeting place has been very badly chosen but it also provides an occasion for protest against the law of penance which has been solemnly proclaimed that morning, and the law of abstinence, because on the occasion of this immense rejoicing and dissipated gathering, the cafes, restaurants and cabarets[[28]](#footnote-29) are full of people who go there to eat and drink all sorts of nourishment as though we were not in the Lenten period.

This great unruliness inspired the desire to make reparation for the scandal by having a general procession to Notre Dame de la Garde. This measure soon presented a number of inconveniences so that it had to be abandoned. Then spiritual exercises were prescribed in all the parishes which would continue until Ash Wednesday. The number of these exercises and perhaps the boredom of the sermons, which it was also difficult to organize, reduced the attendance at these events scattered throughout the parishes. I therefore tried to exercise zeal in another way; I arranged that, on Ash Wednesday, there would be a great assembly of the faithful in two churches: St. Martin and Holy Trinity, where there would be a religious service followed by Benediction of the Blessed Sacrament. These exercises continued for a few years years; the churches designated were scarcely filled, while the crowds continued to flock to the Prado. It was heart breaking for me when I had to pass through this crowd on my way to the church where I had invited the people of my diocese to assemble. Obviously the devil was winning and reparation was insufficient for such unbecoming conduct. That is why I decided this year to realize the plan of action which I had been contemplating for some time. I ordered that the exposition of the Blessed Sacrament which takes place during the days of the carnival should be continued in all churches throughout Ash Wednesday. In this way reparation is superabundant and all the faithful who so wish throughout the city have the possibility of making their contribution. That is what happened this year. The Blessed Sacrament exposed from morning until evening was being adored constantly everywhere. The faithful came and filled the churches for the evening service. That meant that a large number of people were diverted in this way from participating in the unworthy dissipation of the Prado and followed the exhortation I had given them in this year’s Lenten pastoral. For myself, I continued with the solemn adoration and I was present for the procession in the cathedral which was filled with people.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

February 10, 1856

**February 10[[29]](#footnote-30):** It would be difficult to give an account of the religious display given in the city today on the occasion of the translation of the relics of Blessed Jean-Baptiste Gault. I have never seen such a gathering of people. The street from the bishop’s house, the episcopal residence, to the church of St. Martin, passing by the port and then the Canebière and the Cours, the crowd was so compact that there was scarcely place for the procession to pass through. Everywhere, that multitude, which I would estimate to have been at least one hundred and fifty thousand, was respectful and silent. From time to time someone would approach the casket covered in violet damask and containing the remains of the Servant of God, to kiss it or to have their children touch it. How admirable is the faith of these good people!

The feast was favoured with the most beautiful weather in the world. The people, having learned that I was wearing the ring of the Servant of God, came rushing at me to kiss it with the utmost devotion. I had the greatest difficulty in beating a retreat until I reached the door of the sacristy where I bade farewell to this good people.

St. Martha’s chapel is never empty. In spite of the fact that I had taken care not to do anything that would inspire a cult of the remains of the Servant of God, the people have nonetheless come in crowds to light candles; the sick betake themselves there in the hope of obtaining a cure. A young girl who was paralysed believes she has been cured. A nun from Saint-Charles who had lost her voice completely two years ago came to my house in complete confidence, knelt before the casket containing the bones and prayed for some time. I had her kiss the larynx of the holy man. At that very instant, the Sister stood up, and articulated sounds so that she could be heard, something she had not done for two years. She was completely overwhelmed. I might have thought it sufficient to say that the faculty she received was due to her state of emotion. That was not the case. The Sister went back to her house and, to the great surprise of all her Sisters and the boarders, she spoke to everybody without difficulty. There were cries of joy and tears of emotion when, to everybody’s surprise, Sister was able to resume her work with the class which she had to give up when she lost her voice and another Sister had been brought in to replace her.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

February 18, 1856

**February 18[[30]](#footnote-31):** Confirmation in my chapel as on every Monday. After lunch I went to administer Confirmation in the prison cells where one of our missionaries had prepared two Americans to receive the Sacrament.

1307. [To Father de L’Hermite, at N.-D. de Cléry].[[31]](#footnote-32)

1307:XII in Oblate Writings

Moderation in our work. See that the Fathers of the house observe regularity. Greetings to Fathers Sigaud and Marchal.

L.J.C. et M.I.

L’Hermite

Marseilles,

February 23, 1856*.*

It is very nice of you, my very dear son, not to forget your aging Father. You know the pleasure your letters give me and you did not want to deprive me of it. though you discussed business matters with those of our Fathers who are especially responsible for this service. I praise God for the success of the mission with which I have entrusted you.[[32]](#footnote-33) but I find that you give yourself too much. Thus, why give catechism every day? And this Latin class? It is certainly a good thing. but how will you remain adequate to the task without incurring considerable harm to your health? You should have consulted me before undertaking it. and I don’t think I would have consented to it.

You understand that not for a single instant did I ever think of taking Father Sigaud away from you. I asked Father Fabre to tell you to keep him. Nothing astonishes me more than to see him being called for by the superior of Nancy who had rightly been complaining about the repugnance this Father had shown for the ministry he had been given. On this point, I advise you not to let Father Sigaud acquire any bad attitudes. He needs to reflect more on the duties of his vocation, to be more detached in regard to what obedience may assign to him, and to do willingly even that which goes against his grain. Assume your proper place with him as well as with all the others, that is to say, carry out all that your duty as superior demands. During the conferences that are prescribed, point out to all that you cannot deviate from what the Rule obliges you to do, and that no one should take it ill or be surprised to see you demand exact regularity and total obedience to the holy Rules. Forget the fact that you are so young. Timothy was too, and St. Paul wanted him to be respected. It is the same in your case. Responsibility for good discipline, for regularity and for the sanctification of your men - which can only come about through this way -rests entirely upon yourself.

How I would like to continue conversing with you! However, I have already been interrupted several times since I started this letter and I would miss the mail service if I did not at once send it to the post, two days after its date, for today is the 25th. Good-bye, then, my dear son, convey many kind regards to our good Father Marchal: I am advising him to take care of you, and I embrace and bless both of you with all my heart.

+ C. J. Eugene. Bishop of Marseilles.

sup. gen.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

February 24, 1856

**February 24[[33]](#footnote-34):** What a beautiful gift Ihave received from Fr. Figuiere, dean of the canons of Aix chapter. Fie has sent me the pectoral cross of my holy predecessor, Jean-Baptiste Gault, which he had received from Archbishop de Bausset[[34]](#footnote-35) of Aix before his death. The Archbishop, as is well known, belonged to the family of Pierre de Bausset, provost of the Marseilles chapter at the time of the blessed death of our holy man. It was he who was present when the holy man breathed his last and who was his trusted friend. No doubt he inherited the pectoral cross as he had inherited the ring which Archbishop de Bausset had given me while he was still alive.

I treasure this precious cross which Fr. Figuiere has just given me in the same box in which it was kept at the time on the holy man who owned it, it is more than a treasure; I shall keep it like a true relic; I shall wear it on certain more solemn occasions to warm my heart by its touch since it touched so close to the heart of my Blessed predecessor. What fervent aspirations to God must have been inspired in the holy man as he looked at it! We read in his biography that he took advantage of even the least occasions to inflame his heart with divine love; a word in the divine office was enough to have him go into ecstasy.

217. [To Fr. Baudre, Superior at Galveston].[[35]](#footnote-36)

217:II in Oblate Writings

Sending of Fr. J. B. H. Naughten. Request for news, especially of apostolic journeys made by the Fathers. Observance of the Rule.

Baudre

Marseilles,

February 28, 1856.

You see, my dear Fr. Baudre, that one must never be discouraged. I am sending you the reinforcement for whom you have asked. In order to do this, I have had to divert Fr. Naughten from the mission for which he had been intended, but that does not matter: this father is yours now. I could not tell you how satisfied and edified I was by his conduct during the quite long stay that he made at Marseilles. He is a man of excellent character, and will be very aware of the confidence in him that you will show. I have no doubt that you will live in perfect harmony with him. You must consult together on everything that concerns the Congregation in your country, and above all to further the prosperity of your college, since that is one of the chief works that have been entrusted to us at Galveston. I must admit that if I have been able to believe that it would cause us so many worries I would not have taken it on; but now is no longer a time when we could withdraw, since so much has been spent on buildings and so on. I am sending a letter to the Bishop of Galveston, also by Fr. Naughten, to draw his attention to the fact that he owes protection to the Oblates of Mary Immaculate, and with all the more reason because they have his Vicar General for their enemy.

Convey to our Fathers at Galveston all the affection that I feel for them. It is not always easy for me to write in the middle of the distractions of every kind that are always appearing around me, but let that not stop them from writing to me from time to time; I read their letters with inexpressible pleasure. I am very anxious to have an account of the apostolic journeys that have been made from time to time; you know how interested I am in everything connected with the missions which are the principal end of our Institute. If there have been any conversions at Galveston through the ministry of our men, I should be very happy to hear of them as well, and so be sure that you keep me always in touch with all that you are doing for the glory of God and the salvation of souls.

I have no need to exhort you to observe the Rule exactly. Do not neglect any of the regulations made for superiors for the maintenance of discipline in the communities entrusted to them, the chapter of faults, the conferences, spiritual direction and so on. In our seminaries as in our other houses, time is found for everything. It is the observance of the Rules that distinguishes you from priests who are not religious....

218. [To Mgr Odin, Bishop of Galveston].[[36]](#footnote-37)

218:II in Oblate Writings

Sending of Fr. Naughten. The Oblates of Texas count on the protection of the Bishop, the more so because they have not “the happiness of pleasing” his Vicar General.

Odin Bishop

Marseilles,

February 28, 1856.

I was wanting for an opportunity to write to you after so long a silence. Now I am seizing that offered to me by the departure of Fr. Naughten, whom I am sending to Galveston to reinforce the house of our missionaries. I recommend this good religious most urgently to your kindness. Be so good as to consider the fact, Monseigneur, that our Oblate Fathers of Mary Immaculate, not having the happiness of pleasing Monseigneur your Vicar General, feel a need to rely on your protection and your fatherly feelings towards them. They should at least have this consolation to recompense them for the sacrifice that obedience imposes on them of leaving their country, their families and their friends to give themselves to the service of a foreign diocese. It is not with them as it is with free priests who go to whichever mission pleases them according to their plans, their taste, or perhaps their more or less disinterested calculations. Religious, as you know, Monseigneur, go where obedience tells them to go without any personal interest, and with the sole motive of giving glory to God; in consequence they have a right to full protection from the bishops who employ them for service in their dioceses. This is what I am requesting for them. Already two of them have succumbed. These are the only ones who have died ever since our missionaries began to evangelise America. If Texas is an unhealthy region, it should at least be hospitable, and the heirs and brothers of those who have sacrificed their lives in the exercise of their zeal in that region should be able to live there in peace and without opposition while they follow their example of devotion. So allow me to insist, Monseigneur, on placing our missionaries under the immediate protection of yourself as their father, whose most obedient and devoted sons they will always be.

Please accept my most respectful good wishes.

+ C.J. Eugene, Bishop of Marseilles.

1308. [To Father Vincens, at Bordeaux].[[37]](#footnote-38)

1308:XII in Oblate Writings

Father Vincens’ preaching at Bordeaux. Cannot accept a minor seminary at Narbonne. Project of Father Vincens’ retreat at Carcassonne.

L.J.C. et M.I.

Vincens

Marseilles.

March 1. 1856.

I knew beforehand, my dear Father Vincens. that the good Lord would bless your apostolic work. Consequently. I have never experienced concern about your apprehensions. The Cardinal[[38]](#footnote-39) is thanking me for having sent you and I am thanking God for assisting your efforts by his powerful grace.

I had to give the bishop of Carcassonne,[[39]](#footnote-40) who had asked me for Oblates for his minor seminary of Narbonne. a negative answer, as you can well imagine. However, to give him a ray of consolation, I reminded him that Father Vincens will be contributing to his diocese’s welfare by preaching its pastoral retreat.

It seems that I caused some worry to good Bishop de la Bouillerie when I informed him of something he did not know. His Vicar General writes to my Vicar General in the following terms: “A letter from the Bishop of M[arsei]lles tells us that an Oblate Father from your city had been invited by our Bishop’s predecessor to preach a pastoral retreat in Carcassonne. As Bishop de Bonnechose did not leave any notation on this matter before leaving for Evreux, I am taking the liberty of addressing myself to you, the V[icar] G[eneral], in order to know through your good offices at what period of time the Reverend Father expects to preach this retreat. This could only be next year at the earliest because Bishop de la Bouillerie, who did not know the arrangements made in this regard by his predecessor, has already decided on a preacher for the present year.

“Please. Mr. V[icar] G[eneral]. be so kind as to furnish me the information I have been asked to seek from you. and accept the assurances ... etc.”

As my Vicar General was not able to give the requested information, and I was not sure what time period had been set when the cholera threat had postponed the giving of this retreat, I am addressing myself to you for the precise information on this matter. Let me know what answer is to be given to this Vicar General whose name is Rigal. I find it strange that the main Vicar General does not know what has taken place or else has so well forgotten it.

I would ask for nothing better than to heed your advice and go to Bordeaux this spring, but travelling is no entertainment for me when I have to go by coach. The railroad is at best tolerable! Then, to go to Bordeaux, how many stops in episcopal sees would I have to make?

Definitely, if I had to make the trip to Paris, I would make the extra distance and go to Bordeaux. This item will probably be decided in the course of this month.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

March 1, 1856

**March l [[40]](#footnote-41):** On coming out from Mass celebrated in Saint-Theodore for the opening of the octave in reparation for the sacrilege[[41]](#footnote-42), Confirmation for two sick persons on their death beds.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

March 6, 1856

**March 6[[42]](#footnote-43):** I have just spent a few days on retreat at Montolivet[[43]](#footnote-44). It is really restful to live in such a holy house in the midst of a fervent community with whom I was pleased to follow the exercises. I wanted to take these few days of recollection to prepare myself for the celebration of our feast of the resurrection of St. Lazarus and the ordination which I shall do on the following day in the minor seminary.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

March 8, 1856

**March 8[[44]](#footnote-45):** Ordination of three priests and one sub-deacon in the minor seminary. Confirmation of an orphan from the cholera epidemic between the ordination and lunch time; and then, after lunch, visit to the Saint-Nicolas fort where a Polish priest had prepared six soldiers from his country, prisoners of war or deserters from the Crimean war, to receive the Sacrament of Confirmation which I was happy to confer on them in the company of some Tartars, their companions in misfortune, some of whom were schismatics and others pagans, and quite a number of French soldier prisoners, to whom I addressed a few words since I was unable to make myself understood to these poor foreigners. I pointed out to them that these men were truly their brothers belonging to the same faith in the great Catholic church spread throughout the whole world.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

March 9, 1856

**March 9[[45]](#footnote-46):** In keeping with the custom which I have established I went to say Mass in the chapel of the blue Penitents who were celebrating their patron’s feast day today. It is a way of rewarding these brothers who prepare for this feast by making a spiritual retreat which is always very beneficial. Each year brings another conversion. I am always careful to address words of encouragement to these good people before the Mass.

Closure of the holy exercises of expiation in the church of Saint Theodore. It is the twenty-seventh anniversary and the number of people present for this holy octave remains constant. As is customary, I carried the Blessed Sacrament in procession, sang the *Te Deum*and gave Benediction.

The following day, a meeting in my house of the directors of the Living Rosary. I informed them of the progress of the very important work of the Holy Family[[46]](#footnote-47) for the promotion of ecclesiastical vocations. At the present time the minor seminary has only two students who wear the soutane.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

March 10, 1856

**[March 10][[47]](#footnote-48):** It seems that there is no getting away from the habit of coming to receive the Sacrament of Confirmation on Monday. This morning I counted twenty-one candidates for Confirmation.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

March 16, 1856

**March 16[[48]](#footnote-49):** This morning, before seven o’clock, while I was still celebrating Holy Mass in my chapel, a telegraphic dispatch was delivered from the Minister for Cult, announcing the birth of a son to the Emperor[[49]](#footnote-50). He was born at three o’clock and at five o’clock the news had spread throughout France. I considered it my duty to congratulate the emperor by sending the following letter:

*“Sire, permit me, a bishop whose devotedness is known to your majesty, to add his voice to that of all the others who will be presenting their congratulations to the Emperor and Empress[[50]](#footnote-51)* *on the birth of the imperial prince[[51]](#footnote-52). On receiving this wonderful news I share with all my heart the rejoicing of your imperial majesties. My first thought was to praise God. I had often prayed for this event as a manifestation of his plans and a confirmation of his having chosen you sire, to guarantee the future.*

*Tomorrow morning, I shall go to Notre Dame de la Garde to celebrate Holy Mass in thanksgiving for this reward for your Christian faith, the main reason for heaven’s favours and the necessary condition for the glory of your reign.*

*I shall then make bold to have sent to your majesty from the shrine of the most holy Virgin, a pious object for the imperial prince which will have been solemnly blessed at the feet of her image.*

*My clergy, who join me in presenting their congratulations, will not fail to give thanks when, in a few days time, they shall wholeheartedly take part in the public solemn celebrations with me.*

*I remain, with the deepest respect, etc .”*

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

March 17, 1856

**March 17[[52]](#footnote-53):** Mass at Notre Dame de la Garde, after having, as usual, administered Confirmation in my chapel.

1309. [To Father Bellon, at Romans].[[53]](#footnote-54)

1309:XII in Oblate Writings

Few members available to meet the needs of the different houses. Reports on the missions.

Bellon

[Marseilles],

March 19, 1856.

We are poor, and thus it is not fitting that we would play the part of the rich. We have to know how to be satisfied with the little that we can do, with the small number of members we have, and to spare ourselves useless lamentations and unjust recriminations. What is the good in wanting to go faster than time allows? Let us be patient: at the end of the year we shall have some new priests, all our hope is in that fact; and when we will have to apportion them among so many needs, we shall be obliged to concede that we are still not sufficiently provided for. Should we be upset because of that? Is it our role to revolt against Providence? God knows our needs, he is master of hearts; if he is not moving a greater number and directing them to us, what can we say? We must do the best with the means we have, we must not become upset and not weary our superiors with untimely claims. This is what both common sense and religion tell us.

I think our missionaries are sending you reports of their missions. Forgetting this prescription would result in an unfortunate gap in the annals of the Congregation. If they have not done this during the mission. require them to make good this omission after they have returned home.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

March 21, 1856

**March 21[[54]](#footnote-55):** I have always wanted the Blessed Sacrament to be surrounded by the faithful in adoration throughout the whole night of Holy Thursday to Good Friday. That practice takes place in a very edifying way in a number of churches, but I have noticed that, under various pretexts, and among others that of the fatigue of Holy Week, my views on this matter are not observed in all the parishes. Notably, I learned that this year it had been decided not to follow my wishes in the matter in the cathedral church. I at once made it known to the parish priest, who had been misled in the matter, that I planned to go myself for the night time adoration in his church. The assistant priests, who had been easily resigned to spending the night in bed, had to change their plans when they heard what I was resolved to do. It was not possible to pass the information on to more than a handful of people, since no arrangements had been made for the faithful to succeed one another in adoration. What does it matter? At ten o’clock I went to the church and I found about forty people gathered there in the chapel where the Blessed Sacrament was exposed. Oh, what a beautiful night we spent so close to this good Master, to this adorable Saviour! At midnight I sent the parish priest away because he had to preach the Passion at five thirty in the morning, and the assistant priests also because I did not need them, and I remained there, the only priest in the midst of that little family of fervent faithful. From time to time I said some edifying words to them and several times I read from the beautiful meditations of Grenade[[55]](#footnote-56). We sang hymns at intervals and we once again made the Way of the Cross, as I said to them, under the gaze of the Saviour who had been the first to follow this painful path. The thought contributed in no small way to our making it with devotion and love. Several times I invited those present to leave, since they had not planned to spend the whole night with the Lord, but they did not wish to do so. I left at five o’clock in the morning, at the time when the church was being opened, feeling very much edified and consoled.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

March 23, 1856

**March 23[[56]](#footnote-57):** The holy day of Easter! What a day for anyone who has even a minimum of religion! The heart expands on coming out of the sorrowful mystery on which we have been meditating during the last days of Holy Week and which had an attraction all of their own. Our joy cannot be contained as we celebrate the feast of Easter, especially when it is done with the pomp and ceremony which, thank God, we are accustomed to do! The church was too small to hold the crowd of the faithful; order was perfect. As usual, I gave the pontifical blessing at the end of the High Mass.

At three o’clock we had the *Te Deum* which had been ordered on the occasion of the birth of the prince imperial. I considered it suitable that I should read the pastoral letter from the throne on that occasion[[57]](#footnote-58). Bishop Lacariere[[58]](#footnote-59), formerly of Guadeloupe, was pleased to be present. I placed him honourably in the sanctuary, opposite my throne; all the civil authorities had been invited and were present. After the *Te Deum* a hymn was sung and I gave Benediction of the Blessed Sacrament.

On the departure of the authorities and the congregation, the church was once again filled and we began the singing of solemn Vespers at which I presided; there was a sermon and once again I gave Benediction of the Blessed Sacrament. Another triumph! These days are indeed beautiful, they are a foretaste of Paradise. We should do nothing else during our lives, but then this world would no longer be a place of exile.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

March, 1856

**[End of March]38:[[59]](#footnote-60)** [The Emperor’s letter]

*“Your Excellency, the empress and I have been pleased to receive the medal which you have had engraved and which you have blessed in the shrine of Our Lady of the Garde on the occasion of the birth of our son. This special and solemn consecration which places the imperial prince’s cradle under divine protection, the prayers invoking heaven’s blessings upon him in the future are for us a most precious witness to your special goodwill. We are deeply moved and we express to you our most sincere gratitude. With that, my dear bishop, I pray that God may bless and protect you.”*

141.[To Bishop Dupanloup of Orleans].[[60]](#footnote-61)

141:XIII in Oblate Writings

Sending a fifth Father to N.-D. de Cléry. The financial and religious situation of the community must be settled.

Dupanloup Bishop

Marseilles,

April 10, 1856.

Your Lordship,

The work of our Missionaries during the winter campaign has finally ended and I hasten to let you know that, in line with the promise contained in one of my letters, I am going to send a fifth Father to Cléry as part of that community.[[61]](#footnote-62) He should be leaving here at the beginning of next week and consequently arrive at his post about the 15th of this month. The news that I receive from our Fathers, who this year have started fulfilling their apostolic ministry in your diocese, are very consoling and show me that there also God has been pleased to bless the efforts of their zeal by very special graces; these first attempts are a good omen for the future. As to the modifications to be made in the articles of the agreement signed with Your Lordship concerning the temporal affairs of our community’s Missionaries at Cléry, we will continue to abide by them as they are for some time yet, since that is your desire.

In spite of the wise direction that the new Superior,[[62]](#footnote-63) who is so worthy of our fullest trust, will not fail to give to this aspect of his administration, I doubt that the experience we will gain of the agreement will result in our finding that the first provisions are sufficient for the community in regard to its material existence. Since we are staying there for the time being, I do not want to make any remark at all concerning the note you were kind enough to send me; nevertheless, I must tell you, Your Lordship, that I cannot agree to our Fathers being away from their house for nine months of the year. This is against the Rule which wants them to be not only missionaries but religious as well. This is against what is being practised in all our communities, where the members spend the greater part of the year in their house, performing the exercises of the religious life which makes them more suitable to fulfill worthily the duties of their apostolic ministry.

Please accept, Your Lordship, etc.

+ C.J. Eugene, Bishop of Marseilles.

167. To the Council of the Propagation of the Faith, Lyon.[[63]](#footnote-64)

167:V in Oblate Writings

Bishop de Mazenod, acknowledges the reception of the balance of his grant and protests that only articles on China and Tonkin are published in the Annals. He suggests having Abbé Desgeorges sent to Rome to defend the interests of the Missionary Society.

Propagation of the Faith

Marseilles,

April 14, 1856*.*

Dear Sirs,

I hasten to acknowledge reception of the receipt which I received yesterday. I signed it and will give it to the banker of the Missionary Society.

The latest number of the Annals once again contains nothing but more or less interesting letters from the missions in China. Aren’t you afraid of overly promoting the Holy Childhood by speaking only of the country which is presented as having to absorb all the funds intended for children, almost as if a large number of these poor, tiny creatures were not baptized in the other missions. I do not feel I am exaggerating in my conviction that I have sent you letters perhaps more edifying than some of those which have received preference in the Annals. Moreover, they possess the merit of diversity. You end up by being bored only hearing about China, Cochinchina, and Tonkin.[[64]](#footnote-65)

I am annoyed that the advice I gave in a letter to His Eminence Cardinal de Bonald was not followed. My advice was to send Canon Desgeorges to Rome to defend the cause of the Propagation of the Faith. Nothing less than a man like him was needed to counterbalance the intrigues of Mr. James. In Rome each cause must have its advocate. It is necessary to act, to speak, and to vindicate one’s rights with persistance and firmness.

I only present these reflections out of the interest inspired within me by the great Missionary Society of the Propagation of the Faith to which no other will ever be able be comparable.[[65]](#footnote-66)

Gentlemen, please accept the renewed expression of my highest regards and my gratitude for your admirable devotion to the conversion of souls.

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

168. To the President of the Central Council of the Propagation of the Faith, Lyon.[[66]](#footnote-67)

168:V in Oblate Writings

Dispatch of the Procurator General’s report on the needs of the Oblate missions. Please not to reduce the amount requested too much because the needs everywhere are numerous.

Propagation of the Faith

Marseilles,

April 14, 1856.

Dear Sirs,

I hasten to send you the notes which the Procurator General of the Congregation was instructed to compile. These notes present the needs of the missions directed by the Oblates of Mary Immaculate in foreign countries and indicate the amount of each request for this or that missions in particular. They are intended to help you, at least with regard to our missions, in that major task of distributing the funds of the Missionary Society of the Propagation of the Faith, the interests of which are in your hands. I do not have to insist in proving to you that these notes, compiled on the basis of the detailed reports submitted each year by the superiors of the various missions, merit your total trust and can be used as the basis for the amount of the grant which the Councils of the Missionary Society will accord our Congregation for this year.

I must, however, make one comment on the total amount of our requests which is higher than last year. I have to tell you first of all that our requests generally deal with objects of essential necessity. In the different countries where they work, our missionaries live in the most economic way, often depriving themselves, not only of what is superfluous which is normal, but of what would be really necessary for their health. Unfortunately, the countries where they work are bereft of resources and the needs only increase as the mission expands and the number of missionaries also necessarily increases, not as much, however, as requested by the bishops in the different dioceses in which our Fathers work.

With regard to the extraordinary expenses for construction costs, the purchase of land, and initial foundation costs, these will decrease very soon, I hope. I ask for nothing better than to lighten the budget of the Missionary Society as far as we are concerned, aware as I am of the immense responsibilities weighing upon it and the numerous requests submitted to it for the various missions.

I dare to hope that you will not apply overly substantial reductions to the different requests I submit to you since I myself have already reduced them to what is strictly necessary.[[67]](#footnote-68)

I do not wish to close my letter without expressing the gratitude of our Congregation for the kindness you have shown it every time the occasion has arisen and, in particular, for the favorable reception reserved each year in your Councils to the requests of assistance for the foreign missions directed by its sons.

Gentlemen, please accept the expression the highest regard wherewith I remain your most humble and obedient servant,

+ C. J. Eugene, Bishop of Marseilles,

Sup. Gen.

1310. [To Father Soullier, at Nancy].[[68]](#footnote-69)

1310:XII in Oblate Writings

Transfers of Father Pineau to Nancy and of Father Eynard to N.-D. de Cléry. Report on N.-D. de Sion.

L.J.C. et M.I.

Soullier

Marseilles.

April 14, 1856.

Here, my dear Father Soullier, is my letter via Father Pineau whom I am sending as a help to your community. He is an angel of virtue, a model of regularity, gentleness itself. I am offering you a real gift. His inclinations would have taken him to the foreign missions, but we must not forget what the saintly Pius VII told us at the beginning of our existence: *Ite primum ad domesticos fidei.[[69]](#footnote-70)* We therefore have to consider before all else the needs of those who have been Christian for a long time: the good Lord will aid us later in regard to the heathens. Not that I want to lose sight of the latter, but at first we have to attend to that which is more urgent.

With interest I read your report on N.-D. de Sion. I presume you have obtained the permission of the Provincial to have it printed: I myself did not want to ask this of him. Since you did not speak to me about it. I prefer to remind you directly of your obligation to request such a permission.

You may ask Father Pineau to serve either at Nancy or Sion, according to your need. Only do be attentive to his health. He never complains, he is well, but I do not think he is very strong, and that is the situation with all our young Fathers and Brothers. Father Eynard, whom I am sending to N.-D. de Cléry is even less strong than Father Pineau and it is not too long ago that he was quite ill. A third man is going to England where he will prepare himself to go on the mission to the Kaffirs. But what is this in terms of meeting so many needs! Let us pray to the Lord that, in return for those he takes away from us to place in his holy Paradise, he send us men according to his heart, who are capable of carrying out the great mission he has given us in his Church.

I was able to write you these few lines by hiding out in Father Fabre’s room while he was giving his class. Affectionately greet on my behalf all our Fathers in your two houses. I bless them as well as you with all my heart.

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

P.S. To make short work of the difficulties we encounter in covering the missionary’s travelling expenses, I have decided that the Father who is coming to you will apply his Mass intentions for the benefit of the general treasury up to the sum that will be given him for his trip.

1311. [To Father de L’Hermite, at N.-D. de Cléry].[[70]](#footnote-71)

1311:XII in Oblate Writings

Transfer of Father Lynard. Moderation in work.

L.J.C. et M.I.

L’Hermite

Marseilles.

April 14. 1856.

From the Major Seminary.

I start by telling you, my dear and well-beloved son, that, if you could perceive the pleasure receiving your letters brings me, you would write to me more often without calculating whether I am not a little in arrears with you. I am immediately going to reward you for the last letter I received from you. I do not have it with me because I have gone into hiding in the seminary to expedite some matters without being disturbed as I am from morning till night at the bishopric. Nevertheless, I can definitely tell you that you are not taking enough care of yourself. I beg you as a favour what I could prescribe to you, namely. that you take your measure not from the work there is to be done but rather from your strength. On that score you have to set a standard and then not deviate therefrom. I am sending you Father Eynard as a helper. that will give you one man more. Though he is a good man, he will not completely fulfill your expectations, for it is absolutely necessary that you be attentive to his health which has been considerably damaged. What can we do about this? We must be such as the good Lord wants us to be. Let us be satisfied with our own share, let us beware of complaining. One thing is certain, he does not require anything from us that is beyond our strength. This is what I would really like to bring home to you in order to moderate your zeal and keep you in a state of rest even when you see there is more to be done than you can do. No consideration is to shake you in this regard. Let the people, the clergy, the bishop say what they want, don’t do more on account of that. Note that he who is giving you this advice, which is not just a simple counsel, is not a man who generally spares himself nor is he a friend of excessive caring for self: thus I should inspire more confidence in you regarding the decision I am giving you after reflecting on the matter.

I have written to the Bishop of Orleans. According to the way you encouraged me. I told him I was willing to give the directive a trial run, but that I could not possibly agree to our missionaries staying nine months outside the community. so that [[71]](#footnote-72)

72. To Fr. (Gustave) Richard.[[72]](#footnote-73)

72:III in Oblate Writings

Fr. Bompart and Bro. Manuel will spend several months at Lys-Marie. The next General Council will decide on the case of Scholastic Brother A. Lamarche. Illness of Fr. Cooke. No loss of life amongst the Fathers of Oregon. 30 novices in France.

L.J.C. et M.I.

Richard

Marseilles,

April 17, 1856.

My dear son, notwithstanding that Rev. Fr. Aubert has been directed to reply to the last letter which you addressed to me, I do not wish to allow the departure of our two travellers,[[73]](#footnote-74) who are going to spend some time with you, without writing you a few lines. It is always against my wishes that I am prevented from corresponding directly with you, but such is my lot rarely to do what I prefer to do. This does not impede my following with the greatest of interest all your activities and from being in spirit quite often in the midst of your small but interesting community. I would wish to say a thousand amiable things to each of you, especially to those who know me only by name and yet to whom I am closely attached - I expressly bid you to say this to them.

Two things upset me, one being to see the dissidence of poor Brother Lamarche who is absolutely unwilling, it seems, to settle down, the other being the health of your dear and valuable Father Provincial. I have not mentioned to him in writing the infirmity that you have told me about but I exhort you to give the utmost attention to it. It seems he is mistaken about the danger of this infirmity, attributing the swelling to some reason or other while it is really a hernia. Stipulate on my behalf that he never abandon the truss.

Without the truss, one is always in danger of death. It is therefore a duty in conscience to submit to the nuisance of it. In the end, one becomes used to it. Thanks be to God, I do not speak from experience but my venerable uncle, whom we had the happiness to keep until the age of 91 years, was impaired from the age of 18. But he only put off his truss at night and the doctor always told me: your uncle never puts aside his truss. So be insistent with dear Fr. Cooke that he ever be faithful to this prescription.

I did say something *en passant* of that which concerns us overwhelmingly but this was to console and give him courage. Let him not be too affected by this. Let us accept the humiliation in a spirit of penitence. We would be too happy in this world with the very many blessings God heaps upon us if some great sorrow did not come to moderate our joy.[[74]](#footnote-75)

Look after your own health. You are not impervious to the stress of work. So only do what you can do. God will look after the rest. In any event he only demands of us what we can do.

No, it was not to get rid of Bro. Lamarche that they sent him to you. They believed the change of climate would be salutary for him and that he would be more apt to make himself useful in your house than elsewhere. It seems they were mistaken. I will speak again of him at the next council, showing the letter which he wrote to us and by which we will decide. Therefore be patient for a little while more. His state of ill health is sufficient reason to excuse his frequent infractions of the Rule. You will find a fidelity quite otherwise in the two who are on their way to you, unfortunately they will not be able to remain long with you for they are destined for the mission[[75]](#footnote-76) of the country of Natal. Fr. Bompart is inclined to be impatient to leave sooner but perhaps he is not aware that they have to coincide their departure with the movement of convoys. In any case, you are to take on the task of giving him patience. He must perfect himself in the English language. I expressly bid you to keep him at it and make him mindful of this duty for me. He will be accompanied by a brother catechist who will also have to keep busy with English during his stay in England.

I have given out firm and reassuring news about Fathers Pandosy and Durieu whom they had killed in all the newspapers. They had time to take refuge in the mission of the Jesuit Fathers in the Rocky Mountains where they were welcomed like brothers. Fathers Chirouse and Richard[[76]](#footnote-77) were also saved. But their missions were destroyed and they lost everything.

You will be pleased to learn too that all is going well with our scholasticate and novitiate. We have four priests in the novitiate which has thirty persons in all but, excepting the priests, we will have to wait for the young. Bestir yourself over there. What then is happening in this Ireland which does not seem to want to have anything to do with us? Adieu, my dear son, I bless you together with all your Fathers and Brothers.

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

P.S. I made a mistake when mentioning the destination of Fr. Bompart. I have mixed up the names.

1312. [To Father Roux, novice at Notre-Dame de l’Osier].[[77]](#footnote-78)

1312:XII in Oblate Writings

Friendship. Invitation to write more often.

L.J.C. et M.I.

Roux

Marseilles,

April 22. 1856.

Why don’t people leave me a little time and freedom, my dear Father Roux, so that I can converse with you for a few moments? But no! Just at a time when I would like to be alone a little, people are there to bother me with a thousand things, even to the point where I have to give an immediate decision regarding an unfortunate person who has committed suicide and whom they would like to bury with the honour of a church burial. My dear son, I thank you for having written me at the time of your arrival; a few more words thereafter would have pleased me very much. It is quite enough that I am separated from the portion of the family that I find so interesting; so it is necessary from time to time to shorten distances by sending a few lines which always are a delight to me, even though I may not be able, as a consequence of my situation which is known to you, immediately to manifest my satisfaction. It is not a matter of distracting you in your recollection or from your holy occupation. but rather to keep you in touch with myself. You know how interested I am in all that concerns you. So write to me from time to time, now and then, if you like, but do not leave me without news of yourself as if I were a stranger to you or you did not know me. It seems like a century ago that you left me. I realize that this is an illusion due to my affection for you, so clear away my error by reminding me how long it has been. Tell me whether you are in good health, whether the sudden change in climate has not taxed you, whether you are satisfied, whether the good Lord continues to pamper you a little by the gentleness of the Holy Spirit’s anointing, whether you are profiting from the quiet and solitude to advance in the knowledge of the priceless advantages of your vocation, whether your heart, already so well disposed, is being fashioned according to the virtues of a good religious, virtues which guarantee his salvation and prepare for him an abundance of blessings which everywhere will accompany his holy ministry.

I am asking too much of you, my dear son, that is not what I wanted to tell you when I picked up the pen. Here we are in the area of full direction, whereas I intended simply to give you a proof of my remembering you, of the paternal sentiments I nourish in your regard. You are already aware of them, but I am very pleased to again reassure you of the same by embracing you and giving you my blessing.

+ C.J. Eugene, Bishop of Marseilles,

s. g.

1313. [To Father Mouchette, at Montolivet].[[78]](#footnote-79)

1313:XII in Oblate Writings

Complaints against Fathers Tempier and Mouchette who do not keep the Founder informed as to what is going on in the scholasticate. Departure of Brother Manuel for England.

L.J.C. et M.I.

Mouchette

Marseilles,

April 23, 1856*.*

I cannot understand how it is possible, my dear son, that, with only a walk’s distance away from me, you can leave me for whole months at a time without taking the trouble of telling me anything about Montolivet. In this matter Father Mouchette is perfectly imitating his local superior. But it is not from the latter that I am to expect information about things that concern our young people. Why don’t you take one day a week and come and see me, especially when you notice that I have not been able to come and call on you myself. This is the subject of my present complaint which I am sending you via the good little Brother Manuel about whom in particular you should have spoken to me before he came to take his leave of me. I kept him here for two extra days in order to await the return of Father Aubert who will probably have some commissions for England to give him.

Good-bye, my dear son. I greet you very affectionately.

+ C.J. Eugene, Bishop of Marseilles,

s. g.

25.[To Fr. Barret, in Natal][[79]](#footnote-80)

25:IV (Africa) in Oblate Writings

The sending of missionaries for Africa, even if the labourers are young and few in number. The infidelity of Frs. Dunne and Logegaray. Greetings and encouragement to Frs. Gérard and Sabon and also to Bro. Bernard.

L.J.C. et M.I.

Barret

Marseilles,

April 23, 1856.

This letter of mine, my dear son, will not reach you speedily. I am giving it to those[[80]](#footnote-81) who are going to join you but who must first stay in England in order to perfect their English which will be very necessary for them in your mission. It is but a feeble help that I am sending you, but we are so poor! We live on hope. We have a good number of novices, but all these young people must pass through the scholasticate which takes three if not four years to complete. The scholasticate is fairly flourishing, but apart from the fact that death takes its toll without discretion among them, we have to keep them learning there and initiating them to the realms of holy hierarchy, and there are so many needs to be seen to! Your mission to the Kaffirs is only just beginning. I hope that when you have, with God’s grace, brought some of those poor pagans to the knowledge of the truth, I will be able to help you more strongly. The devil has really been at work among you, my dear children; the apostasy of the unworthy Dunne was not enough: this poor Logegaray had then to undo all our hopes of him and present you with the scandal of the extravagances of his inexcusable conduct. I am prepared to accept in his favour that his Superior treated him a little too severely; but since when can one feel authorised because of that to act and talk as he is doing? He has made himself guilty of nothing less than apostasy. Nothing holds any terror any more for a soul which has given itself over to the devil of pride. It is from this that all harm comes - an unbounded pride which naturally blinds the intelligence, and I have noticed during my long experience of ministry that God always punishes pride even in this world by the most humiliating punishment and all too often by apostasy.

May you be blessed, my dear son, you and the good Fr. Gerard who follows in your steps. May the sight of the infidelity of this unfortunate brother not upset you. You are not travelling down that road. Humility and obedience are strong supports and sure guides. Thank God for making you understand that truth. It is only then, that zeal is meritorious, and who can tell what crown is reserved for you?

These few lines will be enough, my dear son, to prove that I still remember you and to remind you of my tender affection for you. Be so good as to pass on these feelings to Fr. Gérard and Fr. Sabon. I am writing to his Lordship the Vicar Apostolic at the same time, but do not forget to remember me to the good Bro. Bernard.

I bless you all with all my heart.

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

1314. [To Father Gouret, novice at Notre-Dame de L’Osier].[[81]](#footnote-82)

1314:XII in Oblate Writings

Regrets not having written for so long to Father Gouret. Affection for all the Oblates.

L.J.C. et M.I.

Gouret

Marseilles.

April 24, 1856*.*

My dear Father Gouret, if all the children God has given me were not constantly present to my mind and heart, I couldn’t forgive myself for having waited so long to write you. During the holy Sacrifice and at the evening oraison before the Blessed Sacrament, when I pass our holy army in review, it seems to me that I am with all of you and so I perhaps feel less the need of methodically replying to the letters which I have nevertheless received with great pleasure. If you only knew how little master I am in disposing of my time! I do not exactly complain about it because I know that a bishop has to be everyone’s servant, but I feel often thwarted and that is especially the case when I am hindered in satisfying certain family proprieties, outpourings of the heart that I would so gladly share by conversing with my children for whom God has given me such a great charity. Fortunately, everyone is aware of my situation and takes my good will into account. The older men will have told you this, my dear son. And you will be good enough to accept this late reply and the expression of my affectionate sentiments with which I give you my fatherly blessing.

+ C.J. Eugene. Bishop of Marseilles.

s. g.

1315. [To Father Mouchette, at Montolivet].[[82]](#footnote-83)

1315:XII in Oblate Writings

Death of the scholastic François Camper. The next ordination.

Mouchette

[Marseilles],

April 30, 1856.

With joy and some anxiety I see the great ordination of our deacons approaching. An immense void will thus be created, less on account of the number than of the quality of the excellent young religious we have in this group.[[83]](#footnote-84)

I agree with you. it is good to ordain a subdeacon so that he can be advanced to the diaconate when the great lot of our deacons will be ordained to the priesthood. I am referring in this to your presentation of the man whom you propose: you will however, have to make him well appreciate the privilege that will be granted him. May he prepare himself well in advance to be worthy of this favour. You will inquire as to whether it would be appropriate that I make that clear to him.[[84]](#footnote-85)

I repeat the advice to put aside all that was used by our good Brother Camper.[[85]](#footnote-86) I even add that we should not hesitate to get rid of these things, including the blankets. This is certainly a loss, but it is an imperative! My intention would be to make a parcel of all these things and send it to the Little Sisters of the Poor. In their establishment they have only people at an advanced old age: there would be no great disadvantage were they to use these things. The good Lord will see to the replacement of what we have lost. If need be, I shall give thereto the first hundred francs I shall have left over.

... This is a new cross that the good Lord has had in store for us. Make sure that charity abounds.[[86]](#footnote-87)

142.[To the Abbé Sebaux, parish priest of Laval].[[87]](#footnote-88)

142:XIII in Oblate Writings

Bishop de Mazenod’s esteem for Mister Sebaux. Regrets not having replied to a letter. Eccentricity of the Abbé Grandin.

Sebaux

Marseilles,

May 1856.

I cannot forgive you, my dear Pastor, for having so misunderstood my sentiments in your regard. How is it that you are so little aware of how highly I regard you? Is it possible! If I have always given you evidence of my affection, because you have inspired in me a profound esteem and I know how to appreciate the excellent qualities of your heart. And you doubt those sentiments which will never die out in me once they have arisen, because I have delayed rather than neglected to answer your last letter. That is a terrible injustice about which I can’t complain too much. And don’t you know that there is no other bishop in France who is so little master of his activities as myself. I absolutely do not belong to myself. I am at everyone’s disposition from morning till night and if I am able to write you these few lines today, it is because, when I returned home from a pastoral visit that took me most of the day, I took an hour when passing by my country residence to dispatch promptly the most urgent letters that I have to do and I am showing you the place that you occupy in my mind.

Truly, if I were not afraid of grieving you, I would further reproach you. How can you think I would blame you for the extraordinary conduct of M. Grandin. One would have to be out of one’s mind to hold you responsible for the eccentricities of that good man.[[88]](#footnote-89) So, dear friend, entertain a better opinion of me and especially believe in my affection for you.

+ C.J. Eugene, Bishop of Marseilles.

P.S. I don’t have your letter at hand, but I well remember what it contains, and so I must congratulate you for the good you are doing in your new position and to thank God along with you. Farewell.

When I returned to Marseilles I found the newspaper that you said you were sending me. I read your speech with interest. If the writer is telling the truth, the Bishop will be compensated at Laval for the grief inflicted on him at Fréjus.[[89]](#footnote-90)

143.To the Abbé Lusso, parish priest in the diocese of Beauvais.[[90]](#footnote-91)

143:XIII in Oblate Writings

Friendship. Conditions for receiving an elderly priest at the novitiate. The Congregation cannot make a foundation in the diocese of Beauvais.

Lusso

Near Marseilles,

May 22, 1856*.*

Very dear Pastor,

I begin by thanking you for your good and affectionate remembrance. Be assured that I always gladly receive your letters; they are always inspired by a sentiment worthy of your kind heart.

I regret to see you in a post so ungrateful and disagreeable for a zealous and capable priest. It seems to me that it would be better for you to teach literature to young people who wish to profit therefrom rather than to waste your time and care in vain for the unfortunate people of whom you speak to me.

I don’t know whether the priest you point out to me is the same as the one you already spoke about in another letter and of whom I have had no further news. In any case, since he has been chosen by you, who are acquainted with the purpose of the Institute of the Oblates of Mary Immaculate and know the qualities that we demand of those who present themselves, I don’t doubt that he can usefully serve the Church, do honor to the Congregation and sanctify himself in its bosom. Since he has become your friend, I beg you to carefully examine the stability of his character, the purity of his intentions and, if there is hope that he can endure this canonical year of novitiate, which is somewhat difficult for an elderly man, even though we take care to mitigate it as much as we can for that type of person. At this time, he would be encouraged by four very zealous priests who are making their novitiate in a very edifying manner.[[91]](#footnote-92) He would need a dispensation for his age. I will gladly give it if the man is worthy. Allow me to tell you in confidence that what matters is that the man has not given any scandal in his priestly conduct. That suffices. You know as well as I what is fitting. I trust you.

I cannot write to the Bishop of Beauvais: I will tell you why. That very worthy Prelate has written me four most urgent letters, requesting our missionaries for a foundation in his diocese. I have always had to reply that it was impossible for the moment since death has carved a great chasm among us to enrich heaven. This is true for those taken have died like saints.

In order to respond to the interest that you have had the goodness to show me in regard to our Congregation, I will tell you that the news which comes to me from all our communities gives us every reason to thank the Lord for his merciful protection. What is happening in our missions is truly prodigious, thanks be to God. I am as though in a daze even though I should be used to it.

Dear pastor, there remains only to assure you again of my affectionate sentiments, recommending myself to your good prayers.

+ C.J. Eugene, Bishop of Marseilles.

1316. [To Father Fabre, at the Major Seminary in Marseilles].[[92]](#footnote-93)

1316:XII in Oblate Writings

Father Fabre is to rest at N.-D. de l’Osier.

L.J.C. et M.I.

Fabre

M[arsei]lles,

May 22, 1856*.*

My dear son, I have learned that far from feeling better, you rather continue to be ailing. My mind is quickly made up. You will leave Saturday morning so that you can reach Romans and spend the Sunday there; from there you will leave again on Monday and proceed to N.-D. de l’Osier where you will rest according to your own discretion, taking care, however, not to poison yourself with your pills. If I could believe that a change of place could effect some amelioration in Brother Couasnon’s illness,[[93]](#footnote-94) I would tell you to take him with you, provided, of course, that you won’t tire yourself out with him once you are at l’Osier. I leave this matter to your own judgment.

Father Vincens will go to replace you until you return when the ordinations are near.

Good-bye. my dear son. I bless and embrace you with all my heart.

+ C.J. Eugene. Bishop of Marseilles.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

May 30, 1856

**May 30[[94]](#footnote-95):** Our great day of the Feast of the Sacred Heart this year was spoiled by pouring rain which threatened on the day before and gave little hope of ending.

The pontifical office took place in spite of that, but since it continued to rain heavily after lunch, it was uncertain if the procession could be held. Without doubt there was a great number of good souls who were praying that the victory march which we wished to give to our divine Saviour would not be nullified by these adverse circumstances. As pastor, it was my duty, for my part, not to forget to beg the divine Master to use all his power in these conditions. At the *memento*of the Mass I was inspired to pray trustingly and to promise to offer the Holy Sacrifice on the following day in thanksgiving for this favour which I hoped to receive from his mercy. It was this trust which sustained me and which caused me to decide, while everybody still remained in a state of uncertainty, that the procession would take place if the rain stopped. In fact it ceased raining at about three o’clock. The weather was still threatening and there were clouds all around the horizon. No matter! Counting on God’s protection, I persisted. The procession took place and the clouds remained suspended above our heads, respecting the honour we were paying to the Master who commands the elements. 1 continued thanking the Lord throughout the procession and invoking his all powerful might to the glory of his holy name, the edification and the protection of the numerous faithful who came together to honour him. It would be impossible to describe the beauty of that gathering which filled the whole length of the Cours. The procession was concluded there after I had pronounced the act of atonement in a very loud voice and the blessing which I gave to more than one hundred thousand souls gathered in this vast Cours and in the surrounding streets. How can we not acknowledge the power of Our Lord Jesus Christ on this occasion? The rain stopped only to give time for the triumphal procession to take place. Not a drop fell during the whole period which lasted not less than four hours. When the Lord had returned to his temple and when everybody had gone home, the rain began to fall again with even greater intensity and it was such that the procession would have had to be abandoned if it had begun half an hour earlier.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

June 1856

**[Beginning of June][[95]](#footnote-96)**: [Journey to Aix]. I went to the (church of) Mission to be present for the exercises for the octave of the Sacred Heart. A telegraphic message was delivered to me announcing that the emperor was going to spend the night in Marseilles. I shall have to get back into my carriage instead of sleeping here. The prefect had written to me and the Vicars General had sent me the news. I left at eleven o’clock and arrived in Marseilles after three in the morning. Everybody in the bishop’s house was in bed. There had been a change of plans: the emperor was not coming, he was spending the night in Arles and leaving in the morning for Paris.

In the morning I went to the prefecture. There I found Mr. Feuillet de Conches, master of ceremonies to the emperor, commissioned to receive the legate[[96]](#footnote-97), and to my great astonishment I heard that His Eminence was going to stay with me together with the three prelates who accompanied him. I heard at the same time that the Apostolic Nuncio in Paris[[97]](#footnote-98) had arrived for the same reception. I called on the Nuncio who was preparing to come to my place too and I then hurried to the bishop’s house to give the necessary orders. The problem now was to set up a whole residence. There were now thirty people at work, because everything needed to be done and we had scarcely twenty-four hours for a job that would require two weeks. If the legate had arrived on the day foreseen, it would not have been possible to receive him, but happily I received at that very moment a message from the French ambassador in Rome, saying that the legate would not leave Rome until June 5. In that case he could not arrive until Friday, the 6th, and I was hoping it would be even later to give us more time to prepare.

In the meantime all is ready to give him a solemn reception. From Paris I have received the protocol to be followed. All is arranged for the outdoors. For the ceremony in the church, it was the Nuncio who had received instructions from Rome and he delivered them to me. They are textually in keeping with what is prescribed in the Pontifical. I am willing to abide by them but since I want it to be known that it is the person of the Sovereign Pontiff, head of the Church, that I wish to honour, at the door of the church I shall say a few words to the legate *a latere* whom I consider to be the person of the Pope himself.

51. [To Bishop Barnabo, Secretary of the Sacred Congregation of Propaganda Fide.[[98]](#footnote-99)

51:V in Oblate Writings

Reproach to Bishop Barnabo who writes no longer. In January the Prefect had announced an immanent decision on Ceylon, but no direct news from Rome has arrived since then. Copy of the address delivered by the bishop of Marseilles during Cardinal Legate’s visit. Congratulations for Bishop Barnabo’s elevation to Cardinal. Hope he will become Prefect of the S. Congregation.

Propaganda Fide

Marseilles,

June 7, 1856.

Monseigneur and dear friend,

I hasten to chide you before the dignity to be conferred upon you imposes silence upon my ire. Is it possible that you have forgotten me, as you have done. I who have you present in my mind every day, who pray for you every day placing you among my dearest friends, you neglect me to the point of leaving me months and months without a sign of life, without sending me the slightest word on the matters which I hold so dearly to heart as you well know.

After waiting for a number of years I finally receive a letter from the Cardinal Prefect of Propaganda, countersigned Barnabo, in which I am informed as to the prompt or, better yet, immanent definition of the important interests of the mission of Ceylon in these terms: “I take this occasion as well to inform you that, at the next audience with the Holy Father, a report will be given to His Holiness on the state of the Mission of Jaffna and the planned measures. In due time I will inform you as to the results and in the meantime I would invite you to keep what has been said to yourself.”[[99]](#footnote-100)

That letter was dated January 12. We are now in the month of June, six months after that notification and with no further news at all. It would not seem, however, that the same discretion has been applied to everyone since, in Ceylon and especially in Colombo, what has been decided is well known.

I must admit that I was surprised by the fact that I was not informed at the same time. Don’t you think that a bit too much abstraction was made of my position in this whole affair. Nonetheless, it would have been very pleasing for me to know if the S(acred) Congregation had decided to assign the Coadjutorship of Jaffna or Colombo to Fr. Semeria, supposing that Bishop Bravi was not to return to the island. In such a case, I would have asked you to send the Bulls or Apostolic Letters of his institution to me in Marseilles because that Father is about to come here for the General Chapter of the Congregation and we would have been three bishops belonging to the Congregation of the Oblates of Mary to consecrate him. That would have been a real consolation for us.

I had the joy to receive His Eminence Cardinal Legate[[100]](#footnote-101) and the three prelates of his party in my house. They arrived just in time, before a terrible storm which would have tried them severely at sea. All the appropriate honors were rendered to them here. I thought it would be fitting to deliver a short address to the Cardinal at the entrance to the Church in order to manifest our sentiments for the Head of the Church on the occasion of the mission by his representative. I am sending you a copy of this brief address in order that you might be so kind as to submit it to the Holy Father who will perhaps be inclined to have a brief look at it. In keeping with my constant thought, in the presence of all the authorities and in the midst of my people, I wanted to make a public homage of my sentiments towards the Holy See and the Sovereign Pontiff, in order to always guide all hearts towards the common center of our faith and our affection.

Before closing my letter, please allow me to extend my congratulations upon the dignity to which you will be shortly raised. I see it as a reason to rejoice because it is the just reward for all the work you have done for the Church, but my joy would be tempered by a secret sorrow were you to withdraw from the exalted direction of Propaganda Fide. I still have hopes that the Holy Father, who more than anyone else knows the services that no one better than yourself would be able to render in this highly important department of the Church, will move you from your very meritorious post as secretary of the Congregation to that of Prefect. In that case everything will be just as I could wish. I express that very sincere wish and address it to you, with my customary openness in your regard, as further proof of my respect and most affectionate friendship.

+ C. J. Eugene, Bishop of Marseilles.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

June 8, 1856

**June 8:[[101]](#footnote-102)** 1 have had the consolation of ordaining seven priests, Oblates of Mary[[102]](#footnote-103). Alas I only ordained three priests for my diocese.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

June 14, 1856

**June 14:[[103]](#footnote-104) [Baptism ceremony of the imperial prince.**] Ihave only one remark to make. The beauty of the occasion was spoiled by the placing of the bishops. Instead of having us in the sanctuary around the Cardinal legate, as we should have been, we were placed on a raised platform in the rear of the church and in that way we were part of an ensemble created by Mr. Violet-le-Duc[[104]](#footnote-105). The privilege of being in the sanctuary was reserved to the Cardinals.

I have remarked that the master of ceremonies made a mistake about which it is impossible for me not to protest as the doyen of the bishops who were present. He saw fit to place the Bishop of Amiens among the archbishops although as yet he has only been named as Archbishop of Auch[[105]](#footnote-106). When this prelate took his place before me, after the youngest of the archbishops, he said modestly to me that he had been told to sit there, excusing himself in this way for being out of order. I replied to him that he would be well placed anywhere but that this place was reserved for *elected* archbishops, that is for those who are already installed and not those who have been merely named, the latter being considered as still being bishops of the sees from which they had not as yet been discharged. That is my position, and I tried to be as amiable as possible to my neighbour on the right. While we were waiting for the ceremony, the bishop of Ajaccio[[106]](#footnote-107), who was immediately after me in the order of precedence, was most demanding with regard to our colleague who had been placed before him. He took his place without taking any account of the ticket which had assigned him to a different one. Since Bishop de Salinis, in his apologies to me, said that the pretence was that this was the custom, a number of bishops with whom I spoke thought that I should make a formal protest so that in future a pretended custom should not be based on the precedent created on this occasion. That is what I propose to do in writing.

1317. [To Father Tempier, at Marseilles].[[107]](#footnote-108)

1317:XII in Oblate Writings

Visit to Chartres. News. In Paris, where he has gone to assist at the baptism of the imperial prince, the Founder will soon begin to concern himself with matters relevant to his diocese.

L.J.C. et M.I.

Tempier

Paris.

June 20, 1856*.*

Before setting out for Chartres where I shall be spending the day. I will write you these few lines, my dear Tempier. It was not possible for me to do it earlier. Yesterday morning I was giving first communion and I administered the sacrament of confirmation to the children of David’s parish.[[108]](#footnote-109) That cost me the entire day. Today I shall be at Chartres all day long and tomorrow I must set out right in the morning to see the most…[[109]](#footnote-110)

This is the fourth time I am taking up the pen to write these few lines. This delay has given me time to receive your letter of the 18th and yet today we are on the 21st. Since the letter I addressed to you in common, I have written to Cailhol: without going into other details I approved that you subscribe in my name the sum of 500 francs in favour of those who are harmed by the flood. We are going to be a bit embarrassed, for the bishops in their turn will have to appeal to our charity to distribute our alms through their hands. I have told Cardinal de Bonald, who is to write in their name, that we would be much embarrassed to respond to his appeal because we have already handed in our offering to the commission. All that we can do is to recommend to this totally lay commission that it assign to the bishops a portion of what it will have to distribute.

Father Rey has informed me about the sufferings of our dear Father Fabre. I had intended to write to him, but I lack time here, even though I say Mass at six o’clock.

We will have time to think about a successor to Mr. Maurel when I return. I have not yet been able to start handling our affairs. We still have the Nuncio’s dinner tomorrow. The day after tomorrow I shall broach our matters, but I would like to know whether the papers concerning the furniture are ready, so that I can refer to these documents.

It seems to be that, since I am away, I have no choice but to visit our different establishments. On the one hand, that will entail a ruinous cost and, on the other, it will take a long time.[[110]](#footnote-111)

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

June 21, 1856

**June [21][[111]](#footnote-112):** [Pilgrimage to Our Lady of Chartres.] The bishop[[112]](#footnote-113) who had invited us to make this journey, was waiting for us. His Vicar General was at the station with a carriage to take us to the bishop’s house. After the initial greetings we made a first very devout visit to the most holy Virgin and arranged to return after lunch to admire the beautiful proportions of this magnificent building. At the first glimpse of it we were all completely thrilled.

On entering the bishop’s residence we found the chapter and the venerable aged bishop[[113]](#footnote-114) assembled. This holy prelate is completely blind. When I told him my name he was very friendly towards me. His memory took him back to the distant past, the time of my ordination at which he was present, forty-five years ago.

After lunch we spent the rest of the day visiting the church and admiring it in every detail.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

June 24, 1856

**June 24[[114]](#footnote-115):** [Pilgrimage to Saint-Denys.] I had not seen this beautiful church since it was restored. It is magnificent and also graceful. I spent more time there than I had planned and consequently I was not able to go on to Saint-Ouen where I had intended to visit my fellow student of former times, Fr. Benzelin, previously parish priest of Assumption. I had to return to Paris.

On returning to the house I found a letter from the Minister of State informing me that, by a decree of this day, the emperor had raised me to the dignity of senator. I am all the more beholden to him since I have done nothing to attract his attention. I had even planned to leave without requesting a special audience. He has taken account of my position in the Church and in the State rather than any personal qualities which only the over indulgent opinion of my friends would be able to acknowledge.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

June 25, 1856

**June 25[[115]](#footnote-116):** My appointment has already appeared in the *Moniteur.* I have had to thank the emperor for the well-known distinguished privilege he has bestowed upon me. I have done so in the following terms, and requested a special audience, if he can grant it to me before his imminent departure for the spa at Plombières:

*“Sire,*

*I hasten to present to your majesty my respectful homage and most profound gratitude for the great honour bestowed upon me by raising me to the dignity of senator. I would be most pleased to obtain the favour of a special audience in order to give oral expression in the presence of your majesty to what I feel in my heart. I feel however, that such a request may be indiscreet so close to the time of your departure.*

*In this new office which you have so graciously bestowed upon me, I shall always try, insofar as it is in me, to do honour to your reign, to the welfare of your service and to the work of conservation and affirmation with which the senate is called upon to surround the throne which your wisdom and your courage has so fortunately established.*

*With sentiments of my most sincere devotedness and profound respect, sire, I remain your very humble and very obedient servant...”.*

So here I am, it seems to me by God’s will, launched on a career which I had never envisioned. At Saint-Cloud I shall not be in any hurry to make my presence felt. On the contrary I hope to remain unnoticed. Indeed, in the ridiculous chatter which flowed on the evening of the dinner with the Nuncio, everybody was suggesting his own appointment; nobody thought of me. Nevertheless, I am the one whom the emperor chose, his choice being determined by such qualities as my age, my seniority in the episcopate of which I am the doyen, perhaps my name and my position as bishop of the most important city in France...

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

June 26-27, 1856

**June 26 and 27[[116]](#footnote-117):** Iwent to see Mr. D’Hautpoul[[117]](#footnote-118) with the intention of asking him that I be presented as soon as possible. The general anticipated my request by suggesting that I be presented in the ceremony that will take place the following day. That is what happened without any formality. Therefore I arrived in the office of the president of the Senate. Mr. Troplong[[118]](#footnote-119) had to record my appointment; three senators had been appointed to examine and see if my appointment was constitutional, that is, if I was French, aged thirty years etc. I was not questioned about any of that. These gentlemen made then report and returned to the senate hall, seemingly to have it read. Mr. President appointed the two Cardinals who were present[[119]](#footnote-120) to come and accompany me and to be, so to speak, my sponsors. The third Cardinal[[120]](#footnote-121) arrived while this was happening and he joined the others. The keeper of the seal, who marched ahead of us, introduced us. Standing before the president, we listened to the reading of the decree of my appointment as senator and the secretary read the text of the oath which I took with raised hand, the Cardinals having told me beforehand that these were the procedures. I was then shown the place I was to occupy. I found my name inscribed on it and in the drawer of the desk a box containing white and blue cards with my name. These were to be used to vote. Many senators came to wish me well, as did some ministers etc.

1318. [To Father Soullier at Nancy].[[121]](#footnote-122)

1318:XII in Oblate Writings

Proximate visit to Nancy.

L.J.C. et M.I.

Soullier

Paris,

June 28, 1856*.*

Even though I will not be long before coming to see you, my dear Father Soullier, I do not want to leave unanswered the two letters I have received from you. As always, they gave me the greatest pleasure. There is indeed a brief word[[122]](#footnote-123) which could temper the joy I was looking forward to when I shall be in your midst; like you, however, I hope that my own presence will diminish or even dissipate these little clouds which have appeared on the horizon.

I cannot precisely pinpoint the day of my arrival at Nancy. My stay in Paris will hardly extend beyond next week. Now be sure that it is not only a few hours that I intend to spend with you, but rather several days. My intent is even to go as far as Sion to visit this shrine and to assess your situation. I am a bit embarrassed by the Bishop of Nancy’s offer to me that I stay with him; but I hope that this good bishop will understand that, since I am going to Nancy to visit you, it is only fitting that I reside under the same roof as you.

Well then, good-bye my dear son. I delight in the thought that in a few days I shall hold my children at Nancy to my heart. In the meantime I embrace you and give you my blessing.

+ C.J. Eugene. Bishop of Marseilles.

s. g.

1319. [To Father Tempier, at Marseilles].[[123]](#footnote-124)

1319:XII in Oblate Writings

As senator, Bishop de Mazenod will not change anything in his customary lifestyle and will always remain in Marseilles.

Tempier

[Paris],

June 29 and July 7, 1856*.*

Tell everyone with a loud voice that I shall never leave my diocese and that I shall be the Bishop of Marseilles until I die. I do not agree with you about the household style and management you would like me to adopt in Marseilles. My new dignity[[124]](#footnote-125) is not to change anything in my modest way of living: hence, no livery, above all, no sumptuous meals. As for alms, I will not make any that cause sensation. Such a thing does not seem appropriate to me on the occasion of receiving a dignity that is purely political. I sum up by telling you that I shall be in Marseilles about July 20th.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

June 30, 1856

**June 30[[125]](#footnote-126):** [Letter from the chapter in Marseilles.] The letter expresses the filial sentiments which they have towards me. The canons have made me accustomed to this but it never fails to touch my heart and to earn my gratitude.

52. [To Cardinal Barnabo].[[126]](#footnote-127)

52:V in Oblate Writings

Congratulations for his elevation to the Cardinalate. Insistence upon the fact that Fr. Semeria be consecrated in Marseilles during the Oblate Chapter. Bishop de Mazenod has been appointed senator, but the Emperor would rather have liked to present him for the Cardinalate.

Propaganda Fide

[Paris]

June 30, 1856.

Your Eminence,

I have just belatedly received your most kind letter of June 14 in Paris where I am retained on Senate affairs. That delay is the reason behind the tardiness of this answer. Moreover, I had wanted to extend my sincere and friendly congratulations for the high dignity conferred upon you by the Holy Father, and I harbour the hope to rejoice over the news of your appointment as Prefect of the Sacred Congregation where Your Eminence has always been the work horse. Our relations will therefore continue as before, and it is that to which I aspired with all my wishes.

I hasten immediately to ask you to grant me the first of your favours allowing me to perform the imposition of my hands upon my dear son in Jesus Christ, the person I would almost call the saint, Fr. Semeria. He will be in Marseilles where in conformity with the rules of the Institute, he has come to attend the General Chapter of the Oblate Congregation.

I understand from the same letter of June 14 that the Pontifical Briefs have been sent to Ceylon. The subject in question will no longer be there, and I, his elderly Father together with two other bishops, they too sons of the aforementioned Congregation, are together at the Chapter in Marseilles. You will agree Your Eminence, you who bear me such affection, that it would be an indescribable consolation for me to consecrate that dear Fr. Semeria whom I received in the Congregation still a boy, educated, and guided towards the missions where, through the Grace of God, he has been so successful. The Holy Father, endowed as he is with such a good heart, will understand the sentiment which animates me and this gives me confidence in obtaining the favour I request with the aid of the mediation exercised by the Cardinal Prefect, the same who was my friend when he was Bishop Secretary.

I would add a second favour to this first one, and that would be to send me in Marseilles, as soon as possible, the permission which I await from Your kindness. The Chapter will be held during the first fortnight of August. If you would be so obliging as to hasten matters, the permission could arrive while the Chapter is in session.

In case there is a slight delay, I will still have the two bishops with me, one of whom will travel to Rome after the sacred ceremony.

How many things I would have to tell you if I had the chance to meet with you. Without knowing anything about it, I have been appointed senator; the day before I knew nothing at all. Nor did I have the chance to see the Emperor before or after my appointment. I had to thank him by letter just as he was leaving for the baths.

The fact that truly pleased me was that I was assured that the Emperor, knowing my friendly relations with Rome, had wanted to propose me for the cardinalate, and, failing in that, he appointed me senator. I am telling this to you alone in the strictest confidence. Although I am grateful for this latter favour, I am all the more so because of the initial intention and the reason which inspired it.

Your Eminence, please accept evermore my unfailing and affectionate friendship, and consider me with all my heart... etc.

+ C.J. Eugène, Bishop of Marseilles.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

July, 1856

**[Beginning of July][[127]](#footnote-128):** We[[128]](#footnote-129) went to the President’s office and, having acknowledged the constitutionality of the appointment, two sponsors were chosen by the president and the new senators entered with them and the keeper of the seal to take their oath.

I did not attend the session of the following day so that I could get started on our affairs with the Minister for Cult. I found everybody at this ministry well disposed. I hope that our affairs[[129]](#footnote-130) will go ahead.

1320. [To Father Soullier, at Nancy].[[130]](#footnote-131)

1320:XII in Oblate Writings

Joy of seeing his children again soon.

L.J.C. et M.I.

Soullier

Paris,

July 4, 1856*.*

My dear son, I am letting the two persons who want to see me wait in order to tell you quickly that I intend to leave on Monday by the seven o’clock train. Do not be put out, however, if you do not see me arrive. A person can never foresee everything. Nevertheless it is all firmly settled in my mind and only an insurmountable impediment could divert me therefrom. I have taken leave of pretty well everyone, today I shall finish doing so. It was impossible to respond to your invitation. It is already a great deal that I can leave the Senate before closure: I could hardly sneak away at the time when I was just admitted into it. Good-bye, then, my dear son, soon I shall embrace you all with the warmth of heart of a father who has been deprived for so long from enjoying the presence of his children.

+ C.J. Eugene, Bishop of Marseilles

1321. [ToFather Soullier, at Nancy].[[131]](#footnote-132)

1321:XII in Oblate Writings

His trip postponed for a few days. Schedule of his visit to Nancy, Sion, Cle~ry, Limoges and Bordeaux.

L.J.C. et M.I.

Soullier

Paris,

July 4, 1856*.*

It seems, my dear son, that when I wrote you this morning I foresaw what has just happened. The Keeper of the Great Seal of the Senate pointed out to me that it would not be fitting for me to leave at a time when they are about to vote on the great issue of the regency, which is one of the most important matters to be dealt with in the Senate. I had to yield to this observation and consequently defer my trip until Wednesday.[[132]](#footnote-133) So it will be only on that day that I can set out. That thwarts me quite a bit because, having a rather large tour to make, I shall have to shorten my stay in each place I shall be visiting. So, my dear friend, arrange things in such a way that nothing hinders me from going to Sion. I think that by starting very early in the morning, we should be able to go there and back in one day. According to my plan, I would be staying with you the rest of Wednesday, we would go to Sion on Thursday, we would spend Friday together, and I would return to Paris on Saturday to proceed to Orleans and Cléry, and from there pass on swiftly to Limoges, at this place take a look at the shrine they want to give us,[[133]](#footnote-134) leave there as soon as possible for Bordeaux where I also have to examine the place where they want to build, and then very speedily head for Marseilles where I would like to arrive a few days before the opening of the Chapter.[[134]](#footnote-135) All of this is to happen when I am close to achieving seventy-five years of age, which commence, as you know, on August 1st at eight o’clock in the evening.

Good-bye, my son, I have to hurry to where they are waiting for me. I embrace you with all my heart and bless you all.

+ C.J. Eugene, Bishop of Marseilles.

P.S. If you have the occasion of seeing the Bishop of Nancy. give him my regards.

1322. For Father Delpeuch, [at Bordeaux].[[135]](#footnote-136)

1322:XII in Oblate Writings

Permission to go to Arcachon. The Founder cannot go to Limoges and Bordeaux.

L.J.C. et M.I.

Delpeuch

Paris.

July 7. 1856.

Dear God! How can I manage to measure up to my work! This morning I wrote to H[is] E[minence][[136]](#footnote-137) with regard to everything else except that which you ask me. Go, if the Superior[[137]](#footnote-138) doesn’t see any problem therein, go to Arcachon so as not to displease the Cardinal, but I shall be very hard put to it to meet all the needs. At the Chapter I anticipate demands from all sides.

I had intended to speak to the Cardinal about the parish priest who would like to associate himself to your ministry, but now I am put off indefinitely. Being obliged to stay longer in Paris on account of the duties I have to perform in the Senate has disrupted by whole itinerary. With good reason they demand my presence in Marseilles two weeks before the opening of the Chapter. I cannot hide myself from the faithful of my diocese when I return. Consequently, no visit to Limoges, none to Bordeaux this month. Please believe me that I am utterly put out by this. I was contemplating a real happiness in seeing and tenderly embracing you. But this will only be postponed. Good-bye. I should be far away at the moment when I am writing this to you. I am afraid of missing those I am going to ask to grant our missionaries the favour of travelling by train at half fare. Good-bye, then, my good and dear son: once more I embrace you from afar.

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

I bless you all.

P.S. Would they not be thinking of sending you to Arcachon in order to remove you from Talence?[[138]](#footnote-139)

1323. [To Father Mouchette, at Montolivet].[[139]](#footnote-140)

1323:XII in Oblate Writings

Gratitude for his last letter. Friendship.

L.J.C. et M.I.

Mouchette

Paris.

July 7, 1856.

My dear Father Mouchette, here is all I can manage to thank you for the nice little letter you have sent me. Here I always have several things to do at the same time: just at this moment I should be at the Ministry of the Interior if I am not to miss the person whom it is important that I see there. Nevertheless, in spite of the bad pen which doesn’t put down the words on paper any more, I do want to tell you your letter made me very happy, especially by telling me that you feel better. Dear son, keep yourself thus, never forcing yourself in your work. When I perceive you suffering, I am in anguish: I try to conceal this, but it does tear my soul.

Good-bye, good-bye, my dear son. I absolutely have to go. I have only time to embrace you tenderly and to bless you as well as all our men.

+ C.J. Eugene, Bishop of Marseilles,

s.g.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

July 13, 1856

**July 13[[140]](#footnote-141):** [Journey to Clery], The church of Clery is a very beautiful gothic building, erected by King Louis XI[[141]](#footnote-142) who chose it as the place for his burial. The ashes of this prince were profaned by heretics who scattered them to the wind but on the place where they had lain we can still see a beautiful statue of the king kneeling in prayer to the Blessed Virgin whose image is in front of the monument. Pilgrimage to this place The Bishop of Orleans[[142]](#footnote-143) hopes that our Fathers will be able to revive it. which previously was widely known has fallen completely into oblivion.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

July 18, 1856

**July 18[[143]](#footnote-144):** That was the end of my journey. **I** arrived in good health and I was not tired. But how can I pretend not to see the work which awaits me. That would be enough to discourage me. I had to get down to it on the very day of my arrival. With God’s help, I shall manage to get it done.

53. [To Cardinal Barnabo, Prefect of the Sacred Congregation of Propaganda Fide].[[144]](#footnote-145)

53:V in Oblate Writings

Request for permission from the Holy Father to consecrate Fr. Semeria in Marseilles.

Propaganda Fide

Marseilles,

July 21, 1856.

Your Eminence, my ever dear and dearest friend,

It was with indescribable pleasure that upon my return to Marseilles, I found Fr. Semeria had arrived, as I said in my last letter from Paris, to attend the General Chapter of the Congregation of the Oblates of the Most Holy Mary Immaculate. Even if St. Francis Xavier had appeared before me, I would not have felt a greater affection or more vivid emotion. After 10 years to see a son whom I ordained priest and who has acquired so many merits in the difficult Mission where he has given repeated proof of his capability and his virtues, to see him there, simple and humble, ever prepared for any sacrifice, was something which truly moved me to tears.

I would now like to once again beseech Your Eminence to secure for me the greatest consolation I could ever experience; it will be a favour for which I would never be too grateful. It is obtaining from the Holy Father, whose heart is so loving and will very well understand the sentiment which inspires my request, obtaining as I said permission to personally consecrate our excellent brother Stefano Semeria, assisted by two other bishops of the Oblate Congregation who are now with me for the General Chapter. By granting me that favour the Holy Father will bestow an immense joy upon me and upon all those good missionaries, full of the merits of their highly arduous missions, who have gathered from all parts of the world. I rest assured that through your charitable and friendly protection close to Holy Father, the favour I seek with such insistence will not be refused.

Moreover, it will be very useful and important for Fr. Semeria to return to his mission already consecrated bishop. For sometime now Bishop Bettachini’s health has been rather delicate, and a number of times as well as quite recently he has suffered serious illnesses which have placed his life in danger. The elderly Apostolic Vicar of Colombo is perhaps not lucid enough to venture a rather serious act such as the consecration of a bishop. Once he has arrived in Ceylon, it could become difficult if not impossible for the chosen one to have himself consecrated. Your Eminence, avail yourself of all these serious reasons to obtain the favour requested of the Holy Father.

I feel that Your Eminence will be pleased that the new bishop travel to Rome to receive his orders and enlighten you verbally with detailed information on the entire mission on the island. When responding to this letter, favourably I trust, Your Eminence will be able to tell me your feelings on this trip I mention.

Please accept, my dear Eminence, the most sincere expression of my respect and the heartfelt affection wherewith I remain your most humble and devoted servant.

+ C. J. Eugene, Bishop of Marseilles.

144.[To Bishop Sergent of Quimper].[[145]](#footnote-146)

144:XIII in Oblate Writings

The Oblates accept the direction of the Ma]or Seminary of Quimper.

Sergent Bishop

Marseilles,

July 22, 1856*.*

Before replying to the precious letter that you honored me with, allow me to open my heart with that frankness that God has given me. I cannot refrain from expressing to you the impression of respect, veneration, and gentle sympathy that I felt in the relationship which Divine Providence established between us when we met at Paris, by chance so to say. I thanked the Lord more than once so much do I hope that a successful outcome will result.

I willingly accept the proposal that in your goodness you offer to me. It is up to you to set the conditions and to arrange everything that is proper. Let me know your intentions, we will have no difficulty in coming to an agreement. If you could possibly at the beginning be content, as you did me the honor of telling me at Paris, with the Superior and another man, you would greatly make things easier for me. The General Chapter of the Congregation is going to open and I expect the representatives from the four corners of the earth will fire red hot bullets at me in asking for men. Once this tidal wave has passed, we will be able to navigate more easily.

Accept, My Lord, the assurance of my affectionate respect.

+ C.J. Eugene, Bishop of Marseilles.

1324. [To Bishop Guibert of Viviers].[[146]](#footnote-147)

1324:XII in Oblate Writings

Invitation to come to the General Chapter. Hopes to consecrate Bishop Semeria during the Chapter.

Guibert

Marseilles,

July 22, 1856.

Only today, my dear Bishop, have I been able to take up my pen to remind you that we all eagerly expect you for the General Chapter which will be held during the first days of August. So you would have to set out in our direction by the end of next week, so that we might have the time to talk a bit about the great issues facing the Congregation. Everyone has arrived, even this admirable Father Semeria brought here all the way from Ceylon by the papal bulls appointing him coadjutor. I have written to Rome for authorization to consecrate this dear and good brother at Marseilles, assisted by two other bishops of the Congregation, amidst all the Chapter members. I have much insisted with the new Cardinal[[147]](#footnote-148) that he obtain for me this favour from the Pope. I do not dare to say that I hope for it, but I do await it with a certain confidence. It would really be something quite moving; they are, however, so slow in Rome.

I leave countless details for our interview. For the time being I limit myself to these few lines which I am writing at the moment when they are telling me it is time for me to go and have my guests eat supper. Good-bye, then, I embrace you with all my heart.

+ C.J. Eugene, Bishop of Marseilles,

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

July 28, 1856

**July 28:[[148]](#footnote-149)** In wanted to make a public statement of my recognition for the Minister for Cult[[149]](#footnote-150) who has died. No one could have been better disposed towards my diocese than he was. In my opinion it is not sufficient to show friendship for people when they are in power and not to take any account of them when they can no longer be useful. I have therefore arranged for a solemn service to be held for the repose of the soul of Mr. Fortoul. I was present at the service and I performed the absolution. I had invited the members of the science faculty, the inspector of the academy, the provost of the high school and the school of medicine. All took place in a suitable manner. The relatives of the minister, who had also been invited, came to thank me.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

August1, 1856

**August 1:[[150]](#footnote-151)** Acknowledging God as the author of the benefits of my creation, thanksgiving for my conservation but feeling much confusion over the very imperfect use of time at my disposal to fulfill the designs of God in creating me.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

August 2, 1856

**August 2:[[151]](#footnote-152)** [Arrival of Marshall Pelissier[[152]](#footnote-153), conqueror in Sebastapol]. I did not miss the occasion to remind him that it was to God he owed his inspirations, his military genius and the striking success of his enterprises, in other words, the victory which has won him so much glory. He responded very well to these religious thoughts and he said naively to me: “Doubtless I did not have the purity of Joan of Arc but, like her, I believed in victory.”

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

August 12, 1856

**August 12:[[153]](#footnote-154)** The closing of our General Chapter was held today[[154]](#footnote-155). The minutes of the different sessions will provide an exact account of all that took place there. I shall only say that it is impossible to see a more imposing assembly for a religious Congregation. It was made up of twenty-one members of whom three were bishops[[155]](#footnote-156) and a fourth elect who is about to be consecrated[[156]](#footnote-157). During the long sessions which were held in the course of those seven days, everything took place with remarkable seriousness and unity. All the members were animated by a single spirit: the discussions were most becoming in substance and charitable in form, and they always led to a unanimous decision which was generally satisfactory. The *cor unum et anima una* of the first disciples of the Gospel could very well apply to this meeting.

It is also very moving to see the joy and the cordiality with which, during the intervals between sessions, all these members scattered in the different parts of the world, were united and gave witness to their fraternal affection for each other. For me it was a motive for the sweetest consolation, all the more so since they made it their business to express to their aging father all that the most affectionate hearts could express of their love and respect in return for what they know very well that I feel for them.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

August 17, 1856

**August 17:[[157]](#footnote-158)** My conscience tells me that it is my duty to make every effort to establish community life throughout the diocese for parish priests and their assistants. I took advantage of the vacancy in the parish of Saint-Theodore and the retirement of the parish priest of Saint-Charles to continue the implementation of my plan. In order to form these two communities and that of the parish of Saint Martin, it was necessary to make a general reshuffle. These communities had to be well organized and a choice had to be made to do so.

73. To Rev. Fr. [Gustave] Richard, priest and Oblate of M.I.[[158]](#footnote-159)

73:III in Oblate Writings

Complete rest for Fr. Richard. Words of affection.

L.J.C. et M.I.

Richard

Marseilles,

August 22, 1856.

My dear Father Richard, when will you cease to give me sorrow? What a beautiful day it will be when you are able to tell me you are well! Ah! if I had to offer my blood to obtain this, how gladly would I offer it. Dear son, may the good God hear my prayers! For you each day I beg health from Him who well knows how to employ it for His glory. In the meantime, I exhort you to remain completely in a state of rest - do not let yourself be fatigued in any way. I had learned with pleasure that a charitable Christian had received you into his home to be looked after but I am told today that you are in Dublin. Refrain from letting yourself be tempted to do the least amount of work. In vain may anyone expose some need, it is to be as if you were not there. Reply with the explicit ban that I convey to you to do anything except say Mass. The good God is sending us this trial, I know, but often it is our own fault.

When you do more than you can, you do not act according to reason. God does not bless imprudence or excess. One who otherwise would be able to fulfil his ministry with moderation incapacitates himself to render any service through having wished to do too much. You still have time to regain your former fitness, but you must have patience and resignation.

Adieu, my dear son, I write this in haste in order to take advantage of the departure of our dear Fathers Cooke and Noble who are leaving us this evening. They are waiting for my letters so I make them short but they express nonetheless the feeling of keen affection that I bear you and the paternal blessing that I give you with all my heart.

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

I greet affectionately and likewise bless Rev. Fr. Fox to whom I also preach some moderation.

74. To Rev. Fr. Arnoux, priest and Oblate of M.I.[[159]](#footnote-160)

74:III in Oblate Writings

Departure of Fathers Cooke and Noble. Greetings.

L.J.C. et M.I.

Arnoux

Marseilles,

August 22, l856[[160]](#footnote-161).

I have kept you for the last, my very dear Father Arnoux, which means only being able to have time to embrace you. Fathers Cooke and Noble leave this evening from Marseilles and those who have come to take my letters want to hurry back so as to arrive in town before nightfall and not miss the travellers.[[161]](#footnote-162) Accept then, my dear son, these few lines that nonetheless I have yearned to write in witness once more of my tender affection for you whom I love so much and for ever so long. Receive this expression thereof, my very dear son, together with my paternal blessing.

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

145.[To Bishop Sergent of Quimper].[[162]](#footnote-163)

145:XIII in Oblate Writings

Fathers Logier and Bellon are appointed to Quimper.

Sergent Bishop

Marseilles,

August 23, 1856.

 Our General Chapter has ended and the holy Coadjutor Bishop of Jaffna has been consecrated,[[163]](#footnote-164) so I come to let you know that, in spite of all the guns that I told you they would fire at me from every part of the world to be given capable men to extend the kingdom of Jesus Christ, I have kept the best I had for you. The two religious who have been assigned to start your important work are first of all two men of God, filled with the spirit of their state, devoted to the Church, eminently suited to communicate the love of God which fills them. Both have been professors in Major Seminaries for several years; both have been Superiors. Father Lagier, whom I present to you as the Superior of your seminary, is 50 years old, and has a long experience in the holy ministry. He was an assistant parish priest when he entered the Congregation of Missionary Oblates of Mary Immaculate more than 20 years ago. The seminary at Fréjus, where he was Superior till this year, owes to him the fervor that animates the community since he took over its direction. Father Bellon is a little younger, forty-two years old, and bears the beauty of his soul on his features. He is a most distinguished man in every respect. I present him to you as a director and as professor of dogma. He has a special talent for languages which he learns by himself as a sort of recreation in free moments. I call him the little Mezzofante. He can work with oriental languages, speaks English and Spanish, knows Italian, and German too I think, and all that without any sign of having worked at this. He can very well accomplish your plan for the conferences that you wish to start in your diocese. In the diocese of Valence, where he was Superior of the Major Seminary, he was in charge of supervising the sermons of the young priests and, if I am not mistaken, was alone assigned to oversee the conferences in several cantons of the diocese.

These two Fathers will be happy to find such a good spirit among the priests whom you are willing to leave with them and you can count on their respect for them, especially for M. the Viscount de la Houssaye whom you praised and whom they will gladly want to continue as professor of moral. I accept the arrangements that you see good to take for this first year. I do not mention the salary that you are willing to give to our Gentlemen until such time as you give them the entire management of temporal goods as you are now giving them the direction of spiritual affairs. Whatever you decide will be done well. I have no difficulty with this kind of interest. All that I ask of God is to bless our efforts to enter into your views, and of you, My Lord, your constant protection and paternal affection for the portion of my family that with so much confidence and good heart I place under your shepherd’s crook. As for myself, I am pleased with the closer bonds that will arise between us. You will become the father of my sons and, I hope, the friend of their father.

Please accept, My Lord, the renewed assurance of my respect and most affectionate sentiments.

+ C.J. Eugene, Bishop of Marseilles.

146.[To Bishop Chatrousse of Valence].[[164]](#footnote-165)

146:XIII in Oblate Writings

Father Bellon must leave the seminary. He will soon be replaced.

Chatrousse Bishop

Marseilles,

August 26, 1856.

My Lord,

Consequent to the deliberations of the Congregation’s General Chapter, we seriously took up the just requests of Your Lordship. We recognized that in spite of Father Bellon’s virtues, knowledge and all his excellent qualities, it will not be possible for him to go and do good work in your seminary. We assigned this excellent religious for another destination which he accepted with the humility so proper to chosen souls. The choice of his successor, whom Father Vincens has been asked to present to you, has fallen on a very good man who, I hope, will be in tune with his fellow religious.[[165]](#footnote-166) He will bring along with him another fine man who has been in my seminary for three years. Making this sacrifice costs me a great deal. It took nothing less than the desire to please you to make me decide to detach myself from this angel. I recommend him very especially to your kindness.[[166]](#footnote-167)

I rejoice in the hope of meeting you at N.-D. de l’Osier to where I think the Bishop of Grenoble has invited you to celebrate the 200th anniversary of the foundation of that shrine.

In the meantime, my Lord, please accept the profound homage of all my greatest respects.

+ C.J. Eugene, Bishop of Marseilles.

1325. [To Father Fabre, at the Major Seminary].[[167]](#footnote-168)

1325:XII in Oblate Writings

Unjust complaints by Father Tempier.

Fabre

[Marseilles],

August 26, 1856*.*

Moreover, I have to show you a very painful letter which a bad mood has inspired Father Tempier to write: he has really forgotten himself in his unjust and outrageous complaining. This good brave man, whom I have always allowed to do his will, accepts with difficulty the little vexations he encounters in the general measures to which he remains completely foreign, never considering anything but Montolivet which to him is the whole world. His letter is nothing but a diatribe covering the 27 years he has spent in the major seminary; briefly, according to what he says, I have always sacrificed him in favour of everyone else. It is painful to hear him say such things. I am restraining myself quite a bit in the answer I am sending him. If he does not speak of this to you, don’t you say anything to him yourself. On the other hand, if he opens up to you, don’t be afraid to blame him so that he may understand, if possible, that he is very much in the wrong.

P.S. I shall mail my answer to Father T[empier] only after I have read it to you. It is all made out. I am holding it back.

1326. To Father Courtès, Oblate Superior, House of the Mission at Aix, B. du Rhone.[[168]](#footnote-169)

1326:XII in Oblate Writings

Regrets that Bishop Guigues and Father Honorat did not celebrate Mass in the Oblate chapel of the cemetery at Aix: one Mass a month is to be celebrated at this place.

L.J.C. et M.I.

Courtès

St-Louis near Marseilles.

August 27, 1856*.*

Dear Courtès, a few words only to tell you that I leave it to your own discretion either to accept or refuse the proposal made to you by V[icar] G[eneral] Leloir.

I was on the point of sending off Father Honorat, who is staying with me, to go and say Mass in our funeral chapel. I scolded him plenty for not having fulfilled this duty. He told me that Bishop Guigues hadn’t done any better than he. I blame him and perhaps also your Father Sacristan who should have the key of this chapel at his disposal, so that people do not have to look for it in vain when it is needed. We must not shrink from the trouble of having to carry the vestments: that is a rather small chore that our gentlemen, the Brothers, will gladly do, and that not only on some extraordinary occasion such as has just occurred, but once a month when one of your Fathers, according to my wish, ought to celebrate Mass over the sacred bodies which rest in this shrine. It is not for nothing that I have at great expense built a chapel and consecrated its altar.

Thank you for having sent me the brief note which contains so many fine sentiments. It will be handed over to the historiographer of the Congregation so that he can transcribe it into the record of all the moving and marvellous things that have happened at Montolivet.

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

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

P.S. If you have to be at l’Osier for the time of the great feast, prepare a short sermon. We have only one up to now. Yours will make a good impact and, as you know, the Church is small, so you won’t be hampered in delivering it, for your ordinary voice is more than sufficient.

1327. [To Father Vincens, at N.-D. de l’Osier].[[169]](#footnote-170)

1327:XII in Oblate Writings

The Founder’s impending trip to N.-D. de l’Osier.

Vincens

[Marseilles,]

August 27, 1856*.*

I am planning to come up a few days before the solemn feast.[[170]](#footnote-171) I insist that the best room be reserved for the Bishop of Grenoble.[[171]](#footnote-172) I will be all right anywhere, only I would like you to get rid of all the bugs from the room which I am to occupy. If this is not possible, put me up without ado right above the hothouse: I will be wonderfully at home there.

147.[To Viscount de La Houssaye, Director at the Major Seminary of Quimperl.[[172]](#footnote-173)

147:XIII in Oblate Writings

Greetings. The Oblates gladly accept the direction of the Major Seminary of Quimper where M. de la Houssaye will continue as moral professor.

de la Houssaye

Marseilles,

August 30, 1856.

Reverend Abbé,

I wanted to wait before writing to you until I had learnt that you had returned to Quimper; however, since I am about to leave for N.-D. de l’Osier to attend the great festivities they are celebrating on the day of the Blessed Virgin’s Birth, I am taking my precautions, and though my letter may have to wait for you, I feel obliged to write it. I am late, Sir, in thanking you for your constant good will towards the family of which God has made me the father. We are just at the point of reaping new proofs of that and I am happy to see the bonds of trust and friendship which already bind us being drawn closer by the frequent contacts which will be made between us. What support your presence and cooperation will be for those of our Fathers who are going to take over the direction of your seminary I see this event as a new proof of Divine Providence’s protection. Who would have surmised that your new Bishop would be inspired to invite the Oblates of Mary Immaculate into his M[ajor] Seminary. We wanted to see an establishment of our men in that good diocese of Quimper. All hope was lost when we learned that the Jesuits had been invited to Brest and that they even had a fixed station in Quimper itself; and then your holy Bishop, in the first interview with me at Paris, seriously proposed to me to give us his seminary and followed up on this idea so to bring it to a successful conclusion. And it is precisely in that seminary that you, our friend, are and where our men will have the satisfaction of working with you to instruct and sanctify clerics confided to us. How can we not see in this event a visible intervention of Divine Providence! Consequently, I am confident that good will be done.

I have most attentively read the advice that you offered us: it will be followed exactly. During the past few days I have written to the Bishop of Quimper to inform him that I have chosen the men destined for his seminary. They are two holy priests who have both been first professors and then Superiors of a seminary, one of them teaches dogma; and we urgently beg you to continue as moral professor. Are you not like one of us? The Bishop will have told you that for this year he is glad that the seminary be managed by its fine treasurer. I willingly go along with all the conditions that his kind spirit suggests to him.

I am writing you in haste: they are waiting for me and urging me on. Please accept the expression of my most affectionate sentiments.

+ C.J. Eugene, Bishop of Marseilles.

54. [To Cardinal Barnabo, Prefect of the Sacred Congregation of Propaganda Fide].[[173]](#footnote-174)

54:V in Oblate Writings

Expression of gratitude for having obtained the favour to consecrate Fr. Semeria in Marseilles. Qualities and virtues of the new bishop. Missionaries from the Vicariate of Colombo. The hope that the Oblates will one day evangelize the whole island of Ceylon.

Propaganda Fide

Marseilles,

August 30, 1856.

Your Eminence, my dear lord and friend,

I hasten to tell you how grateful I am to you for the favour received to consecrate that little saint of ours, Fr. Semeria, today bishop of Olympia. It was an indescribable joy for me and an edifying occasion for all who assisted. More modesty and humility linked to other virtues cannot be found. Your Eminence will see him and come to know him. He does not have a handsome face but his glance mirrors that gentleness and innocence which reveal his beautiful soul. He is well educated and has rare common sense which he has amply proven in the difficulties which arose in Ceylon due to the pretensions of Bishop Bravi who has undoubtedly been true to his character during his long stay in Rome which has not yet ended.

In all simplicity I will say that I would have been pleased to know something about the decisions made by the Sacred Congregation on those disputes which involve my Congregation. What will become of Colombo? Will Bishop Bravi have had the final say in his thrashing about in search for a way to thwart the sending of new missionary Oblates of Mary Immaculate into his Vicariate of Colombo? Quite on the contrary, it would be auspicious for the Oblates to penetrate gradually into that vicariate which is much more important than that of Jaffna in order to arrange things in such a way that, at a given moment, the entire island would be evangelized by the same Congregation. That would be beneficial, not only for serving the Christians, but also for the conversions of the numerous infidels which fill that country.[[174]](#footnote-175)

Due to my ignorance of the Sacred Congregation’s resolutions, I will say no more. Bishop Semeria, truthful and unprejudiced, will provide Your Eminence with all necessary details on the needs and the state of the missions in the entire island that he knows so well.

Please accept, with your customary kindness for me, the sentiments of my tireless love wherewith, Your Eminence, I remain your most humble and affectionate servant and friend.

+ C. J. Eugene, Bishop of Marseilles.

220. [To Mgr Eugene Guigues, Bishop of Bytown] [[175]](#footnote-176)

220:II in Oblate Writings

Powers of the Provincial.

August 30, 1856.

CHARLES JOSEPH EUGENE DE MAZENOD BISHOP OF MARSEILLES

SUPERIOR GENERAL

OF THE CONGREGATION OF OBLATES

OF THE MOST HOLY AND IMMACULATE VIRGIN MARY

TO THE MOST REVEREND

AND WELL-BELOVED EUGENE GUIGUES

OF THE SAME CONGREGATION

BISHOP OF BYTOWN

HEALTH IN THE LORD

Your excellent qualities and, what is more, your love and devotion towards our Congregation being well known to us, who have the responsibility of governing the above-named Congregation of Oblates, we have decided to place you in charge of the government of our Canadian Province in North America, that you may act in our place in our religious family in that region where it is working in so praiseworthy a manner for the salvation of souls and the promotion of the glory of God.

This Province comprises four houses, namely: the house in the city of Montreal, the house at Bytown, the house in the city of Quebec and the house of Buffalo in the United States of America; also, various residences dependent on those houses, among which are those of Plattsburgh and Burlington in the above-mentioned States of America.

Let it then be known, to you and to all concerned, that by these presents we name and institute you Provincial of the said Province with all the faculties and rights inherent in that function according to the Rules and Constitutions, especially what is prescribed in paragraph VII, chapter I of the Third Part. We command each and every Father and Brother belonging to the said Province, who are beloved to us in Christ, to receive you as the Vicar in whom our authority resides, and to show you that reverence, love and obedience by which subjects in religious Institutes must honor their legitimate superior.

The following will assist you with the title and rights of councillors for the good government of the Province: 1. Fr. Pierre Aubert, who will be your admonitor and will take your place to perform those acts proper to your office which from time to time you will be prevented from performing yourself; 2. Fr. Tabaret; 3. Fr. Honorat; 4. Fr. Durocher; the first two will constitute your ordinary council, and the last two must be called to the extraordinary council. Fr. Dandurand will be Procurator of the Province.

In the government of your Province apply yourself to acting in everything according to the rules and constitutions for the good both spiritual and temporal of both things and persons; do not fail to inform us by letters in detail of all things that concern the state of the Canadian Province.

There remains one thing for us to recommend to you, namely: that you exert yourself to fulfil with all your heart, in word and in deed, the duties of a good shepherd and of a prudent father towards the members of our Congregation who have been placed under your government, always full of solicitude to maintain among them the unity of spirit in the bond of peace, and to promote ceaselessly the practice of regular observance.

Given at Marseilles under our sign and seal and under the signature of the Secretary General of the Congregation, the thirtieth day of August, in the year of Our Lord 1856.

+ Charles Joseph Eugene, Bishop of Marseilles,

Sup. Gen.

By mandate of the Most Reverend Father General,

C. Aubert O.M.I.

Secretary.

1328. [To Father Tempier, at Montolivet].[[176]](#footnote-177)

1328:XII in Oblate Writings

The sick should not return to their families and be cared for there.

Tempier

[Marseilles],

August 31, 1856*.*

I am quite convinced, my dear Tempier, that sending our sick people back into the world to be taken care of is a detestable procedure. Father Telmon has applied it and Father Saby wanted to profit therefrom. I have managed to have the former return, but Father Saby finds it very hard to persuade himself that he is in duty bound not to remain outside of our communities. This Father is a conceited man whose vocation, I think, is more than a little compromised.

219. [To Fr. Pierre Aubert, Superior at Bytown].[[177]](#footnote-178)

219:II in Oblate Writings

Affection. Good spirits of the Fathers at the General Chapter. Collaborate with Mgr Guigues, who has been nominated Provincial.

L.J.C. et M.I.

Aubert P

St. Louis near Marseilles,

September 2, 1856.

My dear son, just before I go to Notre-Dame de l’Osier to take part in the bicentenary celebrations that are to be held there in a few day’s time, I have come to spend the day at St. Louis in order to be free to write a few letters to that part of my family that is separated from me by the Ocean. I have little time, and already part of what time I had has been taken away from me without mercy. But nobody, whoever he may be, will prevent me from expressing to you, my dear son, the feelings of affection for you that I have in my heart. You know that twice a day I have you as it were present to me. There is no distance when one speaks of one’s dear ones in the presence of Our Lord. This is one of my great consolations. Nonetheless it was a privation for me not to see you in the lovely meeting which gathered around me so large a number of my children. I had almost counted on seeing you, and that made your absence the more painful.

Your brother must have told you how matters went. Truly the Spirit of God constantly filled all the members of the Chapter. Each one showed himself devoted to the general good, no account being taken of any personal interests. I am glad to be able to tell you that the Bishop of Bytown was perfect: I was enchanted by him and all our Fathers shared my opinion. Now it is for you to guide the minds of those who have not given up certain prejudices against him which his conduct, which we all greatly appreciated, obliges us to put an end to. The confidence in him that we have shown by nominating him provincial will have a good effect in Canada, where the appointment will be seen as a sign of how much all the members of our Congregation are united. I have no need to recommend you to continue to live in the most perfect harmony with him. You are one of the oldest members of the family, and so you must be an example of all the religious virtues. God in his goodness has given you an excellent character: supernaturalise all your actions in order to win the reward for it.

Farewell, my dear son, and receive as a token of my fatherly affection the blessing that I give you with all my heart.

+ C.J. Eugene, Bishop of Marseilles.

Sup. Gen.

221. [To Frs. Bernard and Sallaz, in America].[[178]](#footnote-179)

221:II in Oblate Writings

Joy at receiving a letter from Fr. Bernard, who had not written for a long time. Thanks for their portraits. Good wishes.

L.J.C. et M.I.

Bernard and Sallaz

St. Louis near Marseilles,

September 2, 1856.

How could I not declare it a miracle when I received a letter from that dear Fr. Bernard who had forgotten me for so many years, just as if he did not know how much I loved him, and the pain that his stubborn silence must cause me? Fortunately, the good Fr. Sallaz has come to wake him up, and the result was the charming idea of a delightful joint letter, and to fill my cup to overflowing, the even more delightful idea of sending me your portraits. I already had the one of Fr. Bernard armed with a stick which showed him as a man to be feared. This time I see him leaning on a good brother who is encouraging him to come before me to seek pardon for the pain that he had caused me in letting me think that he no longer thought about me, although in my heart he is always present. My dear children, you have succeeded, and my thoughts were utterly calmed when I cast my eyes over those lovable faces which show to me so well the goodness of my beloved sons. Yes, my good Fr. Bernard, even your face which has been made rebarbative shows you to my eyes to be just as you are to my heart, very good and very much loved. Dear Fr. Sallaz, you see how good your idea was. This is the result that your brotherly advice has produced; and I in my turn kiss your picture as a sign of my thanks to you for it.

I have time for no more except to embrace you.

Farewell, my dear children; I send you my blessing.

+ C.J. Eugene, Bishop of Marseilles.

Sup. Gen.

148.[To Bishop Jordany of Fréjus].[[179]](#footnote-180)

148:XIII in Oblate Writings

Father Lagier is named Superior of the Major Seminary of Quimper; Father Magnan will replace him at the Major Seminary of Fréjus.

Jordany Bishop

Marseilles,

September 3, 1856.

My Lord,

I have not ignored the little clouds that have arisen against our good Father Lagier who most likely made the mistake of expressing too openly his opinion about the advisability of admitting to your council a given person who is otherwise very recommendable. I understood that it would be difficult for Father Lagier to continue doing good work because of this gentleman who was aware of the opinion expressed by the Father and who would naturally be inclined to misinterpret the least measure the latter did. I know that they have already accused him of having too close a relationship with those whom M. ... regards as his adversaries and who form a sort of clique which is always quite regrettable in a diocese. Father Lagier denies it, but nonetheless that prejudice is enough to seed distrust and nullify the good that should come from a united effort and in a complete freedom of mind. So I thought it would be better to give Father Lagier another assignment. And since the Bishop of Quimper has decided to confide the direction of his seminary to the Oblates of Mary Imm., I have named him Superior of that new establishment. Then I concerned myself with finding for your seminary a Superior with experience to continue the good that Father Lagier had definitely begun and which he had accomplished. The Superior that I am sending you and whom I have the honor of presenting to you is a very capable man, of good character, very good deportment and already experienced in the ministry of major seminaries. He has been Superior of the Major Seminary in Ajaccio for ten years and was able to live such a long time in the greatest harmony, I say not only with the Bishops, one of whom granted him the intimate trust of making his confession to him, but with the whole diocesan clergy.

It is quite agreed that it is his custom not to become involved at Fréjus with anything other than his seminary, of which he will render an account only to Your Lordship. I have every reason to believe that you will be perfectly satisfied with this choice of predilection I have made before God in all confidence, in order thus to give you new proof of my dedication to your person and of my interest for a diocese which is dear to me for so many reasons. How could I forget that I preached the gospel in its main districts during my first years in the priesthood!

Please accept, my Lord, the homage, etc.

+ C.J. Eugene, Bishop of Marseilles.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

September 8, 1856

**September 8[[180]](#footnote-181):** [In Notre Dame de T Osier, the few words spoken by the Bishop of Grenoble][[181]](#footnote-182) made one regret that he was unable to develop his thought on the matter. What he said was sufficient to make it known that the present church is not large enough for the ever increasing number of the faithful who come there and that it is necessary to consider building a bigger one. The famous Mr. Sauzet[[182]](#footnote-183) was present for the whole ceremony and he told me that he had never been so deeply impressed by an event. The sub prefect, the president of the court of justice, the imperial procurator, although a Protestant, and the mayor of Vinay were also present. If the weather had been good, no doubt a large number of the curious would have blended with the crowd, but since it was raining, we only had only those inspired by devotion. That was the thought which consoled me in the presence of the disappointment one naturally felt on seeing the rain which continued to fall throughout the day.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

September 10, 1856

**September [10][[183]](#footnote-184)**: **[**Ivisited Bishop Bruillard[[184]](#footnote-185)]. Iwas very moved when I saw him, and how he resembled my venerable uncle whom we had the happiness to have living until almost this beautiful age[[185]](#footnote-186). The good old man was particularly moved by my thoughtfulness and he could not hold back from kissing my hands, which I also did for my part. He did not consider the fraternal accolade to be sufficient. He was inspired by heartfelt piety to make this gesture of respect which I shared with all my soul. Bishop de Brouillard is perfectly preserved. Age has not caused him to be stooped. He is as I have always known him. As I was leaving he insisted on kissing my hand once again and I did likewise with even more reason.

149.[To Bishop Thibault of Montpellier].[[186]](#footnote-187)

149:XIII in Oblate Writings

Information about the Abbé Berthuel, dispensed from his vows in the Congregation.

Thibault Bishop

N.-D. de l’Osier,

September 12, 1856.

My Lord,

It is at a shrine consecrated to the Blessed Virgin Mary where I have come at the invitation of the Bishop of Grenoble to take part in the solemn celebrations that are going on this week that I received your letter concerning a priest of the Oblate Congregation, the Abbé Berthuel who is requesting to work in your diocese to which he belongs by origin.

In reply to the information that you request, I must tell Your Lordship that since M. Berthuel considered it appropriate to take all the steps which have led him to the point where he is now without consulting his superiors, he has in a way himself left the bosom of the Congregation; hence his conduct is considered by us as a sort of apostasy.

Thus he is taking on himself the full responsibility for his departure from the Congregation and I have no reason to keep him there in spite of himself by refusing to release him from his religious commitments. And so he should already have received the formal act of dispensation from his vows.

According to what I have just told you, I do not want to pronounce myself here on the value of the motives that M. Berthuel offers to justify his departure; but I cannot resist strongly blaming the lack of openness and the little tact he showed in all this matter, and, what is still more objectionable, is disregard of the most sacred duty of gratitude.

As to M. Berthuel’s attitude in the area of faith and moral conduct, we have not had any reproach to address to him either in the Congregation or elsewhere. At least, I do not know of any complaint about him in this matter.

Accept, my Lord, the homage ...

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

222. [To Fr. Antoine, in America].[[187]](#footnote-188)

222:II in Oblate Writings

Bicentenary celebrations at Notre-Dame de l’Osier. 32 novices. Presence of Mgr Bruillard. Affection for all the Oblates. Write more often.

L.J.C. et M.I.

Antoine

Notre-Dame de l’Osier,

September 15, 1856.

Before I get into my carriage, my dear Fr. Antoine, to leave this blessed sanctuary, I desire at least to send you a little greeting. I did not have time to write to you when I left Marseilles, and here I was at once surrounded by an immense family, and at the centre of an uncountable crowd assembled from every part of the Dauphiné to celebrate the great feast of the second centenary of the apparition of the Blessed Virgin at l’Osier. In particular, I had to see and listen to our thirty-two choir novices and the lay brothers, not counting those of the Fathers who also had something to talk to me about. There was no lack of solemn liturgical celebrations during this beautiful octave. Respect and gratitude called me to Grenoble to see the venerable Patriarch, Mgr Bruillard who, on the day of my visit, was entering his ninety-second year, full of health, lively spirits and fervent piety. But amidst all these preoccupations my dear Fr. Antoine was always present to my thoughts, and I was saying to myself continually: when will I be able to write to him to express to him all the affection that I feel for him? Will Fr. Honorat leave without my being able to give him at least a few lines to carry to him? And so I continued until the moment when I was due to leave.

For once, I asked for mercy, and although there are people around me, each one waiting to have his say, I am deaf, and am concerned for nothing, my dear son, except you, whom I have not the consolation of seeing or embracing as I can with regard to your brethren who are around me. Fortunately, distance cannot weaken feeling; and so, my dear son, I love you just as if I were able to see you. What I do ask you is not to leave me so long without news, for that is too great a sacrifice for me; I do not ask you to write to me every day, but four or at least two letters a year would not tire you too much and you would give pleasure to your old father who is always so interested in everything that you are doing and in everything that concerns you.

There is no way of stopping the noise that is going on around me, and so I end by embracing you and blessing you with all my heart.

+ C.J. Eugene, Bishop of Marseilles.

Sup. Gen.

P.S. I do not want to forget to send affectionate greetings to your dear companion and helper, although he is less kind than you, for he does not send me any sign of life.

223. [To Fr. Léonard in Montreal].[[188]](#footnote-189)

223:II in Oblate Writings

Joy at being among the novices. There are never any novices in Canada. Could not Fr. Léonard do there what he succeeded so well in doing in France ten years ago?

L.J.C. et M.I.

Léonard

Notre-Dame de l’Osier,

September 15, 1856.

Is it possible, my good Father Leonard, that I might not have sent a little letter for you to our dear Bishop Provincial? I think that I wrote to you when I left Marseilles, but I have written so much that I could be thinking that I have carried out something that in fact I had intended to do but not succeeded in getting done. In this state of doubt I would rather you think me an old fool and receive two letters from me than that you should accuse me of a piece of forgetfulness which, although involuntary, would be none the less disagreeable to me, as I would not be to blame for it.

Fr. Honorat will tell you, my dear Father, how much we have spoken of you. When one is separated from those whom one loves it is a great consolation to talk about them. Our dear Fr. Honorat will tell you in person of all that I cannot say to you today in the hurry in which I find myself, surrounded by all these young people who always have something to say to me. Oh, how happy you would be to see these young men, so fervent and with such excellent dispositions! You would cry shame on your Canadians who do not provide one subject for your novitiate. And yet it is a catholic country, and ought to provide for its own needs. It is time that France stopped having to impoverish itself to support your Province to the detriment of missions who are unable to present indigenous subjects. You who have been so persuasive in our country, and whose words have brought many novices to us, could you not awaken those apathetic men who nevertheless must have a heart like us? When one thinks of what you are doing at Saint Pierre, of what our Fathers are doing throughout the diocese, and of the miracles that grace is working through the ministry of our Fathers in the missions, how is it that they do not feel their hearts beating faster?

I am not being allowed the leisure to say to you all that I would like to say. Somebody has just come to take me to the Convent, and I will only have time to have a bite to eat before I must set off for Valence, where we will certainly not arrive until well into the night. So farewell, my dearest Father Leonard, keep always your excellent health and your admirable cheerfulness, and do not forget me before God; I give you my blessing and embrace you with all my heart.

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

Sup. Gen.

P.S. Fr. Honorat will tell you about all we are doing. Everything has gone extremely well.

150*.*[To Bishop Buissas of Limoges].[[189]](#footnote-190)

150:XIII in Oblate Writings

The Oblates cannot accept the establishment at N. -D. de Sauvagnac.

Buissas Bishop

Marseilles,

September 22, 1856.

My Lord,

Reverend Father Vincens has kept me up to date on his correspondence with M. de Bogenet concerning the proposal which Your Lordship has made to us to establish at N.-D. de Sauvagnac a mission station dependent on the Oblate house of Limoges. This Father has been only the official mouthpiece for the Superior General and his Council in all this matter and especially in his last letter in which he declined to accept the above-mentioned proposal because of the plan to move our house of Limoges to another section of the city and because of the financial state of the Congregation.

In the letter which you honored me with and to which I am replying now, Your Lordship seems to consider that the plan to settle the Oblates of Mary in another section of Limoges has little relationship with that which concerns Sauvagnac and that the situation of our finances would not be an obstacle to carrying out the latter. Allow me, Your Lordship, to point out to you, first of all, that moving our community in Limoges into the suburb where you plan to locate it brings about a real modification to the position of that community and it is of such nature as to destroy the main reason for us to accept the establishment at Sauvagnac. In effect, in the Chapel attached to the new house they are to occupy, our Fathers even though they won’t have charge of a parish, will still have to carry out among the population deprived of religious care a rather active ministry to sustain their zeal during the season of the year in which the preaching of missions and retreats is suspended. Such being the case, there is no reason for accepting an establishment which, by dividing them, could only diminish their forces, to say nothing of certain inconveniences which would also result therefrom.

As to the reason based on the present state of the Congregation’s finances, it also merits to be taken into consideration. And in that regard, Your Lordship, I must frankly tell you that there was a misunderstanding between M. de Bogenet, your Vicar General, and Reverend Father Vincens, and thereby even between ourselves. Because of certain of Father Vincens’ expressions you have most likely thought that the Oblates, once the land had been given by the diocese, would take on themselves the cost of constructing and furnishing the house at Sauvagnac, while on our side we were convinced that there would be no expense that the Congregation had to make in this establishment. Reverend Father Vincens thus based himself on a serious reason when he brought up the lack of financial resources as a reason to decline accepting the plan in question. Furthermore, your Vicar General in his last letter put us very much at ease in this matter when he said that if we saw inconveniences in accepting, we could still withdraw and everyone could consider as not binding all that has been said and agreed on so far. These terms of M. de Bogenet frees us from our first accepting; we felt it wise to profit by our freedom and renounce a plan which no longer suited us. That is what made Father Vincens write recently in the sense that you know of, and I think that there is no reason for the Congregation to go back on that decision. Your Lordship is therefore perfectly free to approach others in regard to the project of Notre-Dame de Sauvagnac. While we regret not being able to accept your proposals in this matter, we hope that you will be able to achieve them for the glory of our holy Mother, the Immaculate Virgin Mary, and that you will thus be able to add yet another work to those that your piety and zeal have already brought into existence in the diocese of Limoges.

Accept, my Lord, the homage of my respectful sentiments and my sincere dedication.

+ C.J. Eugene, Bishop of Marseilles.

42. [To Bishop Etienne Semeria, in Rome].[[190]](#footnote-191)

42:IV (Ceylon) in Oblate Writings

Bishop Bravi has been shrewder than Bishop Semeria in Rome. The Sylvestrines are keeping the Vicariate of Colombo. The need for courtesy but firmness in discussions in Rome. Things that Bishop Semeria still has to do before returning to Ceylon.

L.J.C. et M.I.

Semeria

Marseilles,

September 23, 1856.

I was waiting, my dear son, with great impatience for one of your letters from Rome[[191]](#footnote-192). I will even tell you that I would have been most troubled if my excellent friend Commander Barluzzi had not told me in a letter that you had arrived in Rome. I recommend you to go and see him once again before you leave in order to find out what he requires from Marseilles, if anything, and to do him the courtesy, as if it were your own idea, of telling him how much I value him and am attached to him.

What shall I say about the decisions made by Propaganda? It seems that Bishop Bravi has been far from idle. Did you not let yourself be intimidated? You ought to have said all you thought quite plainly to Cardinal Barnabo. Buratti, whom you call Father when he is properly called Monsignor, had positively given me hope that the whole island would be under our jurisdiction, but things have since been arranged so that this can never happen. The Sylvestrines who are being much supported will have the upper hand. However, let us avoid taking our missionaries from the Vicariate of Colombo. On the contrary, let us straightforwardly replace the ones we have been obliged to withdraw[[192]](#footnote-193). Ah! if only we were to find that you were to become administrator of this Vicariate, then we would have to introduce our missionaries in as great a number as possible, but I am afraid that this will never happen. It appears that you have not had time to talk to the Pope; you should not let conversation die. On these occasions one’s theme must be prepared in advance. You have, without stepping out of character, to show a certain firmness to people in Propaganda and elsewhere, and this can well go together with modesty; do not hesitate: no one knows the lie of the land better than you.

You could have told me a great deal more in your letter. You did not fully recount to me the details of your interview with Bishop Bravi, whom you would have done well to visit first. Nor did you sufficiently explain what went on during your audience with the Pope. I think that before leaving Rome you would do well to ask for another audience, ostensibly to receive the Pope’s instructions and blessing, but in fact in order to interest him in your mission and in the priests who serve it, who could do so much good if they were to spread to Colombo.

I am not against your travelling via Corsica since you hope that the waters will do you good, for if it were only for the pleasure of seeing the Lord Bishop it would be better in my opinion to spend a few more days together and discuss the interests of your mission. I have had sent from England a subject who is to accompany you[[193]](#footnote-194) and it is important that you go and plead your cause at Lyons in order to obtain some help, in your position as Coadjutor, outside the allocation for the Vicar Apostolic. You should not wait in this matter until the Vicar Apostolic has retired and left you the title and functions of his charge.

+ C.J. Eugene, Bishop of Marseilles.

192. Address given at the closure of the diocesan synod.[[194]](#footnote-195)

192:XV in Oblate Writings

His joy at sharing the life of his priests during the three days of the synod; consolation on seeing their loyalty and goodwill.

Address given at the closure of the diocesan synod

Marseilles

October 1, 1856

Our dearest sons, he said in a voice full of emotion and tears, I am your father; this I am by my age; this I am because of my episcopal character; this I am in virtue of my heart; for many of you I am this on yet another title, because I imposed hands on you; and even so I confess my powerlessness to tell you what is taking place today in my soul; on my word, I can find no way to express my feelings. No doubt, I have known you already for a long time. Certainly on clergy retreat days I spent time with you; I followed all your exercises; I admired your regularity, punctiliousness and piety; but those were days of recollection; there was thus less scope for opening up our hearts, and too I was unable to be with you as often as I would have wanted, to share your recreations, to live with you that intimate life that would have spelt happiness for me; your souls’ concerns usually deprived me of it. But these recent days, during these days of blessings and graces, I have got to know you better; I was with you nearly all the time; I have witnessed that fraternal unity, mutual respect, trust in your Bishop that distinguishes you; I have been privy to your innermost thoughts; I have made note of your every least observation, and I will take them seriously into consideration, as they greatly merit to be appreciated; in a word, by following you all most closely, I have felt that I love you all more. My sons! my dear cooperators, may God, who has presided so visibly over our meetings, repay you a hundredfold the ineffable consolations you have given me, the happy days with which you see fit to crown my last years. *There was just one thing that could disturb me:* it is the profound feeling that perturbed my soul when every morning I ascended the altar of the Lord to offer there the Holy Mysteries, while you yourselves were deprived of this grace. I thought then how unworthy of it I was, and I emptied myself before God every time you came so humbly to receive holy communion from my hands.... Now you are going to go forth from this cenacle to resume with fresh ardour the manifold functions of your holy ministry; you will have, it seems to me, a yet greater facility in discharging them in a worthy way. But before we go our separate ways, come that I may embrace each one of you. *You have made me the happiest of fathers;* I wish to give each one of you, with the kiss of peace, a new pledge of the blessings you deserve.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

October 1, 1856

**October l [[195]](#footnote-196):** I think that the story shall be told of this memorable synod[[196]](#footnote-197), which will leave indelible memories in the hearts of all who had the happiness to take part in it. That is what has deterred me from writing an account of it here. I shall be content so say only that it would be impossible to see such a large gathering of priests assembled, if not to deliberate at least to contribute by their freely expressed opinions to the drawing up of the synodal statutes and fulfilling their mandate be comingly, wisely and with moderation. There was not as much as one reprehensible word, I witnessed no evidence of even the slightest thought contrary to the respect and trust due to authority. It was a real family gathering. There was an atmosphere of the purest joy in all the times of recreation, the free periods and meals. Piety was obvious in all the religious exercises, during the office recited in choir, the adoration and especially during the Mass which I celebrated and during which all the clergy received Communion.

151.[To Bishop Thibault of Montpellier].[[197]](#footnote-198)

151:XIII in Oblate Writings

Request to accept the Abbé Berthuel into his diocese.

Thibault Bishop

Marseilles,

October 2, 1856.

My Lord,

I would be very embarrassed to be the reason why you would withdraw your charitable goodwill from this poor Berthuel who had counted on a place in your diocese as something altogether assured. I do not claim to excuse his departure from a Congregation to which he had bound himself for life. It is possible that if M. Mas, instead of encouraging the ideas of this poor religious who was obviously negligent about his duties, had some remarks to dissuade him from a culpable resolve, M. Berthuel might have examined himself and been content with the help that the Congregation generously granted him for his elderly mother, and not consider any more breaking the bonds that he had contracted *usque ad mortem.* But he was, so to say, encouraged in this course of action. On the other hand, his mother’s distress affected his heart too strongly and so he had the misfortune of giving in to this temptation of infidelity. No doubt it is a fault in God’s eyes, and a very grave wrong to the Congregation, but this poor priest should inspire compassion all that much more in that we have never had anything against him concerning his morals. Thus, my Lord, I dare to beg you to have compassion on him and grant him a post wherein he is able to make his living.

By the fact of his departure he no longer belongs to the Congregation, and the necessary consequence was dispensation from his vows. What will happen to him if you abandon him? Have mercy on him then, I beg Your Lordship, even while I recognize very well the feeling of contempt and indignation aroused in you, I will say, by the ingratitude or weakness of him whom I have the courage of recommending to your compassion.

I am moved and grateful for the good things that you say to me on the occasion of my appointment as Senator. You have already made me so used to your kindness that this good will on your part comes as a surprise for me. With all my heart I hope soon to be able to offer you the same compliment.

Please accept, etc....

+ C.J. Eugene, Bishop of Marseilles.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

October 3, 1856

**October [3][[198]](#footnote-199):** Ihave just administered Confirmation to four patients in the hospital. It has now been two days since we finished the synod. Well then! The priests whom I have met are still living in the memory of the moving and enchanting closing session. They never tire of recalling the happiness which they experienced on that occasion. It was, indeed, very wonderful!

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

October 4, 1856

**October [4]:** Mass in the convent of the Capuchin Sisters on the occasion of the Feast of St. Francis of Assisi. This is a tribute which I try to pay each year to this great saint and a witness which I have no difficulty in bearing to this edifying community.

1329. [To Father de L’Hermite, at N.-D. de Cléry].[[199]](#footnote-200)

1329:XII in Oblate Writings

Permission to stay with the Marquis de Poterat.

L.J.C. et M.I.

L’Hermite

Marseilles.

October 5, 1856*.*

My dear son, I hasten to reply to the letter which I have just received from you. My letter will serve as an answer to two of your letters. Don’t you dare withdraw from the house of the Marquis de Poterat. From this excellent gentleman I have just received a letter that is both most reassuring and friendly towards you and the Congregation. This letter of the Marquis takes care of all our anxieties, there is no more any reason for you to worry. Always act with the reserve and prudence you have thus far shown in your habitual relationships with this honorable family and don’t listen to anyone in terms of changing your conduct: since the master of the house has spoken as he has, no one has the right to speak or think otherwise.

I say as much regarding your position as vicar. Remain such and continue busying yourself with the parish’s spiritual welfare. This must not hinder you from giving a mission from time to time. Elsewhere vicars take a month’s holiday during which time they are absent from the parish; why shouldn’t you also be absent for a short month to follow your wish of doing the ministry of the missions?

You see, my dear son, how beneficial it is to carry on a correspondence with the S[uperior] Gen[eral]. It is a means of receiving a suitable direction, not to mention the consolation that you bring him by communicating with him: since he cannot enjoy your good presence because he is forced to keep you far from him.

It is in hurrying that I have been able to write you and I have to finish sooner than I had wanted to. This is so true that I do not have the time to write to the Marquis de Poterat as I had intended to do. I shall try and do so tomorrow or the day after, because I now have to go and administer the sacrament of confirmation to the prisoners. Good-bye. dear son. I bless you and embrace you with all my heart.

+ C.J. Eugene. Bishop of Marseilles.

October 10th.

While rummaging around on my desk. I find this letter in an unsealed envelope. I thought I had sent it off on the day that I wrote it in such a hurry. Apparently the person I gave it to to seal had overlooked it.

Mr. de Poterat will receive the letter I wrote him yesterday at the same time that you will be receiving this one. I told him that I had written to you. That is true, but there was no way you could have received this letter.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

October 7, 1856

**October [7]:** Confirmation of a large number of those being detained in Canon Fissiaux’s[[200]](#footnote-201) establishment. I find it to be a fresh source of edification every time I go to fulfill my ministry in this house. Almost all of these poor young people approach the holy table and the Capuchin who prepares them told us that in no college or boarding school has he had the consolations given him by these young detainees.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

October 8, 1856

**October [8]:** Confirmation in the community of the Sisters of Christian Retreat[[201]](#footnote-202).1 did not miss the occasion, as is my custom, to point out to them in my address that God must be served by love and that, even if there were no hell, we must not offend him. We must not go to God through fear alone. I never miss an occasion to preach to them about the filial love of God and our need to trust in his mercy.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

October 9, 1856

**October [9]:** Pastoral visit to Saint Barnabe. There Isaw the venerable Canon Audric[[202]](#footnote-203), confined to his bed from which it does not appear that he will rise. My feelings were of tenderness as I looked upon this veteran of the priesthood who has always given an example of all the priestly virtues. Now he has reached the end of a long career filled with merit before God and before the Church in whose service he formed forty priests who were raised in his school and at his own expense. His ninety years have been well spent and will have earned him a great recompense.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

October 10, 1856

**October [10]:** Anniversary Mass of my father’s death[[203]](#footnote-204). Although the years pass by, the memory of those whom we love is never wiped out. It is especially at the altar, in the presence of Him who reigns in the highest heavens, surrounded by his chosen ones among whom I feel confident that my relatives are numbered, that we can feel the happiness of being united with them.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

October 13, 1856

**October 13[[204]](#footnote-205):** Mass at Saint Cannat for the octave of the Holy Rosary. The faithful had been informed and came in crowds to my Mass. The church was full. I distributed Communion for one hour and twenty minutes. I noticed that those who approached the holy table were more numerous than usual.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

October 14, 1856

**October 14:** Anniversary of my ordination as bishop. Ihave now been a bishop for one quarter of a century. Alas! How embarrassed I am as I extend to God my acknowledgement and thankfulness for the singular favour of my being raised to the episcopacy! What an amount of good I should have done during so many years! What a degree of virtue I should have attained! How much longer am I to live to repair all the omissions with which I reproach myself and expiate so many imperfections and weaknesses? God alone knows. I have recourse to his mercy and from his goodness I hope for help to accomplish with the least possible imperfection all the duties he has imposed upon me.

The meeting in the church was complete and moving. All the canons and all the parish priests were present as usual to celebrate this great day with me.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

October 15, 1856

**October 15:** Mass in the church of the Carmelites to celebrate the feast of St. Therese, even though today the feast of St. Cannat is being celebrated in my diocese. I admit that I am making a sacrifice for the benefit of this religious community who would be very much disappointed if I did not give them this proof of my concern for them.

On leaving the Carmelites, Confirmation in the prison[[205]](#footnote-206). The zealous chaplain does not want to have his prisoners leave without having them confirmed. He prepares them well and indeed it is to be feared that if we did not take advantage of the circumstances, they would never receive the sacrament. I am happy to fall in with this fully justified scheme and I gladly go to the prison when the chaplain invites me to go there.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

October 17, 1856

**October 17:** I have come to spend a few days in the country to put the final touches to the *diocesan Statutes,* having taken account of the few observations presented in the synod by the different congregations.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

October 18, 1856

**October 18:** Letter of approval and encouragement to Fr. Louis Guiol, honorary canon and rector of Saint-Charles, for the publication of the sermons preached at Holy Trinity.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

October 19, 1856

**October 19[[206]](#footnote-207):** News of the death of Canon Audric, He died at Saint-Barnabe yesterday. God has crowned the long and precious sacerdotal life of this venerable priest. It is to his paternal care that the diocese of Marseilles owes a great number of priestly vocations. Otherwise they would probably not have reached the major seminary for which the venerable Fr. Audric prepared them by having them do their preliminary studies in his own presbytery.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

October 20, 1856

**October 20[[207]](#footnote-208):** Letter to the Bishop of Chartres[[208]](#footnote-209) advising him not to revive the discussion which had taken place among the bishops on the occasion of the not so Christian brochure: *“L’Univers jugé par lui-même”.* We should avoid rekindling among the episcopate the dissension which the Church’s enemies would like to promote and in which they took delight.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

October 22, 1856

**October 22:[[209]](#footnote-210)** Confirmation of a large number of children from the Refuge. Profession of two Sisters.

Messrs Vaudoyer and Viollet-le-Duc[[210]](#footnote-211) came to submit the plans they have drawn up for the bishop’s residence which they hope to build. I had only a few observations on details to make to them. It will be very suitable for whoever will live in it. At my age, my only concern in such matters is for the benefit of my successor.

1330. [To Father Tempier, at Montolivet].[[211]](#footnote-212)

1330:XII in Oblate Writings

Diocesan business items.

Tempier

St-Louis near Marseilles,

October 25*,* 1856.

Now and then, dear Tempier, an idea occurs to me. A person has so many things on his mind that he cannot think of everything. Well, then! When talking to Carbonnel, he said that he was having difficulty in paying the Sisters of St. Thomas. That I do believe! That is why I would never have agreed to take on the responsibility of paying for the full value of their property. I had always counted both on Mr. Léautier’s assistance as well as on the sale of Mr. Bruchon’s country estate.

It is about this item that I am writing to you. Where are we in regard to this sale? We are no doubt waiting for a higher price and we exercise patience by leasing this country estate. But that does not serve my need. I cannot reduce myself to a situation wherein I can no longer manage anything of the funds which these payments will exhaust. I therefore ask you to urge Mr. Bruchon a little to make good his promise. That is all I wanted to tell you. Good-bye.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

October 26, 1856

**October 26:** Today Isolemnly consecrated the altar in the parish of Saint-Martin under the title of Sacred Heart of Jesus.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

October 26, 1856

**October 26[[212]](#footnote-213):** [Queen Christine passed through Marseilles][[213]](#footnote-214). Times have changed a lot. It is known that the Queen has been to Rome to have the Pope remove all the excommunications she incurred, that, in the long run she took no further part in the in the direction of Spanish affairs and that she was hunted from the kingdom. And now today, on the last Sunday of October, at the moment when I was preparing myself to go to the choir for the office in the cathedral, I am told that the Queen is in the cathedral, lost among the crowd and preparing to assist at the High Mass. I gave orders at once to bring one of the kneelers which are used by my assistants at the throne and since we know that the Queen is accompanied by one of her daughters and by a lady in waiting I had another two of those kneelers brought so as not to have them kneeling on the ground. The Queen conveyed her thanks to me. I considered myself fortunate to have been able to make this act of politeness to make up for the severity which my duty had made obligatory on the occasion of her first visit[[214]](#footnote-215).1 wanted to leave it at that but my Vicars General advised me to go overboard and to pay her a visit at the Emperors’ Hotel where she was staying.

I hesitated a moment but considering that she was unfortunate and outcast, I believed it would be generous to make this gesture of politeness and so went and announced our presence at the hotel, thinking that we would get away with presenting a visiting card. To my great astonishment, we were received. We found ourselves in the company of the Queen and her daughter, her husband the Duke of Riamero and a duchess whose name I do not remember. The Queen anticipated my greeting and took my hand to kiss it as did the others. I was not astonished by this religious gesture. King Don Carlos and the queen, his wife, certainly did so when I had the honour of seeing them on their visit to Marseilles[[215]](#footnote-216). On that occasion I gave them a very different welcome to that received by queen Christine. I treated them like royalty, either in church when they came to hear Mass in the cathedral, or when they graciously accepted to have dinner at my house, and when I went to visit them in the wretched hotel in the Place Noailles where they were staying. Let me get back to Queen Christine. My visit seemed to give her the greatest pleasure. She chatted very cordially with us. I had the chance to speak to her about the venerable Cardinal archbishop of Toledo and about the firm attitude adopted by her daughter, the queen, in the turn around taken by politics in Spain. The Queen commended her to my prayers and requested that I pray for herself as well. As I was leaving she again insisted on kissing my hand.

152.[To Bishop Sergent of Quimper].[[216]](#footnote-217)

152:XIII in Oblate Writings

Father Vincens will not be able to preach pastoral retreats at Quimper in 1857. Gratitude for the reception given to Fathers Logier and Bellon.

Sergent Bishop

Marseilles,

October 28, 1856.

My Lord,

I was waiting for Father Vincens’ return to inform him of your intention that you communicate to me about, namely, to call him to give the pastoral retreats of your diocese in 1857. Father Vincens would be glad to fulfill your wishes but he is committed to eight pastoral retreats and it is impossible for him to find time for those of your diocese. If you want to enlist him for the following year, he will consider himself fortunate to able to meet your need; he only asks you to fix the date in advance lest he may be unable to serve you as he was this year.

Our Fathers Lagier and Bellon have informed me of all the kindness that you show them. I assure Your Lordship that they are very grateful and that they render you in dedication what you grant them as a favor. They are very pleased with the warm welcome they have received from the Vicars General, the Seminary Directors and the clergy in general as well as the city officials with whom they have been in contact. I am happy with this cooperation: much good should result therefrom.

Please accept, My Lord, my gratitude and receive the homage of my respect and most affectionate sentiments.

+ C.J. Eugene, Bishop of Marseilles.

75. [To Fr. Pinet in England].[[217]](#footnote-218)

75:III in Oblate Writings

Financial state of the province of England. Advice and encouragement to Fr. Pinet as provincial bursar.

Pinet

Marseilles,

October 29, 1856.

My very dear Father Pinet, it is truly with pleasure that I have received your letter of the 20th of this month. In lieu of the person, I like to see his handwriting, that which after his speech most intimately reveals a man. Therein lie thoughts and sentiments expressed by him. That is why I want you to well understand at this moment how much I esteem and love you.

I have not overlooked, my very dear Father Pinet, the void I left in Canada by calling you to England, but it was a question of the major interest of the Congregation.[[218]](#footnote-219) Our Fathers of England are full of virtue and talent but they are absolutely incapable of managing their business affairs. After the catastrophe of Fr. Daly, we could not leave ourselves open to some new disaster. That is what decided me to look to you to put order into their finances. It is not in order to be superior of one of our communities that I call upon you. Father Provincial considered it suitable to entrust you with this function and has thereby given you a further proof of his confidence but frankly I would prefer that you only concern yourself with the finances of the whole province. What you have seen thereof must have been frightening at first. I believe that you have been too fearful. With method and firmness, you will win through completely; but you will have to arm yourself with these two attributes. Be deeply convinced of your duty as provincial procurator and do not open your money chest without good cause. No money for new constructions for Dublin or elsewhere without express authorization from me and that authorization I shall never give without having consulted you. That of the church at Leeds is agreed upon because it is the only means to take in some daily revenues and, moreover, to present a guarantee to lenders with whom we will have to deal. That, if I am not mistaken, is the situation.

The house of Leeds owes a sum of about one hundred thousand francs of which sixty odd thousands are for the ground and the rest for loans or for remaining construction costs. About 38,000 francs are to be paid in the month of March for the ground and about as much to settle debts relative to construction. However to meet this deficit they are going to take a mortgage on the property, perhaps not 75,000 francs that they would have trouble in finding, but 50,000 francs which should not entail any difficulty. With the money thus borrowed, they will pay for the land in March and part of the other debts and then will be able to pursue the work until the reception of the second allocation on account from the Propagation of the Faith in April (at least 25,000 francs), a sum which will suffice to finish the church this summer.

As for the construction of the house and paying the remainder for the land, we have the means to cope with this through the annual allocations of the Propagation of the Faith which are always around 50,000 francs. You will see from that, my dear Father Pinet, that things are not absolutely desperate. This state of affairs demands, however, close attention and supervision and it is essential to permit no longer the least expense unless it is sure to be guaranteed. That means the enlargement of the house of Dublin[[219]](#footnote-220) must not be thought of and that it will be necessary to leave the juniorate there where it is suitably housed, while regretting our inability to build up a more numerous community in the capital of Ireland.

Desist from thinking, my dear Father Pinet, that you could have said anything in your letter the least likely to be hurtful or unseemly. Your letter is such as I desire and appreciate.

Adieu, my dear Fr. Pinet. I wanted to write you with the least delay in order to put your mind at rest and encourage you. There is nothing easy in this world. You must always expect obstacles and disappointments but one surmounts them all with the help of God whom we must ceaselessly call upon by prayer and fidelity.

Receive, my dear Father Pinet, my paternal blessing as a guage of my affection for you.

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

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

November 2, 1856

**November 2[[220]](#footnote-221):** Fr. Pététot[[221]](#footnote-222) called. He is the Superior of the Oratorians and he is on his way to Rome to preach during Advent in Saint-Louis des Français. I offered hospitality to both him and his travelling companion. He showed a very lively interest in everything I told him about our holy Bishop J.B. Gault and his deepest respect for the objects which I have the good fortune to possess. He visited his tomb twice andcelebrated Mass at the altar of the chapel where his ashes are kept. Hekissed respectfully his crozier and ring and he willingly undertook to have the life story of the holy man written by one of their members[[222]](#footnote-223).

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

November 3, 1856

**November 3:** Journey to Aix. Pilgrimage to the cemetery where I offered the Holy Sacrifice in the chapel which I have had built. There I feel that I am among my family.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

November 4, 1856

**November 4:** Fr. Dequevauviller, chancellor of the Jerusalem patriarchate, called. On two occasions I had several hours of talks with him. I gathered some very useful information for the research which I have been asked to make by His Eminence the Cardinal Prefect of Propaganda Congregation. I have sent the results of my research to Cardinal Barnabò[[223]](#footnote-224).

Fr. Guillemin[[224]](#footnote-225), Prefect apostolic of the district of Canton, called. What confidential information I received on his mission and on the schism of Goa! The priests of the Foreign Mission are now in charge of this mission. I advised the Prefect apostolic to seek an audience with the emperor in order to explain to him, simply but vigorously, the state of abandonment in which those poor French missionaries are being left, without any support from the representatives of France who allow them to have their throats cut without making the slightest protest.

Bishop Bataillon[[225]](#footnote-226) called on his way to Rome. He is more satisfied with his mission than the unfortunate Fr. Guillemin.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

November 6, 1856

**November 6:** The Bishop of Bayonne[[226]](#footnote-227) called on his way to Rome. This prelate has the same opinions as myself on a number of things. He does not believe, any more than I do, that it is impossible to fast on abstinence days. He is able to meet the objections of weaker Christians by his own example. He does as we do, imposing fast throughout Lent and with a dispensation for only three days of the week during this period.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

November 6, 1856

**November 6[[227]](#footnote-228):** Bishop Ledochowski[[228]](#footnote-229), the apostolic Delegate for new Grenada, called. He did not wish to pass through Marseilles without seeing me. He remembered, as he told me, my kindness towards him on his return from Portugal.

1331. [To Father Ch. Baret, at Bordeaux] [[229]](#footnote-230)

1331:XII in Oblate Writings

Friendship. Prayer for success of Father Baret’s preaching. Advice.

L.J.C. et M.I.

Baret

Marseilles.

November 9, 1856.

My dear son, how can you think that a letter such as your heart dictated can remain buried among the papers without number which daily accumulate on my desk? Were I only to thank you for your good remembrance of me. I would thereby prove to you that I am sensitive to kindness which you know must fill my heart with the best satisfaction. I admit that people leave me with little time, but if I could only say one word to you. I have to tell you again that I love you with the affection of the most tender mother. That is why I follow you in every phase of your life: in the interior of our communities, in your apostolic journeys, in the pulpits of Libourne and Bordeaux, wherever you may go. I accompany you with my constant prayer that you sanctify yourself by working at the conversion of others. I rejoice at the blessings the good Lord pours on your ministry and I implore the Lord that, though he may give you greater growth in your obvious talent, he may also keep you in an attitude of humility which will induce you to recognize that all you possess comes from God’s goodness and that you ought to refer to him all the glory of your success.

One more thing I recommend to you is that, when returning to the community after the most brilliant ministry, you immediately live in the most exact observance of the Rule, in the practice of the virtues of religion, so as to conform yourself well to the spirit of our vocation which wants us to be apostles on the outside and in a certain sense recluses in our communities in order to devote ourselves therein to study and to our personal sanctification.

November 22nd.

From the original date of this letter you will see, dear friend, that it is not yours which remains buried on my desk. If I were to list for you all the things I have had to do from the time I began to converse with you. you would have the explanation for the delay of this letter. Hence, for fear of some new misadventure and knowing that forthwith I have to go and confirm a sick man who is dying and while speaking about business matters to one of our Fathers who is present here. I hasten to embrace and bless you.

+ C. J. Eugene. Bishop of Marseilles.

s.g.

P.S. I expect from you a report. made out in all simplicity, of the Advent sermons you have given at the cathedral.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

November 10, 1856

**November 10[[230]](#footnote-231):** Blessing of the chapel and the new house of the Ladies of Saint Thomas of Villanova. These ladies have sold me their old house for the sum of 110,000 Francs. That is where I have located the diocesan establishment of the Holy Family where we house the boys destined for the ecclesiastical state. This house originally belonged to my great uncle, Fr. de Mazenod[[231]](#footnote-232), who was Vicar general to Bishop de Belsunce, then later, to Bishop de Belloy and in the interval when the see was vacant, Vicar general capitular of the chapter of Marseille.

224. [To Fr. Ricard].[[232]](#footnote-233)

224:II in Oblate Writings

Fr. Ricard recalled to Europe. Zeal of Fr. Pandosy, whose mission has not been totally destroyed. The Fathers must be kept at Olympia for a few months so as to renew their strength in the religious life. Fr. d’Herbomez is appointed Visitor Extraordinary in Oregon.

Ricard

Marseilles,

November 15, 1856.

My very dear Fr. Ricard,

We received in due time your various letters after you had been sent the circular concerning the convocation of the General Chapter. Today I am replying to your last letter, dated August 29 last, which arrived here at the beginning of this month, which leads me to the conclusion that the post takes about two months to come from Oregon to Europe and that therefore you will receive my letter around the middle of next January. Fr. Aubert told you in the few lines he wrote you last that we had definitely decided to recall you to France and that this decision was to be put into effect immediately. I confirm this news myself today and in consequence I request that you make preparations. In telling you of your recall to our country, I have no need to tell you at length the reasons that have led us to this decision. The continual deterioration of your health which makes it impossible for you to carry out the duties of your office with regard to the missions of our Society in Oregon, not to mention the personal difficulties that you have in relationships with the Bishops, are enough and more than enough for us to feel obliged to take the course of action which would be an accomplished fact already had not your letter of convocation to the General Chapter been delayed for a month due to a postal misunderstanding, with the result that you did not receive it in time.

Before leaving Oregon you are to set everything in order, both with regard to the missions and to your own community. I see from Fr. Pandosy’s letter that he will not have too much difficulty in rescuing his mission from the disaster which we had thought would submerge it for a long time. This excellent missionary has behaved admirably in all the irksome situations and hard trials that he has had to meet. Be sure to tell him from me how satisfied I am with his conduct and his attitude of mind. Since Divine Providence is setting him on the road and furnishing him with the means necessary, he must work with all his strength to reconstitute the Yakima mission.

It goes without saying that you must send to the Government a formal request for an indemnity in proportion to the losses that your missions have sustained as a result of the war with the Indians, both for Fr. Pandosy’s mission and for Fr. Chirouse’s. With regard to the second of these, my view is that not too much effort should be made to gain it back, firstly because the situation there is far from one of solid and durable peace now, and also because we ought to take advantage of this forced suspension of apostolic work in this part of the field entrusted to our Fathers in Oregon, so that they may have the benefits of community life at least for a while and so have the means of regaining their strength in the interior life and in the practice of the duties of a religious. Now we know that all this is something of which Fr. Chirouse stands in need, and I presume that his companion Fr. Richard will not consider himself so perfect that he has no need to set himself also back a little more securely on the road of perfection that is so essential in our holy vocation. So you must settle them both in the mission at Olympia, and keep them there at least until the return of the fine weather. This will give us time to discuss before we decide where they are to go after that. I have said that before you leave you must also provide for your replacement and for the good government of the community. I can see nobody else who could suitably be entrusted with the post of superior of the house at Olympia and with the administration of the entire Vicariate except Fr. d’ Herbomez. I am therefore appointing him in your place, not yet with the regular title of Vicar of the missions, but with that of Visitor Extraordinary, with powers to last until they are revoked. I am writing to tell him this by the same post, explaining to him the nature and extent of the powers that will be conferred on him by the commission that he will receive from me.

As for you, my dear Father, you must not delay too long in starting your journey, which you are to make by way of California and the gulf of Mexico, as that is the most direct route. If, however, you are afraid to expose yourself to the fatigue of such a journey before the Spring, you can wait until after Easter. But it is desirable that you should be here at least before the end of June, since we need to hear you and receive from you all the necessary information before we can make final arrangements for the administration of the Oregon Vicariate and send a few men to help there if possible, and that must be done during the summer.

I send an affectionate blessing to you, and to all of our Fathers, whose memory I carry with me every day to the holy Altar.

+ C.J. Eugene, Bishop of Marseilles.

Sup. Gen.

225. [To Fr. d’ Herbomez, in Oregon].[[233]](#footnote-234)

225:II in Oblate Writings

Fr. Ricard recalled to France for reasons of health. Fr. d’Herbomez appointed Visitor Extraordinary. Powers and responsibilities.

D’Herbomez

Marseilles,

November 15*,* 1856.

Without doubt you know that, for some time, there has been the possibility of recalling Fr. Ricard to France. The health of this good Father did not allow him to fulfil adequately the duties that belong to his post in Oregon, and since for that reason his presence in distant areas was virtually useless, there was no reason for leaving him there any longer. The time of the General Chapter seemed to us a suitable opportunity for carrying out this intention, and that is why Fr. Ricard had been especially called to it. But an involuntary misunderstanding prevented things from working out in this way. However, we did not think we should abandon our intention that the Fr. Vicar of our missions in Oregon should return to France, and the matter was discussed again in the Council of my assistants with the result that, after mature deliberation, a unanimous resolution was passed of recalling this Father to Europe when he is able to come.

Consequently, I have just written to him so that he will take the necessary steps and make all preparations for leaving so that he will be able to set out at the latest immediately after Easter. But as Fr. Ricard is being recalled from Oregon somebody else must be appointed to replace him at least temporarily to maintain good order in the spiritual realm and to look after the material interests of the Congregation in that area. So I am writing to tell you that it is on you that my eye has fallen for this task, and that by this letter I appoint and institute you as Superior of our establishments in Oregon, not with the ordinary title of Vicar of these missions, but with that of Visitor Extraordinary. Your powers will last until after full enquiries we can finally set up an administration for our Oregon Vicariate, that is to say, *usque ad revocationem.* Within the community you will have all the rights and powers of a local superior; in relations with our Fathers who are on missions to the Indians you will enjoy all the faculties granted by our Rules to missionary Vicars, and you will also have full power to negotiate with the Bishops of the province. However, you are not to take on missions other than those of Fr. Pandosy and Fr. Chirouse if after a while you think that these should be reestablished.

Furthermore, in your capacity as Visitor you are to make canonical visitations: 1 - of the principal house of St. Joseph at Olympia, in conformity with what is prescribed in the paragraph of our Rules entitled *de Visitatoribus,* and in consequence you are to take care to examine everything, both in the spiritual and in the temporal realm, in the smallest detail, and cause each member of the community present in the house to render an exact account of everything that concerns him and of the observations that he has to make both about persons and about things, after which you are not to fail to make a record or written report containing a full account of what has taken place during the visitation. 2 - You are to attempt also to make a similar visitation to the establishment of Yakima under the direction of Fr. Pandosy, and if serious obstacles prevent you from making it you are to require that Father to send you a circumstantial report on everything that concerns that mission, both persons and things. All of these operations must be completed before the departure of Fr. Ricard in order that you may take advantage of his return to Europe to send to us the official documents containing your report. You have a very important mission to carry out, and I trust confidently in your zeal and good dispositions to carry it out; you will not lack my prayers to gain from God the special graces that you are going to need.

I send you my greetings and my affectionate blessing.

+ C.J. Eugene, Bishop of Marseilles,

Sup. Gen.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

November 16, 1856

**November 16[[234]](#footnote-235):** Since the solemnity of St. Charles has been postponed to the coming Sunday, I went to say Mass in Saint-Charles where a large number of people of both sexes received Communion. On leaving Saint-Charles I went to visit Saint-Martin where the patron’s feast was being celebrated.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

November 17, 1856

**November 17:** Monday, Confirmation day. A gentleman of 74 years, a teacher who is 50, two young men of 25, a black man of about that age and three other persons. All of them proclaimed that they were very pleased with the grace they had received and which I was very happy to have procured for them.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

November 23, 1856

**November 23:** Mass at Saint-Charles for the closing of the retreat which the parish priest has just given for the members of the St. Vincent de Paul Conference. This retreat was very well followed and produced some very good results. It was possible to note a number of conversions.

Letter to Cardinal Barnabo requesting that he ask the Holy Father for the faculty to bless the holy oils and the holy chrism because the supply is almost exhausted.

Assembly of the Notre Dame de la Garde Commission to read the minutes of the situation with regard to the lottery for the building of the shrine[[235]](#footnote-236). There were 700,000 tickets distributed, 250,000 have been paid for, 100,000 are in the hands of the distributors, 200,000 have been put aside. The government shall be asked to grant a deferment and permission to publicize the lottery in the newspapers.

The Bishop of Séez[[236]](#footnote-237) called on his way to Rome and was received at the bishop’s house. Cardinal Morlot, Archbishop of Tours, made a hurried call on his way to Rome.

170. To the Central Council of the Propagation of the Faith, Lyon.[[237]](#footnote-238)

170:V in Oblate Writings

Reception of 45 000 francs acknowledged. Surprise and protest over the sharp reduction applied to the requests for grants. The hope that an additional amount will be approved to reestablish the necessary proportion.

Propagation of the Faith

Marseilles,

November 26, 1856*.*

L.J.C. et M.I.

Dear Sirs,

I consider it my duty to acknowledge reception of your letter dated the 20th of this month and the draft, in the form of a receipt, for the sum of 45 002 francs which you enclosed. At the same time I would like to thank you on behalf of the Congregation of the Oblates of Mary Immaculate for the favorable reception you thereby reserved to our recent request for an advance on the total grant approved by your Councils in favor of our foreign missions for 1856. However, I cannot help but express the surprise and distress I felt when seeing the amount of the grant, the enormous reduction applied by the Central Councils of the Missionary Society of the Propagation of the Faith to the sum we requested for the Oblate missions. The fact that the Councils of the Missionary Society, despite their good will to accede to the requests for assistance addressed to them every year, do not do so in their entirety can be understood. For example, we have not been taken aback by the reductions they have applied in past years to the figures in the budget of our foreign missions, and thus far we have not considered it necessary to submit any protest in that regard. The reason is that, even though they were substantial, these reductions were spread over each of our missions and did not excessively decrease the amount we counted on in each request since the proportional average of the decrease was never higher than one-eighth of the amount requested. This time, however, the situation is completely different. The reduction applied by the Councils of the Missionary Society all of a sudden becomes twice what it was in the past, since instead of one-eighth, you deduct practically one-fourth from the total amount of our requests. To tell you the truth, I fail to understand the reason for a decision which is in such contrast with the kindness and generosity thus far reserved to our Congregation. It is true that the budget for our foreign missions is higher than in preceding years, but you are aware of the special reasons which justify that increase since they were submitted to you in the report containing our requests for assistance for this year. Moreover, I would not complain if the reduction were in proportion to this increase; but what a difference! ... The total amount of our requests has increased by approximately one-eighth over that of last year, and the amount of the allocation for this year would be reduced by one-fourth... In reality, you grant us the same sum as last year without taking into consideration the need which has compelled us to ask you for an increase in aid. This means that in some way you do not believe in this need and that the increase of the amount in the budget of our missions is due to an arbitrary decision and not the result of a serious examination and exact assessment of their needs. Thus, Gentlemen, you will not be surprised that I am unable to accept the vote of the Councils of the Missionary Society relative to our grant for 1856 as definitive and irrevocable. The honor of our Congregation and the sacred interests of our foreign missions make it impossible for me to do so. I therefore ask you to accept our protests and meet with the members of the Central Council of Paris in order that, by means of a supplementary vote or any other fashion you may deem suitable, you reestablish the proportion thus far admitted between the amount of our requests and that of the sums granted.[[238]](#footnote-239) While awaiting a favorable response, Gentlemen, with the highest regards I remain your most humble and obedient servant,

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

P.S. The seven hundred Masses you were good enough to assign to us have been celebrated by our Fathers in the Apostolic Vicariate of Natal in Africa. The two mentioned in your latest letter will be celebrated by the Fathers in Texas.

226. [To Mgr Guigues, Provincial of Canada].[[239]](#footnote-240)

226:II in Oblate Writings

Happy return of Mgr Guigues to Bytown. Death of Fr. Verdet. Unworthy conduct of certain Fathers in Montreal, where Fr. Baudre has been appointed Superior. Abandonment of the establishment at Burlington, founded without the authorisation of the Superior General. Sadness caused by numerous defections.

Guigues

Marseilles,

November 27, 1856.

My dear Bishop,

I have delayed a little in writing because I was waiting for a second letter from you, which I had thought you promised me. But, fearing that you may find my silence rather protracted, I am putting off writing no longer, in order firstly to express my delight that you had a good journey, since from now on I shall always feel fear whenever I know that you are at sea. What a terrible misfortune we have had in that shipwreck which has taken from us so good a subject as our excellent and lamented Fr. Verdet! Losses like that are irreparable. It must be admitted that God is putting our resignation to terrible tests when, as we look down the list of our dead and the list of our wretched apostates, which is so long, we see taken from us so many excellent subjects while those wretches are in perfect health. I do not allow myself to say this in order to complain against Divine Providence, who rewards his elect when it pleases him, but these words are torn from me by my sorrow at the loss of our men and the pain of seeing myself reduced to not being able to fulfil all the responsibilities that the Lord is putting upon us.

I approve of all the arrangements that you were obliged to make on arrival in Canada. What a terrible blow it is that has befallen poor Fr. Honorat![[240]](#footnote-241) But also, how can serious-minded men have allowed themselves to deceive others as they have done in their letters? It is a disgraceful deceit which has led us all into error. And since I am writing about these tricksters, I will mention to you the wicked, very wicked joke that they have allowed themselves to play on good Fr. [Gaudet][[241]](#footnote-242), whom they have led astray in an utterly indecent manner.

They did not fear to draw me into the game by forging a letter from me sending that excellent Father to a destination I had never dreamed of. I have concluded from this affair that these Fathers, by whom I mean Fr. Rouge and Fr. Lagier, are nothing but fools who have not the most elementary idea of the dignity of their priestly character and the duties of their vocation. I draw this matter particularly to your attention, and wish you to know, if you do not know it already, that Fr, Rouge has forgotten himself to such an extent that he says Mass at a scandalous speed which proves that he has no piety, or even religion; if the reports of this are not exaggerated I would not exempt him of sin by the mere fact of his irreverence during this awesome action which we should approach with the greatest fervor. It seems that the independence in which he lived under the Superiorship of Fr. Santoni - very unreliable himself in his administration of Penance which he administered by means of aspersion - has cast him into this state of impiety and disorder, for such it is, and to a serious degree in my eyes. You must consider whether it would not be suitable for you to call him to you to make a serious retreat which will make him come to himself and set him back on the right road. You can say to them what I would like to say to them myself, that you are not only charged with the administration of the Province but that you have a duty of conscience to perform with regard to all the members of the Congregation, to supervise their conduct and keep them faithful to the practice of the religious virtues and the exact observance of the Rules. With men like that one should not pretend that it will be easy for Fr. Baudre to carry out his tasks as Superior. You will need to encourage him and to make it clear to all the members of the community that they must take the observance of the Rule seriously. I will not write to that Father until you have informed me that you have installed him in his post. When you appoint him, tell him to set him at ease that he must fulfil all the duties of his office by putting into practice everything that the Rule prescribes for local superiors, and make it a duty for him to give you a faithful account of his administration in both the spiritual and the temporal realms. Everything depends on the way in which he begins, for he must from the very start root out abuses by the use of his authority.

There was no other course possible than the one you have taken with regard to Burlington. I will apply here the same principle as you have followed with regard to Fr. Honorat. Fr. Santoni had established himself in a state of independence that was as blameworthy as it was ridiculous. He regarded himself as a Superior invested with limitless authority in his Province whose rights he had to uphold against everybody, even the Superior General. This was an incredible aberration which had blinded him to such a degree that subversive forces were at work. What happened? On his own authority, without even consulting me, he founded these two establishments at Plattsburgh and Burlington, and we can see the truth of the verse *nisi Dominus edificaverit* etc., in what is happening at Burlington. May God grant that the same does not happen at Plattsburg!

I would not have wished you to speak to the Council of the defection of poor Fr. Coopman. I my view, the mere request that he made to me deserves the name of defection. I hope that you will be able to lead this poor wanderer back to his duty. I do not know what can have led him to such extremes! Has he done something foolish? Has he compromised himself? Or has this misguided thought come to him simply as a result of his unfaithfulness to the Rule and of the lukewarmness that follows it? I do not know if he has shown you the letter I have written to him. It should have brought him back to his senses if he has any faith left. He was such a charming child when I sent him to Canada. If he had been better looked after he would not have fallen so low as to wish to break commitments made for ever and to betray a solemn oath made to God, for in the final analysis that is what this desire to leave the Congregation is, I said earlier what I think: I regard them all as apostates, and there is not one to whom I could give absolution without sin, and with the risk or rather the certainty of sustaining them in a false state of conscience. Looking at them all one after the other I do not find one who has had a good reason for leaving the Congregation. They have all forced my hand, either by bringing forward inadequate reasons or by behaving in such a way that they had to be expelled. But I am waiting to see what will happen to them at the judgement of God. *Deus non irridetur.* They can count on that, whatever illusions they may like to cherish. They still cause me more horror than pity. It should be no cause for surprise if, traitors to God as they are, they fail in all the duties that justice requires from them towards the Congregation that has nourished, clothed and looked after them for a great many years, and if they forget all their duties of gratitude and even of respect towards him who adopted them. I do not know what name to give to these wretches whom some have made the mistake of treating with more consideration than they deserved, for they deserved only contempt, and in treating them otherwise people have incurred blame for not having inspired enough loathing for their unworthy conduct and for letting it be thought that a man can commit apostasy without suffering too much damage either to his purse or to his reputation. I myself am not going to set such an example. One of those wicked fools has just arrived here, called Molinari.[[242]](#footnote-243) I am not allowing him to say Mass in my diocese. Do you know what he has dared to write to me? He has written to ask whether I thought he would bring more honor to the Congregation by becoming a Protestant. *Abissus abissum invocat!* I could have answered him: *perditio tua ex te serve nequam.*

Farewell, my dear friend; I embrace you with all my heart, and I send affectionate greetings to all our Fathers. I would have liked to be able to write to the good Fr. Aubert on the occasion of the loss that he has just sustained. I ask you to pass on to him my condolences. As is right, I have offered the Holy Sacrifice for his father.

I have read my letter to our Fathers in the Council; to satisfy my conscience I must tell you that, while approving the abandonment of Burlington[[243]](#footnote-244), they would have liked you to have sought our approval first.

+ C.J. Eugene, Bishop of Marseilles,

Sup. Gen.

1332. [To Father Roux, at Notre-Dame de l’Osier].[[244]](#footnote-245)

1332:XII in Oblate Writings

Greetings and best wishes for Father Roux’s perseverance. Three priests from Marseilles are at the novitiate.

L.J.C. et M.I.

Roux

Marseilles,

December 3, 1856.

My dear Father Roux, I do not want to leave any of these fine letters that I receive without an answer, but in my position it is not easy to succeed in this. I must thank you for the good testimony you give about our dear confrere who quite recently dedicated himself definitively to God.[[245]](#footnote-246) I am writing to him in this same mailing to congratulate him for this. It consoles me to think that soon I shall be in a position to offer you my congratulations. I truly long for the month of February to come when you will be joyfully saying these good words: *Funes ceciderunt mihi in praeclaris[[246]](#footnote-247)* and I shall be able to give you the triple name of son. You are already a son by your birth as my diocesan; you are also a son in closer way through the laying on of my hands which communicated to you the sublime character of a priest of Jesus Christ; furthermore, you will be a son through your religious profession which will make you a member of the Congregation and will give you as father him who has founded it and is its head. So you see, my dear son, the many reasons which make you dear to me and the rights I have to your affection. I count on this all the more inasmuch as I myself nourish a greater affection for you.

You will perhaps have been surprised and certainly very pleased with the arrival of the good Mr. Paul at l’Osier. I am hoping that your example and good advice will encourage him in the new career he is entering. I see him as timid by temperament and very reserved. Tell the novice master not to be astonished at this, and advise Mr. Paul not to be ill at ease with the novice master whose wisdom and real merit you yourself know.

Good-bye, my dear son. I am so glad that I have been able three times to free myself for a few moments in order to converse with you and to express to you again all my fatherly affection.

+ C.J. Eugene, Bishop of Marseilles.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

December 5, 1856

**December 5[[247]](#footnote-248):**Ispent the afternoon floundering in the mud on the heights between Belle-de-Mai, le Canet and the Crottes, to decide on the boundaries of the parish which I plan to establish under the patronage of Saint Mauront. This parish will have a future and will be heavily populated when the new port is in operation.

76. [To Fr. Gustave Richard at Sicklinghall].[[248]](#footnote-249)

76:III in Oblate Writings

More indebtedness for the constructions at Dublin. Poverty. Accept his illness and be prudent. Apostasies.

Richard

[Marseilles]

December 6, 1856.

I am writing, my dear Fr. Richard, a long letter of alarm to Rev. Fr. Provincial. I do not understand why the members of his Council have been so remiss in their duty by not opposing with all their might the excessive expenditures into which we were being plunged. It is not when buried in the abyss which one has dug that one can find a remedy to one’s ruin. It is from you that we have learnt that we owe 50,000 francs for your chapel at Dublin. And it has required an express prohibition for you not to commit a new folly by constructing a house to lodge those we have gone to such expense to house elsewhere. But where do you hope to find the 200,000 francs that you owe? How is it that wise men bog themselves down in this way? We do not understand this here and we are in a state of consternation difficult to express.

... You are governed by principles in regard to poverty and are wrong to depart from them under vain pretexts. Look at the Passionists, I am not aware that in England they believe it permissible to live more comfortably.

I begin by telling you to adhere strictly to the doctor’s advice about your health. Do not in the least abuse the slight improvement you feel by giving full rein to your zeal. You ought especially to be moderate in preaching. It would be much to my liking that you still wait a while to be stronger in health. A single sermon can open the vein which has haemorrhaged and throw us into fresh anxiety. Be submissive to the will of God who has not given you enough health to let you surrender yourself to your bent for mortification.

It is already quite penitential for a soul the least fervent to be obliged to take care of his health by means of all precautions demanded in his case. Accept this nuisance to compensate for the mortifications that the Rule counsels but which you are duty bound not to practice in your particular situation.

Do not blame yourself for the horror aroused in you by the apostates. You will never reach the summit of my own indignation. They are wretches in the state of damnation and I would certainly not be the one to prevaricate by giving them absolution. All the expenditures from which they have profited have been extorted by their bad faith, their infidelity and their misconduct. I see that I have taken too small a piece of paper. There remains only space enough to embrace and bless you.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

December 7, 1856

**December 7[[249]](#footnote-250):** Installation of the Third Order of Saint Dominic in their new chapel. The members are not numerous but they have been well chosen. They are young people who are very edifying and belong to the upper class of society. All of them received Communion at the Mass which I celebrated.

My work for the day was not yet finished. I then had to go out to the country to visit Mr. Armand in Sainte-Marthe. This honest trader has erected a monument to the Immaculate Conception on his property. It is a tower, very tastefully built, quite high and on top is a statue of the Blessed Virgin carved in stone. This statue can be seen from everywhere in the area of Marseilles. The Blessed Virgin from her pedestal which dominates the countryside and the sea can be invoked from far away.

1333. [To Father Soullier, at Nancy].[[250]](#footnote-251)

1333:XII in Oblate Writings

Invitation to write more often. Is sending Father Berengier.

L.J.C. et M.I.

Soullier

Marseilles,

December 9, 1856.

You have surely taken an oath, my good and dear Father Soullier, not to spoil me. How many days, weeks and months now that I am pining for a letter from you! Not that I feel a need that you remind me of yourself, for you are certainly too much in my heart for me not to have your image constantly present to me and my love for you is incessant too. However, I am still imperfect enough to desire something in return for such a constant and tender affection. Having looked into myself I acknowledge that, when all is said and done, the suffering your long silence brings me has its source in this sentiment. I would reproach myself for it were it not permissible for a father to love, and even to love greatly, a son in whom he recognizes so many good and fine qualities which are God’s gifts, gifts he wants to use to further his glory.

Did I not also inform you of the help I am sending you, you could say, my dear son, that I am writing to you only to send you this reproach. I have written about it to Father Guinet, but I am happy to tell you about it simply to show you that our relationships of local superior to the Superior General must remain intact as long as the Lord leaves me on this earth, independently of the relationships you may entertain with the Provincial. This is a privilege I reserve to myself in order to maintain the close communications I want to keep up with my children, whatever their station may be.

Thus you will be receiving, I would say almost at the same time as this letter, Father Berengier whom I have been keeping for you. You will be able to derive good advantage from this worker who is endowed with talent and zeal. He is coming out of the novitiate with excellent dispositions, he has shown himself generous in his consecration and has edified everybody. I do not need to tell you that you will have to treat him as a good brother and with a certain consideration due to his age and devotedness. You will find him a little too eager, but this liveliness, well directed, can result in good things. Show him some confidence, take him out first on mission with you to direct the course he has to follow. Don’t let him suffer from the cold: this is the only thing he dreads in the areas of the north. He will serve you marvellously in the mission on which Father Guinet is not to go in accordance to what I have informed him in the last letter I wrote him. I insist that he never absent himself for more than one week from the novitiate: this latter must be the object of his principal, I would even say, his sole concern.[[251]](#footnote-252)

I read the article on hope published in *L’Univers* with great pleasure. There is every likelihood that it will have good results. I learned about it yesterday through the intermediary of a Jesuit who came to take part in a ceremony at which I myself assisted at the Refuge where I had gone to say Mass. This article will serve for the letter which you had intended to include in your newspaper.[[252]](#footnote-253) We should not entrust it to others now that it is in the hands of the P[ro]p[a]g[a]tion of the Faith. If there is too long a delay in publishing it in the *Annales*, then we can publish it elsewhere, but then it would have to be sent to you from here where it has been corrected before it was forwarded to Lyons. It could not have been made public without these corrections.

Hopefully our seminary of Quimper will soon be sending you some novices. This house is getting on exceedingly well: the bishop, the clergy and the seminarians are delighted and show it by what they say and by their conduct.[[253]](#footnote-254) Your appeal to the people of Lorraine will have some good results, I hope. Since you went to such lengths to name those who serve the Church in the foreign missions - which I very strongly approve - you would have done well to add without limiting yourself those people who are engaged in various ministries in Europe, for, thanks be to God, the list of our people of Lorraine does not end with those who are missionaries in heathen countries.

If there are good ones, it is possible that there is some weakling among them too. You understand that I want to speak of the companion[[254]](#footnote-255) we have given to Father Conrard. I fear that the latter is too good hearted to direct so imperfect a man; so, my dear son, don’t forget to watch over what is going on at Sion. I make you especially responsible for this, you understand its importance. It is as a last resort that I have taken this extreme position. It was a matter either of trying this means which the person concerned himself suggested or of dismissing him. This poor child has very little virtue, he himself is aware of his weakness, which is not very reassuring, all the more so in that he finds it difficult to rid himself of a kind of coquettery, of a pampering of his little self, which makes him attractive to persons whose attention he should be avoiding more than anything else. He has promised heaven and earth if he is placed under good Father Conrard’s direction: the latter will obtain everything he needs! You understand that this can hardly inspire me with great confidence. Good-bye, my well-beloved son, I hold you to my heart as I bless you.

+ C. J. Eugene. Bishop of Marseilles,

SG.

1334. [To Father Delpeuch, at Bordeaux].[[255]](#footnote-256)

1334:XII in Oblate Writings

Joy in receiving letters from Oblates. Invites him to moderate his zeal. Sisters of the Holy Family. Chapel.

L.J.C. et M.I.

Delpeuch

Marseilles,

December 10, 1856*.*

My dear son, I would have liked to express to you more promptly the pleasure your letter brought me. The delight it gave me was all the more intense in that it is unfortunately too rare. I do not really want to reproach you, but simply express a sentiment, a desire. Indeed, I do miss something if I am left for too long a time without receiving news from my children. I know very well that in my position in the centre of a city of three hundred thousand people who don’t leave me one day of respite - this is literally true, my calendar vouches for it - it is impossible for me to keep up a continuous correspondence with all those whom God has given me. That is a quite legitimate excuse I make to them when they feel some delay in my answering them; but that does not dispense them from bringing me the sweetest joy I can experience and derive in my close relationships with each one of them.

Not, my dear son, that I do not know what you are doing. On the contrary. I follow you on all your evangelization journeys. I do have to thank God for the good that you are accomplishing through his grace. However. I also would like to persuade you strongly not to exhaust yourself as you are doing. I beg His Lordship the Cardinal’s pardon for this. It costs him nothing to keep on urging, to say ceaselessly: go ahead, go ahead. But I maintain that you are not to tempt God and do what is beyond your strength. Therefore, know how to moderate your zeal and to resist the pressure exerted on you. No one is obliged to do more than what one can reasonably ask of him. You yourself perceive that you are wearing yourself out prematurely in the task they lay on you. God has established a day of rest for each week. This is to teach us that in everything the same is needed. So put some interval of rest between your missions and now that you have two others to assist you.[[256]](#footnote-257) employ them in such a way that they relieve you. Don’t give them other work elsewhere which would then let everything you have been doing up to now continue to weight you down, but let their portion be a relief to yours. This is how I understand things.

Father Vincens must have written to you and replied to several of your questions. To myself I have reserved telling you that I perfectly agree with your viewpoint regarding the benefit you can derive from the little services that you would gladly render to the Congregation of the Holy Family. Very willingly I grant the association of prayers and merits. I shall give instructions to have the official document drawn up. You have done very well to repudiate loudly all contact with that apostate Aubry. Bear well in mind that I consider as such all those who through their own fault place themselves in a situation where they have to be dismissed.

I have told Father Vincens that I consider it absolutely necessary to set up a chapel inside the house where the Blessed Sacrament can be kept. It is essential that our evening oraison be made in the presence of our Lord, and we must have the facility to visit Him often during the day. All of this is not possible if we are obliged to betake ourselves to a public church.

Father Vincens will tell you the rest. I am under too much pressure to prolong further this agreeable conversation with you. I conclude in haste by repeating the assurance of my tender affection and by blessing you with all my heart.

+ C.J. Eugene, Bishop of Marseilles,

sup. gen.

P.S. A good greeting also to your companion whom I bless too.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

December 15, 1856

**December 15[[257]](#footnote-258)**: Today, Monday, Mass in my chapel: eight persons were waiting to receive the Sacrament of Confirmation from me. Departure for Saint-Marcel where I went to install the Sisters of St. Vincent de Paul for the schools and for the visitation of the poor. Fr. Bayle preached and I gave Benediction. On my return to town, I stopped at St. Vincent de Paul where I was to preside at the assembly of the Living Rosary, give benediction and receive into the association those who had been prepared for entry. I returned home on foot to earn my supper which was waiting for me. That is the service which I have to do. Having left my residence at eight o’clock after having fulfilled the duties of my ministry, I returned at nine in the evening. I do not know when I shall be able to curtail this activity.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

December 16, 1856

**December 16[[258]](#footnote-259):** Is this not the day when I shall receive the vows of the Brothers of Perpetual Help[[259]](#footnote-260) and confer the habit on five of them? These Brothers are men of good will whom I have established to care for the sick. I quickly responded to those who came forward and I was able to bring them together in community. We gave them a Rule which they observe faithfully and which brings them to the level of wanting to dedicate themselves to God through the vows of religion, at first for one year, then for five and finally perpetually.

These are the Brothers whom I plan to put in charge of the hospice for convalescents which I am in the process of founding. I told them of my intentions in this matter and they fully agree with it. It was with this in mind that I bought the former house of the Ladies of the Blessed Sacrament and there the Brothers will live as in their mother house. They shall care for the convalescents whom I shall send there without ceasing to care for the sick poor whom they will continue look after.

In order to purchase this house which cost one hundred thousand Francs, I sold the two country properties which I possessed in Aix, in the Banon area. I thought it would be better, while I am still living, to begin doing what I wanted to have done after my death.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

December 18, 1856

**December 18[[260]](#footnote-261):** Pilgrimage to Aix for a few hours. My purpose was to celebrate Mass at the tomb of my good mother on the anniversary of her death[[261]](#footnote-262). It is an inexpressible consolation for me to go and lay upon this tomb the sentiments of love, respect, regret and bitter sorrow which nothing can lessen in my heart. On this occasion the Bishop of Olympia[[262]](#footnote-263) was pleased to blend his prayers with mine. He offered Mass on the altar which I had consecrated for the relief of the souls of my deceased relatives. I travelled there and back by rail. I could not break the promise I had made to bless the first stone of their new chapel for the Ladies of Compassion on the 19th. They were waiting for me to come and say Mass in the old chapel and perform the Baptism of two converted Protestants in the House of the Servants which I entrusted to these ladies.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

December 20, 1856

**December 20[[263]](#footnote-264):** Ordination in the Major (cathedral) of three priests, six deacons and several minor orders.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

December 21, 1856

**December 21[[264]](#footnote-265):** Mass in the Capuchin Sisters’ convent to commemorate my ordination. I wanted to have their fervent prayer joined to my feeble efforts in thanking the good Lord for having, in spite of my unworthiness, raised me to the priesthood.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

December 22, 1856

**December 22[[265]](#footnote-266):** I went to Saint-Martin to sing the *Te Deutn* as I had arranged at the request of the consul general of Naples, in thanksgiving for the providential preservation of King Ferdinand II who had been threatened with death by an assassin. It was the king himself who had ordered the consul take this step. I agreed to do so quite willingly without consulting anyone. The consul issued invitations to the authorities who came quite promptly to the cathedral, doubtless with the authorisation of the imperial government. The consul was extremely grateful to me for having so speedily complied with the wishes of his devout sovereign. I thought that I should even do something more. I undertook to write to the king in the following terms:

*“Sire, we have just come from the cathedral where the members of the chapter and I have placed before the altar our sincere and lively thanksgiving for the divine protection which has preserved the life of your majesty from the attack of a parricide.*

*Now that I have fulfilled this act of piety so dear to my heart, I beseech you, Sire, to please permit the bishop of Marseilles to lay once again at the feet of your throne the feelings of homage which penetrate his heart. Although saddened to see how the plans of the wicked are revealed by such an attack, it is also consoling to witness the sincerity with which your faithful subjects here hasten with so much alacrity and in such a touching manner to bless the Lord for having preserved the father of his people, a prince devoted to the great interests of order in Europe, and a firm supporter of the Church.*

*There are too many links between Marseilles and your majesty's state, the number of your subjects who live here is too great and they are continually on the increase in our port, we are too well aware of the good which you try to do, for us not to be aware of the right your majesty has to be admired and loved by honest people from every land.*

*I am all the more pleased that in the midst of the present complications such a startling justice should be done to your person because of the heritage of memory by which my family is, since my childhood, attached to your august house which showered benefits upon me and upon my relatives during our long exile in Naples and Palermo. It occurs to me that I am paying a debt of gratitude by trying to procure the benefits of religion for your subjects here in Marseilles. A large number avail of it in a special church for Italians. They come to hear the instructions in their own language and to receive the Sacraments administered by priests as signed exclusively to this ministry. It is a ministry which I sometimes exercise myself and I like to show those present how much affection I have for their country and their beloved sovereign. I am etc.* ...[[266]](#footnote-267)”

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

December 24, 1856

**December 24[[267]](#footnote-268):** What a pleasant surprise! Bishop Tache, our bishop of Saint-Boniface[[268]](#footnote-269) came to see me at Montolivet where I had gone to do a little work. I presented him to the community who showed how happy they were to see him. He was not known to any of our scholastics. After lunch he cast his nets in the company of Bishop Semeria who had already done the same. This type of recruitment proved very popular with the scholastics. There was the possibility of choosing between the cold of 50 degrees below freezing and the arduous climate of the equator. There was something to suit all tastes, all the more so since, on both sides, there were souls to be saved, sacrifices to be offered to God and zeal to be exercised.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

December 25, 1856

**December 25:[[269]](#footnote-270)** Beautiful office of Christmas night. I presided pontifically as usual. The church of Saint-Martin was full to overflowing. Our two bishops from Saint-Boniface and Olympia assisted at the office. They were positioned in the choir opposite the throne. It was really a very moving scene for Christian hearts, on this beautiful day, to see two bishops from the ends of the earth joining their prayers with the those of the prelate who had ordained them at the foot of the altar and thus offering, in their persons, the homage of such very different and distant nations, here in the midst of the devout society of Marseilles!

But for myself in particular, how thankful I should be to the Lord as I considered the scene before my eyes? In front of me were two missionary bishops whom I had ordained to go forth to evangelize the infidels of the most distant north and the burning south. These two bishops, members of our Congregation, assisted by two Oblates who were also ordained by me[[270]](#footnote-271) and myself assisted at the throne by two other Oblates, one of whom had been ordained by me[[271]](#footnote-272). Was there not enough about which to be emotional at the thought of this paternity on such a day and in such a place as this? What food for thought as I raised my mind to God at the *Gloria* and the *Credo* in the presence of this portion of my family which was here face to face in this religious session! What confusion as I gave witness of my thanksgiving and recognized how much I was beneath the degree of virtue required for this great mission which God’s goodness had granted me in his Church! Oh! How beneficial these thoughts proved to be during the pontifical office! Bringing one’s littleness close to the grandeur of God, one’s poverty to the sovereign holiness in the very midst of the most sublime action, at the moment of the solemn sacrifice offered with such great ceremony by a prelate who acknowledges how little he is, how miserable in the presence of the great God whom he represents! However, joy and trust abound, and my heart is nonetheless filled with happiness; this a foretaste of paradise, greater happiness is possible only in heaven.

1. Orig.: Rome. Postulation Archives. L. M.-Baret. [↑](#footnote-ref-2)
2. Victor Baret. [↑](#footnote-ref-3)
3. What precise approach to the Archbishop is at issue here? From other letters we know that Cardinal Donnet was requesting the Oblates to preach too many missions and he wanted to entrust the shrine of N.-D. d’ Arcachon to the Oblates: cf. Letters nos. 1308, 1322, 1331 and 1334. [↑](#footnote-ref-4)
4. Copy: Reg. letters 1855-1863. Rome. Arch. Post.: DM 10. The name of the addressee is omitted in the Register, but seems to be Mgr Magloire Blanchet who was in Rome with the Brassard brothers. Cf. Mgr M. Blanchet to Mgr de Mazenod, October 27, 1855. [↑](#footnote-ref-5)
5. Bishop de Mazenod does not seem to have kept a Diary in 1852, 1853 and 1855. At least nothing has been found for those years. He began again in 1854, on the occasion of his visit to Rome for the definition of the dogma of the Immaculate Conception (the text published in *Ecrits oblats* 17, pp. 193-266). [↑](#footnote-ref-6)
6. Rambert II, p. 440. [↑](#footnote-ref-7)
7. J.B. Gault (1595-1643), Oratorian, was bishop of Marseilles in 1642-1643. His Cause for beatification was introduced in Rome on February 4, 1893. His body was discovered while part of the old cathedral was being demolished. [↑](#footnote-ref-8)
8. Bishop Henri de Belsunce (1670-1755), bishop of Marseillles from 1710 to 1755. [↑](#footnote-ref-9)
9. Orig.: Rome. Postulation Archives. L. M.-Fouquet. [↑](#footnote-ref-10)
10. The upper part of this page has been cut. [↑](#footnote-ref-11)
11. Rey II, p. 579. [↑](#footnote-ref-12)
12. Crimean War from 1854 to 1856. [↑](#footnote-ref-13)
13. Orig.: Rome. Postulation Archives. L. M.-Luigi. [↑](#footnote-ref-14)
14. The minor seminary established at Vico since 1853*.* Cf. F. LAMIRANDE. “Les œuvres d’enseignements dans Ia Congrégation du vivant du Fondateur”, in *Etudes Oblates,* 1966. pp. 9-12. [↑](#footnote-ref-15)
15. We no longer possess the second page of this letter. [↑](#footnote-ref-16)
16. Copy: Reg. letters 1855-1863, Rome. Arch. Post.: DM 10. [↑](#footnote-ref-17)
17. Copy: Reg. letters 1855-1863, Rome, Arch. Post.: DM 10. [↑](#footnote-ref-18)
18. Rey II, p. 580. [↑](#footnote-ref-19)
19. Rey II, p. 578. [↑](#footnote-ref-20)
20. Marc Antoine Bayle (1825-1877), theologian and historian; Fr. Magnan was a military chaplain. [↑](#footnote-ref-21)
21. Rey II, p. 581. [↑](#footnote-ref-22)
22. Orig. Italian: Rome, Arch. of Pr. Fide, Scrit. rif. nei Cong., Indie Orientali, V. 15 (1855-1856), f. 897. [↑](#footnote-ref-23)
23. Bishop Joseph Baccinelli, Coadjutor to the Apostolic Vicar of Verapoly. [↑](#footnote-ref-24)
24. Rey II, p. 581. [↑](#footnote-ref-25)
25. F.X. Alphonse Coulin who had been an Oblate novice and scholastic from 1819 to 1822. [↑](#footnote-ref-26)
26. Rey II, p. 581. [↑](#footnote-ref-27)
27. Rambert II, pp. 444-445; Rey II, pp. 583-584. [↑](#footnote-ref-28)
28. The word used in French is *“bouchons”.* [↑](#footnote-ref-29)
29. Rey II, p. 576; Rambert II, p. 441. [↑](#footnote-ref-30)
30. Rey II, p. 580. [↑](#footnote-ref-31)
31. Orig.: Rome. Postulation Archives. L. M.-L’Hermite. [↑](#footnote-ref-32)
32. Superior of the house of Notre-Dame de Cléry and in charge of the parish. [↑](#footnote-ref-33)
33. Rambert II, pp. 442-443. [↑](#footnote-ref-34)
34. Ferdinand de Bausset-Roquefort (1757-1829) was Archbishop of Aix from 1817 to 1829. [↑](#footnote-ref-35)
35. Copy: Reg. letters 1855-1863. Rome, Arch. Post.: DM 10. [↑](#footnote-ref-36)
36. Copy: Reg. letters 1855-1863. Rome, Arch. Post.: DM 10. [↑](#footnote-ref-37)
37. Orig.: Rome. Postulation Archives. L. M.-Vincens. [↑](#footnote-ref-38)
38. Cardinal Bonnet. Archbishop of Bordeaux. [↑](#footnote-ref-39)
39. F-A. Roullet de la Bouillerie was appointed bishop of Carcassonne on February 6, 1855*.* His predecessor, Bishop Gaston de Bonnechose had been transferred to Evreux. [↑](#footnote-ref-40)
40. Rey II, p. 580. [↑](#footnote-ref-41)
41. Sacrilegious theft committed in the church of Saint Theodore on March 10,1829. See Rey I, p. 465. [↑](#footnote-ref-42)
42. Rey II, pp. 581-582. [↑](#footnote-ref-43)
43. Between 1852 and 1854, Fr. Tempier had the Oblate scholasticate and General House built in Montolivet (an area of Marseilles). The scholastics began the school year there in autumn 1854 and therefore they left the diocesan seminary. [↑](#footnote-ref-44)
44. Rey II, p. 580. [↑](#footnote-ref-45)
45. Rey II, p. 582. [↑](#footnote-ref-46)
46. The work of the Holy Family was indeed the minor seminary which was under the direction of Canon Bruchon. The other institution which bore the name of minor seminary had become a Catholic college. [↑](#footnote-ref-47)
47. Rey II, p. 580. Rey writes March 9, which was Sunday. [↑](#footnote-ref-48)
48. Rey II, p. 589. [↑](#footnote-ref-49)
49. Emperor Napoleon III (1808-1873). [↑](#footnote-ref-50)
50. Empress Eugénie-Marie de Montijo De Guzman (1826-1920). [↑](#footnote-ref-51)
51. Eugène-Louis-Jean-Joseph (1856-1879). [↑](#footnote-ref-52)
52. Rey II, p. 580. [↑](#footnote-ref-53)
53. YENVEUX V, 92; VII, 269. [↑](#footnote-ref-54)
54. Rey II, pp. 584-585. Rambert (II, pp. 446-447), copied the same text which, because of a printer’s error, bears the date “March 11,1886”. [↑](#footnote-ref-55)
55. Louis de Grenade (1504-1588), OP, one of the most prolific writers of the Spanish mystical and ascetical school. [↑](#footnote-ref-56)
56. Rey II, p. 585. [↑](#footnote-ref-57)
57. Pastoral letter dated March 18. [↑](#footnote-ref-58)
58. Pierre Marie Gervais Lacarriere, bishop of Guadeloupe from 1851 to 1853. [↑](#footnote-ref-59)
59. Rey II, p. 590. On March 17 the bishop went to Notre Dame de la Garde and there he blessed a gold medal with an engraving of the statue of Our Lady on one side and the church on the other. Bishop Menjaud, the court chaplain, delivered the medal to the emperor. The latter replied on March 25. Bishop de Mazenod copied this letter into his Diary. [↑](#footnote-ref-60)
60. Copy, Rome, Postulation Archives, DM X: Register of Letters 1855-1861, pp. 57-58. [↑](#footnote-ref-61)
61. Father Eynard, Cf. *Oblate Writings,* 12, p. 9. [↑](#footnote-ref-62)
62. Father de L’Hermite, *ibid.* t 1, p. 289; t 2, pp. 9 and 10. [↑](#footnote-ref-63)
63. Orig.: Rome, Arch. of the Postulation, L. M.P. [↑](#footnote-ref-64)
64. Ms.: Tonking. [↑](#footnote-ref-65)
65. A note attached to this letter reads: “We will do our best to accede to the just observations made by Bishop Mazenod. Initial satisfaction is already given in the May issue. If it is possible to do more, it will be done.” [↑](#footnote-ref-66)
66. Orig.: Rome, Arch. of the Postulation, L. M.P. This letter was only signed by the Founder. A similar text is on file in Paris. [↑](#footnote-ref-67)
67. The amount requested amounted to 186 000 francs. [↑](#footnote-ref-68)
68. Orig:. Rome. Postulation Archives. L. M.-Soullier. [↑](#footnote-ref-69)
69. 2 Cf. REY I, 169 and *Oblate Writings,* VII, p. 6. [↑](#footnote-ref-70)
70. Orig.: Rome. Postulation Archives. L. M.-L’Hermite [↑](#footnote-ref-71)
71. We no longer possess the second page of this letter. [↑](#footnote-ref-72)
72. Orig. - Rome, Postulation arch. - L. M. Richard. [↑](#footnote-ref-73)
73. Fr. Victor Bompart and Bro. F. M. Manuel who were bound for Africa. Cf. L. M. Marchal, April 23. [↑](#footnote-ref-74)
74. According to the context, the reference is probably to the infirmity mentioned but also to difficulties encountered by Fr. Cooke in seeking to introduce the Oblates into Ireland. [↑](#footnote-ref-75)
75. Words erased in the Ms.: “from St. Boniface. Perhaps they will not leave until the return of Bishop Taché who is to come to Europe this summer”. [↑](#footnote-ref-76)
76. Pierre Louis Richard. [↑](#footnote-ref-77)
77. Orig.: Rome. Postulation Archives. L.M.-Roux. [↑](#footnote-ref-78)
78. Orig.: Rome. Postulation Archives. L. M.-Mouchette. [↑](#footnote-ref-79)
79. Orig.: Rome, Archive of the Postulation, L. M-Barret. [↑](#footnote-ref-80)
80. Fr. Victor Bompart and Bro. F.-M. Manuel. [↑](#footnote-ref-81)
81. Orig.: Rome. Postulation Archives. L. M.-Gouret. Father Francis Gouret, born September 8. 1827, began his novitiate on January 12. 1856. [↑](#footnote-ref-82)
82. YENVEUX VI, 123, 124: VIII, 157, 205. [↑](#footnote-ref-83)
83. The following scholastics were ordained priests at the ordination of June 8th: A. Vassal, P. Duclos, A. Martens, J. J. Pouzin, J. Bouquillon, C.J. Mestre, C. Frain. [↑](#footnote-ref-84)
84. Brother J. P. Michaelis. [↑](#footnote-ref-85)
85. The scholastic Camper had died of pulmonary tuberculosis on January 19, 1856. [↑](#footnote-ref-86)
86. According to YENVEUX VI, 123, this new cross is not the death of Brother Camper, but rather “a scholastic Brother who lost his head”. Two scholastics were in this condition during 1856-1857, namely, Brothers Verdier and Couasnon. Cf. Minutes of the General Council. May 13, 1857. [↑](#footnote-ref-87)
87. Orig.: Archives of the Archbishop’s residence in Laval. [↑](#footnote-ref-88)
88. The Abbé Jean Louis Grandin spent only a few months at the novitiate. [↑](#footnote-ref-89)
89. Bishop Wicart. [↑](#footnote-ref-90)
90. Copy of the original Italian, Postulation Archives. DM X: Register of Letters l855-1861, pp. 64-65. [↑](#footnote-ref-91)
91. In 1857there were at least three priests from Marseilles at the novitiate: the Abbés Roux, Paul and Cas. Bérengier. [↑](#footnote-ref-92)
92. Orig.: Rome. Postulation Archives. L. M.-Fabre. [↑](#footnote-ref-93)
93. Ms.: “de f. Couanon.” [↑](#footnote-ref-94)
94. Rambert II, pp. 448-449. [↑](#footnote-ref-95)
95. Rey II, p. 592. The date is uncertain. Bishop de Mazenod says that he went to Aix to be present for the octave of the feast of the Sacred Heart, which was on June 6. [↑](#footnote-ref-96)
96. Cardinal Costantino Patrizi, (1798-1876), appointed legate *a latere* to baptise the imperial prince on June 14. [↑](#footnote-ref-97)
97. Archbishop Sacconi was then Nuncio in Paris. [↑](#footnote-ref-98)
98. Orig. French: Rome, Arch. of Pr. Fide, Scrit. rif. nei Cong., Francia, V. 4 1857-1861, ff. 225-228. [↑](#footnote-ref-99)
99. Excerpt quoted in Italian. [↑](#footnote-ref-100)
100. His Eminence Cardinal Patrizi, Papal legate to the baptism of the Imperial Prince. [↑](#footnote-ref-101)
101. Rey II, p. 595. [↑](#footnote-ref-102)
102. The deacons Augustin Vassal (1831-1895), Paul Marie Duclos (1831-1881), Theodore Martens (born in 1825, left in 1827), Jean Pouzin (1831-1885), Jules Bouquillon (1824-1857), Charles Mestre (1833-1870), and Celestin Frain (born 1831, left 1865). [↑](#footnote-ref-103)
103. Rey II, p. 596. All the bishops of France were invited to the Baptism of the imperial prince. Bishop de Mazenod made the journey to Paris and was absent from Marseilles from June 9 to July 17. He went to visit the Oblates in Nancy and Notre Dame de Sion from the July 9 to July 12 and the Oblates who had been established in Clery since 1854 from July 12 to 16. [↑](#footnote-ref-104)
104. Eugene Violet-le-Duc (1814-1879), architect and writer. [↑](#footnote-ref-105)
105. L. Antoine de Salinis, Archbishop of Auch from 1856 to 1861. [↑](#footnote-ref-106)
106. Toussaint Casinelli d’Istria, bishop of Ajaccio from 1833 to 1869. [↑](#footnote-ref-107)
107. Orig.: Rome. Postulation Archives. L. M.-Tempier. [↑](#footnote-ref-108)
108. Parish of an old friend of Bishop de Mazenod, namely, Father David, the parish priest of Fontenay-les-Roses. Cf. REY II, 599. [↑](#footnote-ref-109)
109. The sentence is unfinished. [↑](#footnote-ref-110)
110. We no longer possess the second page of this letter. [↑](#footnote-ref-111)
111. Rey II, p. 598. [↑](#footnote-ref-112)
112. Louis Eugène Regnault, Bishop of Chartres from 1853 to 1889. [↑](#footnote-ref-113)
113. C.H. Clausel de Montals had been bishop of Chartres from 1824 to 1853. [↑](#footnote-ref-114)
114. Rey II, p. 599; Rambert II, p. 456. [↑](#footnote-ref-115)
115. Rey II, pp. 599-600; Rambert II, pp. 456-457. [↑](#footnote-ref-116)
116. Rey II, pp. 600-601; Rembert II, pp. 457-458. [↑](#footnote-ref-117)
117. General Alphonse Henri Hautpoul (1789-1865) who had been military commander in Marseilles in 1842 and governor of Algeria in 1850-1851. [↑](#footnote-ref-118)
118. Raymond Troplong (1795-1869), lawyer and politician, appointed president of the Senate in 1852. [↑](#footnote-ref-119)
119. Cardinals Celestin Dupont, archbishop of Bourges and Thomas Gotisset, archbishop of Reims. See the minutes of the senate session for June 27. [↑](#footnote-ref-120)
120. Probably Cardinal Francois N.M. Morlot, archbishop of Tours, who was present at the session. See J. Leflon, *Mgr de Mazenod* III, pp. 385-386. [↑](#footnote-ref-121)
121. Orig.: Rome. Postulation Archives. L. M.-Soullier. [↑](#footnote-ref-122)
122. The Founder had no doubt wanted to say. “a brief word [from your last letter]”. In his letter of January 16, 1856. Father Soullier had complained about the bad character of Father Audruger, although he acknowledged that the latter was an “indefatigable missionary”. [↑](#footnote-ref-123)
123. REY 11. 603-604. [↑](#footnote-ref-124)
124. Bishop de Mazenod was on June 24th appointed Senator of the Empire. [↑](#footnote-ref-125)
125. Rey II, p. 601. [↑](#footnote-ref-126)
126. Authenticated copy, in Italian: Rome, Arch. of the Postulation, Registre, 1855-1863, pp. 68-69. [↑](#footnote-ref-127)
127. Rey II, p. 602. [↑](#footnote-ref-128)
128. Bishop de Mazenod had been chosen as one of the commissioners to examine the titles of appointment of four new senators: Generals Salles and McMahon, Vice-Admiral Dubourdieu and Count Octave de Barral. [↑](#footnote-ref-129)
129. There were two “affairs” which were of special concern for Bishop de Mazenod at that time: the building of the future cathedral and the appointment of Jeancard as auxiliary bishop. Canon Jeancard had accompanied Bishop de Mazenod to Paris. [↑](#footnote-ref-130)
130. Orig.: Rome, Postulation Archives. L. M.-Soullier. [↑](#footnote-ref-131)
131. Orig.: Rome. Postulation Archives. L. M.-Soullier. [↑](#footnote-ref-132)
132. Wednesday. July 9th. and not Monday. July 7th. as planned. [↑](#footnote-ref-133)
133. The project was to entrust the shrine of Notre-Dame de Sauvagnac to the Oblates. Cf. General Council, June 2, 1856. [↑](#footnote-ref-134)
134. The Chapter was held from August 4th to August 12th. [↑](#footnote-ref-135)
135. Orig.: Rome. Postulation Archives. L. M.-Delpeuch. [↑](#footnote-ref-136)
136. Cardinal Bonnet. [↑](#footnote-ref-137)
137. Father Merlin. [↑](#footnote-ref-138)
138. The parish and pilgrimage of N.-D. d’ Arcachon. located some 50 kilometers southwest of Bordeaux, were entrusted to the Oblates only in 1869. Cardinal Donnet really wanted to put them into Oblate hands in 1856. but the Founder declined the offer. Cf. ORTOLAN. *Les Oblats de M.-I.,* III. p. 103. [↑](#footnote-ref-139)
139. Orig.: Rome, Postulation Archives. L. M.- Mouchette. [↑](#footnote-ref-140)
140. Rey II, p.605. [↑](#footnote-ref-141)
141. Louis XI, king of France from 1461 to 1483. [↑](#footnote-ref-142)
142. Bishop Philibert Dupanloup. [↑](#footnote-ref-143)
143. Rey II, p. 606. [↑](#footnote-ref-144)
144. Orig. Italian: Rome, Arch. of Pr. Fide, Scrit. rif. nei Cong.. Francia, V. 3 (1848-1856), ff. 1004-1005. [↑](#footnote-ref-145)
145. Orig.: Quimper, Archives of the Major Seminary. [↑](#footnote-ref-146)
146. Orig.: Rome. Postulation Archives. L. M.-Guibert. [↑](#footnote-ref-147)
147. Cardinal Barnabo. [↑](#footnote-ref-148)
148. Rey II, p. 606. [↑](#footnote-ref-149)
149. H. N. Honore Fortoul, Minister for public instruction and Cult from 1852 to 1856. Born in Digne in 1811, he died on July 7,1856. [↑](#footnote-ref-150)
150. Rey II, pp. 606-607. [↑](#footnote-ref-151)
151. Rey II, p. 607. [↑](#footnote-ref-152)
152. Aimable Pelissier (1794-1864). He took Sebastopol in 1855. He was governor of Algeria in 1865. [↑](#footnote-ref-153)
153. Rambert II, p. 459; Rey II, pp. 609-610. [↑](#footnote-ref-154)
154. General Chapter held in Montolivet from August 5 to 12. [↑](#footnote-ref-155)
155. Bishop de Mazenod, Bishop Guibert of Viviers and Bishop J.E. Bruno Guigues of Bytown. [↑](#footnote-ref-156)
156. Etienne Semeria, bishop-elect of Olympia and coadjutor of Bishop Bettachini in Jaffna. Bishop Semeria’s ordination took place in Montolivet on August 17. [↑](#footnote-ref-157)
157. Rey II, p.614 [↑](#footnote-ref-158)
158. Orig. - Rome, Postulation arch. - L. M. Richard. [↑](#footnote-ref-159)
159. Orig. - Rome. Postulation arch. - L. M. Arnoux. [↑](#footnote-ref-160)
160. The end of this letter is cited by YENVEUX IX, 27 and bears the date of August 22, 1854. [↑](#footnote-ref-161)
161. This and the preceding letter are doubtless written from the *Campagne St.* *Louis,* summer house of the Bishop, outside the city. Fathers Cooke and Noble had come to the General Chapter of August 4-12, 1856. [↑](#footnote-ref-162)
162. Orig.: Quimper, Archives of the Major Seminary. [↑](#footnote-ref-163)
163. Bishop Semeria. [↑](#footnote-ref-164)
164. Copy of the Original: Rome, Postulation Archives, DM X: Register of Letters 1855- 1861, p. 72. [↑](#footnote-ref-165)
165. Father Lancenay. [↑](#footnote-ref-166)
166. Father Martinet. [↑](#footnote-ref-167)
167. YENVEUX VII, 21. [↑](#footnote-ref-168)
168. Orig.: Rome. Postulation Archives. L. M.-Courtès. The address is in Father Aubert’s hand, who writes: “Courtez”. [↑](#footnote-ref-169)
169. YENVEUX IV, 49. [↑](#footnote-ref-170)
170. Bishop de Mazenod went to l’Osier for the feast of the 2nd centenary of the miracle at l’Osier: it was celebrated on September 8th. [↑](#footnote-ref-171)
171. Bishop Ginoulhiac [↑](#footnote-ref-172)
172. Original copy, Rome, Postulation Archives DM X: Register of Letters 1855-1861, p. 74. [↑](#footnote-ref-173)
173. Orig. Italian: Rome, Arch. of Pr. Fide, Scrit. rif. nei Cong., Indie Orieniali, V. IS (1855-1856), f. 1209. [↑](#footnote-ref-174)
174. At the end of his letter written on October 29 to Cardinal Barnabo on sister Felicity, the Founder writes: “I regretfully witness the disappearance of a hope instilled in me a few years ago to see the two vicariates entrusted one day to the Oblates. How much easier it is to accomplish good in Colombo than in Jaffna!” [↑](#footnote-ref-175)
175. Latin original: Ottawa, Arch. Deschâtelets. [↑](#footnote-ref-176)
176. YENVEUX VI, 334. [↑](#footnote-ref-177)
177. Copy: Rome, Arch. Post.: L. M-Aubert P. [↑](#footnote-ref-178)
178. Original: Ottawa, Arch. Deschâtelets. [↑](#footnote-ref-179)
179. Original copy, Rome, Postulation Archives, DM X: Register of Letters 1855-1861, pp. 72-73. [↑](#footnote-ref-180)
180. Rey II, p. 612. [↑](#footnote-ref-181)
181. J.M. Achille Ginoulhiac, Bishop of Grenoble from 1853 to 1870. Bishop de Mazenod had been invited to be present for the celebration of the second centenary of the miracle of the blood-stained tree and the apparition of Mary. He presided at the jubilee celebration at the shrine of Notre Dame de l’Osier on September 8. [↑](#footnote-ref-182)
182. Paul Sauzet, formerly Minister for Cult, then president of the Chamber of deputies from 1839 to 1848. [↑](#footnote-ref-183)
183. Rey II, p. 612. [↑](#footnote-ref-184)
184. Bishop de Mazenod would not leave Isère without visiting the former bishop of Grenoble. Philibert de Brouillard (1765-1860) who was bishop of Grenoble from 1826 to 1853. [↑](#footnote-ref-185)
185. Bishop Fortune de Mazenod died in 1840 at the age of 91. [↑](#footnote-ref-186)
186. Original copy, Rome, Postulation Archives DM X: Register of Letters 1855-1861, pp. 74-75. [↑](#footnote-ref-187)
187. Original: Rome, Arch. Post.: L. M-Antoine. [↑](#footnote-ref-188)
188. Original: Rome, Arch. Post.: L. M-Léonard. [↑](#footnote-ref-189)
189. Original copy, Rome, Postulation Archives DM X: Register of Letters 1855-1861, p. 76. [↑](#footnote-ref-190)
190. Orig.: Rome, Archive of the Postulation, L. M-Semeria. [↑](#footnote-ref-191)
191. Fr. Semeria came to Europe for the General Chapter which was held from August 5 - August 12. On May 25 before this he had been named Bishop of Olympia *in partibus infidelium* and coadjutor of the vicar Apostolic of Jaffna with future succession. He was consecrated bishop in Marseilles on August 17, 1856, by Bishop de Mazenod, assisted by Bishop H. Guibert of Viviers and by Bishop Guigues of Bytown. Bishop Bettachini died on July 26, 1857. [↑](#footnote-ref-192)
192. Fr. Lallemant who had to return to France because of illness. [↑](#footnote-ref-193)
193. Bishop Semeria did not leave with an Englishman or Irishman, but one of the three Fathers who accompanied him, Fr. A. Laclau-Pussacq, spoke good English since he had been in England from 1854 to 1856. [↑](#footnote-ref-194)
194. Extract from the *Ordonnances synodales du diocèse de Marseille,* Marseilles, 1857. pp. 376-378. The editor of the work writes: “We will not attempt to put into words the lively emotion felt by our venerable Bishop” in response to the words of Father Payan, addressed him in the name of his confreres: “for the space of three days his soul overflowed with consolations and joy; the final day capped itall; he had to give vent to feelings in his heart in new blessings, feelings till then scarcely kept pent up. He did it in a touching improvisation, whose substance we will try to reproduce, which moved all present to tears and whose touching effect will never be effaced from the hearts of those privileged to hear it.” [↑](#footnote-ref-195)
195. Rambert II, pp. 461-462. [↑](#footnote-ref-196)
196. The diocesan synod was held in the chapel of the minor seminary at Montolivet from September 28 to October 1. [↑](#footnote-ref-197)
197. Original copy, Rome, Postulation Archives. DM X: Register of Letters 1855-1861, p. 77. [↑](#footnote-ref-198)
198. Rey II, p. 618: diary from October 3 to 9. Rey does not specify the dates but these can be ascertained from Bishop de Mazenod’s Ordo. [↑](#footnote-ref-199)
199. This letter is certainly addressed to a Father at N.-D. de Cléry (REY II. 606). and apparently to Father de L’Hermite who was superior and parish priest there. He was no doubt taking a rest at the Marquis de Poterat’s residence. [↑](#footnote-ref-200)
200. Charles J. M. Fissiaux (1806-1867), founder of the Society of St. Peter in Chains for the education of young detainees. [↑](#footnote-ref-201)
201. These Sisters, founded by Fr. Sylvester Receveur (1750-1804) were renowned for the strictness of their observance. [↑](#footnote-ref-202)
202. Canon Jean Audric (1766-1866). After the Revolution, he received many children in his presbytery at Saint-Barnabe. They studied there and received a formation in piety before entering the minor or major seminary. [↑](#footnote-ref-203)
203. Charles Antoine de Mazenod died in Marseilles on October 10,1820. [↑](#footnote-ref-204)
204. Diary of October 13 to 18; Rey II, p. 619. [↑](#footnote-ref-205)
205. The prison chaplains were Fr. Richaud in the long term prison and Fr. Roullet in the prison at the magistrates’ court. [↑](#footnote-ref-206)
206. Rey II, p. 618. [↑](#footnote-ref-207)
207. Rey II, p. 619. [↑](#footnote-ref-208)
208. Bishop L. E. Regnault. [↑](#footnote-ref-209)
209. Diary of October 22 to 26: Rey II, p. 620. [↑](#footnote-ref-210)
210. Architects: Jean Vaudoyer (1803-1872) also drew up the plans for the cathedral of Marseilles. [↑](#footnote-ref-211)
211. Orig.: Rome. Postulation Archives. L. M.-Tempier. [↑](#footnote-ref-212)
212. Rey II, pp. 620-621. [↑](#footnote-ref-213)
213. Marie Christine de Bourbon (1806-1878), Queen of Spain by her marriage to Ferdinand VII; regent from 1833 to 1843. At that time she joined the liberals who persecuted the Church; see J. Leflon, La crise révolutionnaire, in *Histoire de I’Eglise*, Fliche et Martin, Vol 20. p. 463. [↑](#footnote-ref-214)
214. Rey (II p. 620) says that the Queen had visited Marseilles on a previous occasion and that the bishop had refused to see her. [↑](#footnote-ref-215)
215. Don Carlos de Bourbon (1788-1855) visited Marseilles in November 1839; see Diary November 12,1839. [↑](#footnote-ref-216)
216. Original: Quimper, Archives of the Major Seminary. [↑](#footnote-ref-217)
217. Copy: Register of Letters 1855-1863. pp. 78-79, Rome, Archives of the Postulation, DM X. [↑](#footnote-ref-218)
218. The General Council of August 17, 1856, designated the superior of the house at Quebec as the bursar of the province of England. Fr. Pinet, French-Canadian lawyer, had been in business before entering the Congregation. At the General Council of December 4, after having noted that the debt of the province amounted to as much as 200,000 francs, special powers were given to Fr. Pinet whereby he would be admitted to all provincial councils with a deliberative vote for financial questions. [↑](#footnote-ref-219)
219. In June, 1856. following a successful mission, the Archbishop permitted Fr. Cooke to buy a property at Inchicore. A chapel was constructed on it in a few days. [↑](#footnote-ref-220)
220. Diary, November 2 to 6: Rey II, p. 620. [↑](#footnote-ref-221)
221. Fr. Louis Pierre Pététot (1801-1887). In 1852, together with Fr. Gratry, he restored the Oratory of France. [↑](#footnote-ref-222)
222. Bishop Gault was an Oratorian. [↑](#footnote-ref-223)
223. Cardinal Giacomo Filippo Fransoni, Prefect from 1834 to 1836; Alessandro Barnabò, Secretary from 1848 to 1856, Prefect from June 20, 1856 to February 24, 1874. [↑](#footnote-ref-224)
224. Philippe Guillemin (1814-1886) was appointed Prefect apostolic of Kouang Tong (China) in 1853 and titular Bishop of Cybistra in 1856. [↑](#footnote-ref-225)
225. Bishop Pierre Bataillon (1814-1886), a Marist, was appointed Vicar apostolic of Wallis in Oceania in 1843. [↑](#footnote-ref-226)
226. Francis Lacroix, Bishop of Bayonne from 1838 to 1878. [↑](#footnote-ref-227)
227. Rey II, p. 621. [↑](#footnote-ref-228)
228. Bishop Halka Ledochowski was Prefect of the Congregation of Propaganda from 1892 to 1902. [↑](#footnote-ref-229)
229. Orig.: Rome. Postulation Archives. L. M.-Baret. [↑](#footnote-ref-230)
230. Rey II, p. 621. [↑](#footnote-ref-231)
231. Charles Auguste André de Mazenod (1719-1795). [↑](#footnote-ref-232)
232. Copy: Reg. letters 1855-1863, Rome, Arch. Post.: DM 10. [↑](#footnote-ref-233)
233. Copy: Reg. letters 1855-1863, Rome, Arch. Post.: DM 10. [↑](#footnote-ref-234)
234. Diary, November 16 to 23: Rey II, p. 622. [↑](#footnote-ref-235)
235. Towards the end of his life, Bishop de Mazenod inaugurated four great building projects: the episcopal residence, the cathedral, the shrine of Notre Dame de la Garde and the monument in honour of the Immaculate Conception; the government undertook the cost of the first two projects but for the other two he had to count on the generosity of the faithful, See *Oblate Writings,* 12, pp. XXVIII-XXXIII. [↑](#footnote-ref-236)
236. Charles Frederic Rousselet, Bishop of Séez from 1844 to 1881. [↑](#footnote-ref-237)
237. Orig.: Rome, Arch. of the Postulation, L. M.P. This letter was only signed by the Founder. [↑](#footnote-ref-238)
238. 150000 francs were granted out of the 186000 requested. Cf. Fr. Aubert’s letter to the Council, 1857. [↑](#footnote-ref-239)
239. Copy: Reg. letters 1855-1863, Rome, Arch. Post.: DM 10. [↑](#footnote-ref-240)
240. The Fathers at Montreal did not wish to have Fr. Honorat as Superior on his return from the Chapter because he had allowed Mgr Guigues to be appointed Provincial of Canada. Fr. Baudre was made Superior of the Montreal house, but he did not remain there six months: Mgr Guigues had to replace him with Fr. Pierre Aubert, Mgr de Mazenod writes on this subject to Fr. Casimir Aubert: “I have learnt of what has happened at Montreal by means of your brother’s letter. The state of that community is truly amazing. In the end there will have to be a visitation, regular and strict, to remove from that house the villains who are maintaining there the abominable atmosphere which is keeping any vocations far away from us. For many years now we have not seen a single novice arrive, while the Jesuits are teeming with them. But how could anybody join a Congregation that is giving scandal to the whole of Canada with its internal disputes?” [↑](#footnote-ref-241)
241. The proper names in this letter have all been erased and are almost illegible. It has been possible to reconstruct them all, except this one, which could be Gaudet, Pinet. or some other name. [↑](#footnote-ref-242)
242. J.B. Molinari, who left the Congregation in 1848. [↑](#footnote-ref-243)
243. The Ms. has “Plattsburgh”. [↑](#footnote-ref-244)
244. Orig.: Rome. Postulation Archives. L. M.- Roux. [↑](#footnote-ref-245)
245. Father Casimir Berengier, from Marseilles, entered the novitiate on November 17, 1855and made his oblation on November 21, 1856*.* Cf. General Council of November 14, 1856*.* [↑](#footnote-ref-246)
246. Psalm 15:6. [↑](#footnote-ref-247)
247. Rey II, p. 622. [↑](#footnote-ref-248)
248. Ms. YENVEUX IV, 225; VI, 30: VII, 49, 129: VIII, 277; IX, 188. [↑](#footnote-ref-249)
249. Rey II, pp. 622-623. [↑](#footnote-ref-250)
250. Orig.: Rome. Postulation Archives. L. M.-Soullier. [↑](#footnote-ref-251)
251. The novitiate at Nancy, which had been closed since 1849, reopened its doors in 1855*.* Father Soullier was novice master in 1855-1856, and he was replaced by Father Guinet at the end of 1856. [↑](#footnote-ref-252)
252. On the occasion of his visit to Nancy, the Founder had administered the sacrament of confirmation to the pupils of the convent of the Sisters of Hope at Nancy (Flavigny): cf. REY II. 604. Could the article in question be a report of this ceremony? According to the context it would seem that Bishop de Mazenod is rather alluding to a letter from a missionary Oblate, perhaps that of Father Paillier who was a missionary in Labrador. The *Annales de la Propagation de la Foi,* t.30 (1858), pp. 110-114. published a letter of this Father, written on October 25, 1857 to the parish priest of Pompey (Nancy). Father Paillier had gone to America in 1850 and had written a letter in 1856 which the Annales did not carry. [↑](#footnote-ref-253)
253. The direction of Quimper’s seminary was accepted in 1856*.* [↑](#footnote-ref-254)
254. Father J.-B. Humbert, born at St-Maurice (Nancy), left in January 1857. Cf. Letter of Conrard to Vincens, January 28, 1857, and the General Council of January 22, 1857. [↑](#footnote-ref-255)
255. Orig.: Rome. Postulation Archives. L. M.-Delpeuch. [↑](#footnote-ref-256)
256. There were at least six Fathers at Bordeaux in the beginning of the year 1857: Fathers Merlin, Delpeuch, Baret, Audruger, Gillet and Duclos. The Founder here is no doubt speaking of Fathers Gillet and Duclos. The latter, ordained to the priesthood in 1856,had just come to Bordeaux. Cardinal Donnet entrusted many missions to them: cf. Charles Baret to his brother Victor, February 24. 1857. [↑](#footnote-ref-257)
257. Rey II, p. 624. [↑](#footnote-ref-258)
258. Rey II, p. 624. [↑](#footnote-ref-259)
259. An institute founded in 1852 to care for the sick in their homes; see Rey II, p. 444. [↑](#footnote-ref-260)
260. Rey II, pp. 624-625. [↑](#footnote-ref-261)
261. She had died in 1851. [↑](#footnote-ref-262)
262. Bishop Semeria. [↑](#footnote-ref-263)
263. Rey II, p. 625. [↑](#footnote-ref-264)
264. Rey II, p. 625. [↑](#footnote-ref-265)
265. Rey II, pp. 625-626. [↑](#footnote-ref-266)
266. Rey adds (II, p. 626) that the king replied: “Excellency, accept my thanks for having taken such a distinguished role among those who, on the occasion of the unfortunate events of December 8, both in my own country and abroad, evidenced such a flattering and consoling interest. The religious assistance which my subjects are fortunate to receive in your diocese gives you, my dear bishop, every right to receive my sincere gratitude, and so, in returning the compliment I express my deepest feelings of esteem for your person etc. [↑](#footnote-ref-267)
267. Rey II, p. 626. [↑](#footnote-ref-268)
268. Alexandre Taché (1823-1894), Coadjutor of Bishop Provencher in 1850, Bishop of Saint-Boniface in 1853 [↑](#footnote-ref-269)
269. Rey II, pp. 626-627. [↑](#footnote-ref-270)
270. Frs. Achille Rey (1828-1911) and Toussaint Rambert (1828-1889), were directors in the major seminary. [↑](#footnote-ref-271)
271. Joseph Fabre (1824-1892), ordained by Bishop de Mazenod, and Francis de Paule-Tempier (1788-1870), Vicars general of the diocese of Marseilles. [↑](#footnote-ref-272)