1860

1439. [To Archbishop Guibert of Tours].[[1]](#footnote-1)

1439:XII in Oblate Writings

Perpetual adoration.

Guibert

[Marseilles].

January 4, 1860.

You comprehend my sorrow in seeing the Church threatened by so violent a tempest.[[2]](#footnote-2) Every day I am going to make my adoration in the Church where our Lord is solemnly exposed[[3]](#footnote-3) in order to unite myself to the crowd – which I can describe as huge – of my people who daily respond to my invitation. It is with the intention of drawing down on the Church and its Head the assistance of which we stand in such great need under the present circumstances.

What a pitiful pastoral letter was put out by the Bishop of X. May God forgive me! I have compared it to the kiss of Judas. Goodbye. I find it very hard to be so far away from you in so critical a time.

Diary 1849-1860

Oblate Writings XXII

Diary 1849-1860

January 9, 1860

**January 9:[[4]](#footnote-4)** I thank God who in his kindness has given us some consolations in the midst of the grief which overwhelms us. It is wonderful to see with what haste, I would say, with what fervour, our people have responded to my invitation to take part in the solemn and perpetual adoration of the Most Blessed Sacrament. I have made it my duty to give the good example by going to the evening exercises on the three days of the adoration at Saint-Martin[[5]](#footnote-5). The altar was magnificently decorated, the faithful continued to come in succession throughout the day but in the evening the piety and recollection of the very numerous gathering was most touching. On the final day the adoration was prolonged throughout the night.

Since it was the Jesuit’s turn two days later, I went to their church[[6]](#footnote-6) where the altar was lit as bright as day. I also went to the evening exercises and took part with a candle in my hand as I had in Saint-Martin. Here also the adoration was prolonged throughout the night. I hope that my invitation in this respect will be understood. I have therefore good reason to be satisfied and it is not surprising that tears come to my eyes when my heart is filled with joy at seeing our divine Saviour glorified in that way as a result of my invitation.

Diary 1849-1860

Oblate Writings XXII

Diary 1849-1860

January 16, 1860

**January 16:[[7]](#footnote-7)** I went for Benediction on the three days of the adoration in the church of Saint-Laurent. It was sufficient to make one shout with joy firstly at the magnificence of the lighting on the altar on which the throne of Our Lord was placed. That cost nothing to the treasury of the parish. The good people presented as many as 800 candles as witness to their devotion. But what is even more admirable is that the church never emptied during those three days and in the evening when I arrived for Benediction the crowd filling the church was so packed that it was with difficulty and a lot of hard work that the way was opened for me to reach the sanctuary. In response to the fervour of these good people I had, to my great satisfaction, to give permission for the Blessed Sacrament to remain exposed on all the nights and more than 400 adorers signed up to spend the night in adoration.

The same delightful practice was to be repeated at the Grande Catéchisme de Perséverance where I went to make my adoration yesterday. People continued to come to the chapel throughout the day and the door remained open all night since a good number of men and women had signed up to keep our Lord company and to prolong their adoration. I shall go there again this evening to unite my adoration and my prayers with those of these fervent souls. These visits had a twofold advantage: that of having me fulfill a duty which gives me inexpressible happiness and edifying my flock and encouraging them to give our Lord this solemn homage which is a tribute of their love for Jesus in his divine Eucharist.

Diary 1849-1860

Oblate Writings XXII

Diary 1849-1860

January 17, 1860

**January 17:[[8]](#footnote-8)** The holy man, the incomparable Fr. Casimir Aubert[[9]](#footnote-9), has died suddenly! I cover my face, I prostrate myself. *Nescio loqui.* Let my tears flow, and flow, that is all I can do[[10]](#footnote-10).

It was on coming out from adoration in Saint-Michel, during the dinner of President Luce[[11]](#footnote-11) that a not very discreet voice whispered in my ear that Extreme Unction had just been administered to Fr. Aubert. What a thunderbolt! I rose to my feet bewildered, leaving all the guests stupefied. I ran to the church of the Calvaire but not hoping to find this dear son still alive. It must have been, I thought, like a bolt of lightning which reduced a man who had been full of life some hours previously, to the state of receiving Extreme Unction. Alas, my fears were only too well founded! On my arrival at the Calvaire, I was led into the community room; our dearly beloved son was no longer with us! I went upstairs and fell prostrate in the presence of this holy body which seemed asleep in the peace of his beautiful soul. I was tempted to say: Make no noise lest you awaken him! What had happened was that this holy soul had been separated from the body without the least effort, without the slightest sign of its departure. This chosen one, this friend of God, this blessed soul, had literally fallen asleep in the Lord.

Believe me when I say that I got up in a sort of ecstasy produced by the sight of this attractive object which produced a diversity of feelings in my soul and I had not even said a prayer. Apparently I felt I was in the presence of a precious relic, of a holy body. I went out without shedding a tear; I made my way sadly to the community room where all our Fathers from the Calvaire as well as those from the Major Seminary were gathered. There I felt crushed beneath the weight of my sorrow. It was as though I were smothered. I wanted to get back to the bishop’s house but on getting up I felt my legs weakening beneath me and my head was dizzy to the extent of making me lean against the wall so as not to fall. I returned to the room with the help of a charitable arm and having sat down once again the weight which crushed me melted in tears and sighs. That was relief for my soul; I was soon able to make my way to the bishop’s house. Since then my tears have fallen softly and they still fall often, without bitterness, when I have to speak about the person or the work of this dear son, this precious man, taken away so unexpectedly and so soon from my love and from the affection of all his brothers.

1440. [To Archbishop Guibert of Tours].[[12]](#footnote-12)

1440:XII in Oblate Writings

Death of Father Casimir Aubert.

L.J.C. et M.I.

Guibert

Marseilles,

J[anuar]y 18, 1860.

My dear Lord and good friend, when we are greatly afflicted and have had recourse to God, to whom can we go for support if not to those who can comprehend and share one’s affliction. And so, my dear and gentle friend, I am separating myself a moment from those who surround me and come to lay an immense sorrow in your bosom. Yesterday, the good Lord took away from us with lightning speed that perfect person whom you brought in to enrich the family. It is not a dream! It is only a certain fact that the dearly loved Father Aubert,[[13]](#footnote-13) who still carried out throughout the day I don’t know how many deeds of his charitable ministry, whom I saw in my office at three o’clock full of life, and who, after he had left me, had still run several errands such as visiting the sick. etc. When he had returned to the house, he had a headache and he was dead within two hours, without any struggle or further movement as though he had fallen asleep – as indeed he has fallen asleep in the Lord. The pen is being snatched from my hand. Goodbye.

+ C.J. Eugene, Bishop of Marseilles.

Diary 1849-1860

Oblate Writings XXII

Diary 1849-1860

January 19, 1860

**January 19:[[14]](#footnote-14)** On the second day after his death Iofficiated pontifically at his funeral. The tears could not wait until after the Holy Sacrifice; were they not sanctified by those shed by our divine Saviour over Lazarus? Having said that, I felt sure I could hold out as I had on other heart rending occasions and at the funeral of my own father and of my uncle who was as dear to me as a second father.

The newspapers mentioned what a touching sight this impressive ceremony was: the church of Calvaire was filled with clergy who had come from all the parishes, the chapter as a body, the Major Seminary, the Oblates from Montolivet, all the parish priests, a delegation of assistant priests, the religious men and women and finally a considerable crowd of the faithful. All were in deep recollection and many were shedding tears, so deeply was this loss felt. It was a triumph of virtue!

Diary 1849-1860

Oblate Writings XXII

Diary 1849-1860

January 20, 1860

**January 20:[[15]](#footnote-15)** Adoration in the Catholic workers’ establishment, Three of our Fathers, directors from the Major Seminary, preached there successively[[16]](#footnote-16). There was an extraordinary attendance.

Diary 1849-1860

Oblate Writings XXII

Diary 1849-1860

January 21, 1860

**January 21:[[17]](#footnote-17)** Adoration in the chapel of the Pénitents du Bon Jésus. Always the same crowds. The Brothers told me that it had been 122 years since a bishop had been in their chapel, that means since the time of Bishop de Belsunce.

Diary 1849-1860

Oblate Writings XXII

Diary 1849-1860

January 23, 1860

**January 23:[[18]](#footnote-18)** Adoration in Saint-Lazare. What am Ito say of the wonderful exposition and the crowds of people all day, of the zeal for adoration during the night? *It is enough to make one want to die of happiness!* Oh! How our Lord is glorified! One good lady was so enthusiastic about what she saw that she confronted one of our Oblates as the community was arriving for adoration: “Are you Oblates?” she said. “Yes, my lady, God has given me that grace”. Well then, I hope that our bishop lives until the end of the world in thanksgiving for this order he has given”. I am thankful to the good lady for her wishes, although they don’t fall in line with my hopes, but it goes to show how the measures I have taken reflect the thinking of my diocese. The churches where the Blessed Sacrament is solemnly exposed are never empty. Besides, there are hundreds of the faithful who come to spend the night in adoration before the Holy of holies.

1441. [To Father Fabre, at the Marseilles Major Seminary].[[19]](#footnote-19)

1441:XII in Oblate Writings

Asks him to come to the bishopric.

L.J.C. et M.I.

Fabre

Marseilles

Thursday morning, at six o’clock. [End of January 1860][[20]](#footnote-20)

If my good son Father Fabre could come today and pay me a little visit for a few moments, I would repay the pleasure that his too rare appearances in my place always procure me by remitting to the Reverend Father Procurator General a New Year’s gift of one hundred francs which was sent to me yesterday; I would also reimbuse him five hundred francs of the thousand that he had the goodness to lend me. I greet the Reverend Father Procurator General and embrace my dear son, Father Fabre.

+ C.J. Eugene. Bishop of Marseilles.

Circular Letter no. 4[[21]](#footnote-21)

p.224 - 225:XII in Oblate Writings

Death of Father Casimir Aubert, Assistant and Secretary General of the Congregation.

All Oblates

Marseilles.

February 1, 1860.

My dear sons, Fathers and Brothers of M.I.,

In the profound sorrow which overwhelms and rends my heart, I have no greater consolation than that which comes from your charity and filial love. You understood the state of desolation into which the blow that has just struck us has cast my soul and in your kindness you sustained me and softened the bitterness of my sorrow, calmed my anxiety and dried my tears. Be blessed, my sons! I pray God that he will reward you for the good that you have shown me by giving you longer life so that you may increase the merits of your ministry in a long succession of years spent serving the Church from within our dear family. This, wish, my dear children, is inspired by reflection on the immense loss we have just sustained through the premature death of our well-beloved and forever regretted Father Aubert.[[22]](#footnote-22) He had scarcely entered into his fiftieth year when he was so unexpectedly taken away from us. How much good the Church and the Congregation could have expected to receive if the precious life of this indefatigable worker in the Lord’s vineyard had been prolonged! You know his zeal and devotedness, his great piety, modesty, rare intelligence, the steadfastness of his principles tempered by the gentleness and graciousness of his amiable character, his love for regularity, spirit of mortification, detachment from the things of earth, his charity for all his brothers and the constant desire that was his to serve each one. His entire life was dedicated to the good welfare of the Congregation for whose benefit we can say he sacrificed himself. When we consider that the fervor of this elite soul dates from his early childhood and never wavered throughout the whole course of his too brief life, we have reason to mourn when we see this living example of all the virtues taken away from us just when his collaboration was such a necessity. Is this murmuring that comes forth from within me? Oh, dear God, no! I know that you have nothing but designs of mercy for your elect and that the one you have called to yourself had apparently already filled the measure of merit you required to crown him in Heaven and to have him share your glory. May this dear son, this Father protect us from Heaven. He leaves too great a void in the family and so we weep and, at the same time, we congratulate ourselves on the happiness he now possesses. So let us repeat the word that is capable of calming us in our just sorrow: *Fiat voluntas tua.*

My dear sons. I would have liked to be able to write directly in my own hand to each one of you, to thank you personally for the good that your letters did to me. After some attempts, however, I had to admit, as I am so overburdened with never-ending business matters. I shall never manage to pay off the debt which I have contracted through your filial love. On the other hand, a silence that is too prolonged may have hurt you, for you have so opened yourselves to my woe. I have therefore decided to send you this common letter which will express to each of you both my gratitude for the kind attention you gave to ease the sorrow of your aged Father and all the affection for you that fills my heart, to the point that I could not possibly love you more. Accept this assurance, my dear children, and receive my fatherly blessing.

+ Charles Joseph Eugene. Bishop of Marseilles,

Superior General.

Diary 1849-1860

Oblate Writings XXII

Diary 1849-1860

February 1, 1860

**February 1:[[23]](#footnote-23)** Iregret not having before me the death notices from the newspapers. I would have copied them here. Since it is impossible to reply to all the letters I have received from everywhere, especially from the Fathers of our Congregation, I have decided to write a circular letter.[[24]](#footnote-24)

Diary 1849-1860

Oblate Writings XXII

Diary 1849-1860

February 3 and 4, 1860

**February 3 and 4:[[25]](#footnote-25)** Adoration is all the more wonderful! Glory to Jesus, Mary and St. Joseph! There is nothing more beautiful under heaven! A church such as that of Saint-Joseph too small to hold the crowd of devout faithful! This is a real triumph for our divine Saviour! It is impossible to resist the emotions aroused by such a sight. And such sweet tears flowed from my eyes! If that were to last it would be too much happiness for this world. Thanks, a million thanks to the Lord for those few moments of a foretaste of Paradise. It is enough to arouse my liveliest gratitude to the divine Saviour who has sanctioned in such a wonderful way the law which he inspired me to promulgate.

1442. [To Archbishop Guibert of Tours].[[26]](#footnote-26)

1442:XII in Oblate Writings

The Pope will make Bishop de Mazenod cardinal as soon as circumstances will allow it.

Guibert

Marseilles.

February 10, 1860.

Dear friend, I will not wait until I am near you again to communicate to you part of the letter or the Brief that I have just received from the Holy Father.[[27]](#footnote-27) Up to now, I had only officiously learned of the Pope’s consent in regard to my being made a cardinal; today’s Brief gives me official information of His Holiness’s will. Later, you can read the first three quarters of the Brief. Here is the passage which settles the issue:

“Nos idcirco rationem quam inivisti laudamus, ut Sanctae hujus Sedis ac Religionis iura apud eum, qui exspectationi respondisse non videtur, propugnares. *Studium tibi confirmamus praecipuae caritatis Nostrae quo ducimur, ut ubi opportunitas ferat. majus quod possimus, virtuti tuae praemium exhibeamus.* Ab auctore ac largitore caelestium bonorum Domino omnem Tibi *corporis* animique prosperitatem precantes, horum auspicem esse cupimus apostolicam [benedictionem]. etc.” [[28]](#footnote-28)

That is all that I could wish for. This Brief will be sufficient evidence in the Congregation’s archives to promote its honor in the Church’s eyes. What does it matter whether I am dressed in red or violet? Goodbye, dear friend, I embrace you with all my heart.

+ C.J. Eugene, Bishop of Marseilles.

1443. [To the Oblates].[[29]](#footnote-29)

1443:XII in Oblate Writings

Father Aubert’s various responsibilities will be temporarily taken up by Fathers Vincens and Fabre. Leaving for Paris.

All Oblates

[Marseilles,]

February 12, 1860.

After the first moments which were spent in mourning the loss we have just sustained, I had to provide, my dear Fathers, for the various duties that were being fulfilled by the dear man who has passed away. First of all, I called in Father Vincens and entrusted to him the direction of our First Province of France. My Council also appointed him to fulfill the task of Secretary General. In the same Council session, Father Fabre was elected fourth Assistant General. This Father will nevertheless continue to carry out the work of the Procurator General. Also, until I shall have chosen another Provincial for the Second Province, Father Vincens will be performing this function.

I take this same occasion to tell you that I am leaving for Paris.[[30]](#footnote-30) My address there is, as usual: Bon Lafontaine, no. 2, Grenelle-St-Germain.

+ C.J. Eugene, Bishop of Marseilles,

sup. gen.

92. [To Fr. Boisramé at Sicklinghall].[[31]](#footnote-31)

92:III in Oblate Writings

Illness of Fr. Boisramé. Death of Fr. Casimir Aubert. Bro. Nolan can make his profession. One hundred Oblates at Montolivet, February 17th.

L.J.C. et M.I.

Boisramé

Auriol, on pastoral visitation,

February 18, 1860.

I am profiting, my dear Father Boisramé, from a moment of respite from those I am visiting; I am here to close the mission our Fathers have given in this place. Were I only to write you a couple of lines, I want them to be ready to put in the post tomorrow on returning to Marseilles. It seems they have been concealing your illness from me for it is only on receiving your letter that I understand that you are suffering from more than a simple indisposition. Scarcely have you the strength, say you, to write to me. Be sure this grieves me deeply. I can understand your having had to withdraw from the burdensome occupations of the novitiate to go and rest at Leeds but to be suffering to the extent I learn today, this is another matter. Tell me, I beg you, more in detail what the matter is and if that tires you, let someone else of our Fathers write to me. I am prone to be anxious the moment I know you are ill since the good God takes away from me those who seemed to be in good health.[[32]](#footnote-32) I refrain from pursuing this subject. I kneel down and adore. What a loss! What sorrow! God did not wish to give us the time to resist his overwhelming decision by prayer. We did overcome it some years ago with this powerful means. The Lord did not permit the use of it this time. I said I did not want to talk of this matter but I come back to it unwittingly.

Apart from the grief I feel in knowing you to be ill, the news that I receive from your province is very consoling. Father Provincial has given me a most satisfying account. Only I fear he is tiring himself too much. I will try and restrain him but I fear his zeal carries him away in spite of my recommendations. The novitiate is going very well from what he reports. We had no difficulty admitting Bro... (as I have not your letter at hand, I am afraid I do not remember the name, it seems to me it is Nolan). Never mind the name, you know of whom I wish to speak, he will be able to make his profession then on March 19th which, I believe, is the day that is fixed.

Yesterday we met at Montolivet on the occasion of the lovely anniversary of the 17th. A hundred of us were at the banquet including Fathers, Scholastic Brothers and Lay Brothers. Almost all our Fathers of the city came in after their particular ceremonies. At that of Montolivet in the morning, we were a good sixty. I considered you all present, no matter what distance you were from me. By a happy coincidence I had received your letters the evening before as well as news of our missionaries of Texas, Oregon and Ceylon and during the previous week, I had received some from the land of Natal and St. Boniface.

I must leave you, my dear son. I shall try to write a little later to Father Provincial, in the meantime I bid you greet affectionately all our Fathers of Leeds and Sicklinghall.

I cannot blame the zeal of our Fathers at Leeds but they failed to reflect that their initiative could compromise the Congregation. Never should they have permitted such a heavy undertaking without consulting the Superior General. Let them pay attention to this on other occasions. *Non plus sapere quam oportet sapere.*

Adieu, my dear son, I embrace you with all my heart and bless you as well as all our Fathers.

+ C. J. Eugene, Bishop of Marseilles.

P.S. I shall be going to Paris next week. I shall lodge at the hotel Bon Lafontaine, rue Grenelle, faubourg St. Germain.

Diary 1849-1860

Oblate Writings XXII

Diary 1849-1860

February 18, 1860

**February 18:[[33]](#footnote-33)** [Closure of the mission in Aureol.] Iwould never have believed that this mission could have such good results. We may say that the success was complete and that the whole population was able to take advantage of this grace, seeing that eleven hundred men received Communion at the Mass which I celebrated. I have to say that my heart was cheered at seeing all of this numerous gathering of men who had been converted and to whom I was able to address words of encouragement and consolation. The mayor and his assistant were among those receiving Communion. I administered the Sacrament of Confirmation to more than forty men, older ones for the most part. I returned to Marseille having solemnly blessed the cross in the midst of an immense gathering of onlookers who had come from the neighbouring villages. All the men vied for the honour and the consolation of carrying the cross which was laid on a nuptial bed.

50. [To Bishop Étienne Semeria, in Jaffna].[[34]](#footnote-34)

50:IV (Ceylon) in Oblate Writings

Death of Fr. Casimir Aubert. The need to avoid excessive work. The Emperor has proposed Bishop de Mazenod for the cardinalate. Bishop Bonnand appointed Visitor Apostolic of Ceylon. Catholic schools. Holy Childhood. Two novices in Ceylon. Greetings to Frs. Mola and Bonjean.

L.J.C. et M.I.

Semeria

Marseilles,

February 18, 1860.

I am writing to you from Auriol, my dear Lord Bishop, where I have come to close the mission that our Fathers have been giving. I shall at least start my letter, which I shall be forced to finish on my return to Marseilles. I no longer have with me the faithful interpreter of my thoughts and feelings[[35]](#footnote-35). The good Lord has taken him from me. What a loss for the Congregation and for myself. I impose silence on myself in order to adore in all submission the impenetrable decrees of Divine Providence.

I have no need to tell you with what interest I have always followed everything that your zeal and that of your fellow workers has inspired you to do. The method you have adopted is the most efficacious. Only one thing troubles me and that is the excessive tiredness which this means for your weak health. Do not refuse yourself anything, I beg you, which might help you, especially food. In fact do nothing beyond your strength.

I am no more happy than you about your relations with Propaganda. I made a strong complaint, since I suspected there was some feeling against us in their offices. The Cardinal Prefect replied in his own hand and assured me that the opposite was the case and that no letter left the office without his seeing it. It remained for me, then, to explain myself in person which I flattered myself I would be able to do when I was presented for the cardinalate[[36]](#footnote-36), but the grave circumstances which have occured have put a stop not to the willingness of the Holy Father to make me a Cardinal – he assured me of this directly – but to the possibility of his putting his written word into practice. All my hope for your affair lies in the Visitor Apostolic[[37]](#footnote-37). The business will certainly be examined before I go to Rome, since my advancement is not even confirmed and there is the main difficulty in the dispute that has arisen between our government and the Holy See. I shall nevertheless not set out for Paris, where I am called for the opening of the session, before I have written again to Cardinal Barnabò. But what impression will my letter be able to make on men who think themselves well informed, indeed better informed than myself? If I had been able to talk to them I would have proved that at Jaffna you are real missionaries, whereas in Colombo they are more or less mercenaries. The Cardinal was not far from agreeing with this when I was talking with him in Rome. In the one place, I told him, you have supernatural vocation, obedience, zeal, and in the other you have calculation, plotting, insouciance and lack of activity. Our missionaries are killing themselves and the others are in good health; ours content themselves with the *victum et vestitum,* and the others are getting together their little pile. This stares you in the face. It seems to me that Bishop Bettachini has not been able to manoeuver very well. He ought to have worked so that the Sylvestrines[[38]](#footnote-38) did not get possession of Colombo, since he himself had the unfortunate idea of forming this second Vicariate. At the moment, they have set down their roots there through the intrigues of Bishop Bravi who is shutting his eyes to the truth when he refuses to admit that these missionaries are worth about half as much as ours.

Marseilles, February 20.

I very strongly approve of the line you have taken of having a salary given to the missionary who is in charge of looking after the religious needs of the soldiers. Bishop Bravi is free to do otherwise. It appears that this Prelate is pushing what he calls in his letters ‘his policy’ very far when he consents to allow Catholic children to go to Protestant schools. How can he hide from himself the efforts at propaganda which all heretics make at all times? This amounts to sending our Catholics into schools of perversion.

If the piece of ground you mentioned is suitable for you, you have been foolish to put off buying it. One often regrets having missed a good opportunity. But does one not have to be a naturalised Englishman to become a landowner in a country under English rule? You will have rendered a great service to the Vicariate when you have established Catholic schools for both sexes, but you will have to choose your nuns carefully. As for the help that you hope for from the Holy Childhood organisation, you will have to procure it for yourself. I can do nothing for the good reason that I along with the Archbishop of Lyons am the only Bishop who did not want the organisation in his diocese. I had to do this in order to protect the association for the Propagation of the Faith, which is our only resource. Do not be afraid of being insistent with the Holy Childhood. Do not forget to say that you are working for the conversion of Buddhists whose children you are baptising and whom you will later have to instruct and protect from Protestant propaganda.

Do not hesitate to admit the good Bro. Poorey to profession from among the scholastics (if I misspell his name, by the way, it is your fault)[[39]](#footnote-39). He will be the first fruits from among the natives to whom you have consecrated your lives. Let him work hard at Latin so that we may have the consolation of seeing him raised to the priesthood. I must admit that were it not for the fear that his health would not stand a temperature so different from that in his own country I would not resist the desire to ordain him myself into Holy Orders, but I forget my age when I talk like that. Let us give ourselves time to get to know the other novice better[[40]](#footnote-40) before we decide whether to cut short his novitiate. He is still far from having completed his first year. We shall see later what there is to do.

I should very much like to write directly to our two dear Fathers Mola and Bonjean but I see that I lack the time. I am just about to leave for Paris and how many things there are to do before I leave. Be sure to tell them both how much I appreciate their services. It is a trial to me and a real sacrifice that I do not know Fr. Bonjean personally; Fr. Mola knows how much I love him and I sometimes tell this to his portrait which I keep carefully very near me. Take good care of these two dear Fathers; they do not enjoy good health and they must not refuse certain comforts. And you, my dear Lord, think also a little of yourself. It is not without some concern that I see that you are often poorly or even ill. And others from among our number are none too well either. Go more slowly, check your zealous impulses and do not work beyond your strength. You need not be carried away by your fervour; take a rest between one mission and the next. In a word, consider it worthy thing to take wise precautions so as not to compromise your health.

It is with regret that I am leaving space on this sheet of paper, whereas you are so faithful in following the recipe I gave you, but there is no way I can do otherwise. People wish to talk to me and pester me on every side. I finish then with regret by blessing all our Fathers and Brothers and embracing you with all my heart.

+ C. J. Eugene, Bishop of Marseilles.

Sup. Gen.

Diary 1849-1860

Oblate Writings XXII

Diary 1849-1860

February 27, 1860

**February 27:[[41]](#footnote-41)** There have been times when I was happier than I was yesterday; I went to visit the Cardinal Archbishop and I spoke at length with him[[42]](#footnote-42). He replied to my confidential communication by reciprocal confidentiality and we had to conclude that there was no hope of seeing things get better. He showed me a letter which had been written to him from Rome by a man who is very sensible and well versed in business matters who had found that the Pope was exasperated with France’s conduct. He had lost all confidence in the emperor and was quite determined not to come to any understanding if he were not given back possession of the provinces which had rebelled. In fact, how would it be possible to believe beautiful words when the dispatches and circulars of the ministers reveal such evil intentions. The letter from Mr. Thouvenel[[43]](#footnote-43), the circular from the Minister for Worship, but especially the circular from the Minister for the interior, give us the measure of the evil intentions of the government towards the Church. To that must be added the orders given by the Keeper of the Seal to all the courts of France and the orders of the Minister for war which deprives the soldiers of the Mass which used to be said in all the barracks for the great benefit of their souls, a regulation intended to prevent the soldiers from following the instructions given to them by priests, by members of the Society of Saint Vincent de Paul, and even deprive them of the lessons in mathematics given to them by the Brothers of the Christian Schools. I have spoken out strongly against these attacks and I must say that my words were echoed by persons in very high places to whom I complained.

182. To Mr. de Prandière, president of the Council of the Propagation of the Faith, Lyon.[[44]](#footnote-44)

182:V in Oblate Writings

Work is underway in Marseilles on the report .for the grant required by the Oblate missions in 1860. The death of Fr. Casimir Aubert.

Propagation of the Faith

Paris,

February 29, 1860.

Dear Mr. President,

I have just received in Paris the letter you were kind enough to address to me in Marseilles on February 24. 1 will send it to Marseilles today so that your every request be promptly satisfied. If there have been delays, alas, they are to be attributed to the tragic misfortune recently suffered by the Congregation of the Oblates of Mary Immaculate in the sudden and untimely death of that very kind Fr. Aubert who was responsible for all the affairs of our foreign missions. His accuracy and the lucidity of his reports had earned him your praise. I recommend him to your prayers.

Mr. President, please accept the expression of the regards wherewith I remain your most humble and obedient servant,

+ C. J. Eugene, Bishop of Marseilles.

Diary 1849-1860

Oblate Writings XXII

Diary 1849-1860

March 1, 1860

**March l:[[45]](#footnote-45)** The opening of the session took place on March 1. The great hall of the States was literally full as were also the tribunes. Since my Cardinal’s title was still in germination I remained mixed with the other senators although it was suggested that I should take my place closer to the throne. The speech was not very promising on matters concerning the Pope. There was no applause at this section, while there was a shout of approval throughout the chamber at the passage concerning Piedmont and Savoy[[46]](#footnote-46). The letter of Mr. Thouvenel was even more explicit in appointing a vice regent for Romagna. The choice of the King of Sardegna for this independent vicariate shocked everybody. It was an outrage against the Pope who will have good reason to complain. All of that makes the situation singularly complicated and there could be some fatal resolutions as a result. What it means is that a Bull has already been prepared in which the Pope condemns all the errors of our time. Who knows how far that condemnation will extend? If the Pope includes the four articles[[47]](#footnote-47) we run the risk of seeing the government taking advantage of the four organic articles[[48]](#footnote-48) which still remain suspended over our heads like the sword of Damocles.

This state of affairs made us decide, the Cardinals and me, to call a meeting in the house of the Archbishop of Paris to decide what should be done. We were concerned about the situation created for us by the circulars from the different ministers. My opinion was that we should produce a document with regard to them declaring that they were excessively harmful to the clergy, making them equal to freed galley slaves under the surveillance of the police and that we should mention all the rigours of the penal code in this respect. I considered that we, the bishops, had been spared personally in the circular from the Minister for the Interior and that we should make this declaration to honour our clergy who could accuse us of abandoning them to the caprice and injustice of government agents.

The Cardinals were not of this opinion and were more concerned with what we should have to do about Rome. Cardinal de Bonald was particularly afraid of this Bull which he feared might fall upon us like a bomb. It had been said that some French bishops were vigorously pushing Rome to violent reaction. I do not know if there are any grounds for believing that the Bishop of Poitiers might be of their number[[49]](#footnote-49). Certainly it seemed to us that Cardinal Gousset[[50]](#footnote-50) was directly aware of the plan to issue this Bull and the matters with which it would deal.

Let me say in passing that the Minister for Worship had spoken to me about it; he is so much aware of everything that happens in Rome. He knows also that some bishops wanted to form a sort of committee to deal with matters of the Church and that a suggestion was made that a certain bishop had refused to take part in this sort of secret society. The minister considered them to be opponents of the government. But in fact, what harm would it be if some bishops met to decide what should be done in circumstances which could become very difficult? Alas! As always happens, governments are prone to see meetings formed to counteract religious persecution as being politically inspired. Those who called for the intervention of the emperor on the Pope’s behalf did so in the name of religion and the freedom necessary for the Sovereign Pontiff, placed as he is above human powers as head of the Church and having the same need for absolute territorial independence.

Finally, we decided unanimously to address a collective letter to the Pope[[51]](#footnote-51) to assure him of our respect, our devotion and our obedience but especially to hint that, if need be, he would be kind enough to consult us who are on the spot about anything he may wish to know. In that way we wanted to protect ourselves from the inconvenience of having decisions taken without an awareness of our position.

Diary 1849-1860

Oblate Writings XXII

Diary 1849-1860

March 3, 1860

**March 3:[[52]](#footnote-52)** The Ladies of the Retreat, rue du Regard, did not forget to invite me to give Benediction on the occasion of the Forty Hours. I willingly accepted their invitation. In spirit I transported myself to the Forty Hours in my diocese. The thought inspired me with greater devotion. The heart knows no distance. I adored the Lord Jesus Christ in this little holy chapel at the same time as Christ was being honoured by my people. We were therefore together before our divine Master.

The Minister of state wrote to me and sent me, on behalf of the emperor, the third volume of the *Letters of Napoleon I*. I answered thanking him and acknowledged receipt.

I do not mention letter-writing which follows its usual course. Three letters today to Cardinal Barnabò were among those which I had to write; one of these three letters was confidential.[[53]](#footnote-53)

1444. [To Father Fabre, at the Marseilles Major Seminary].[[54]](#footnote-54)

1444:XII in Oblate Writings

Cost of purchasing land for a foundation in Paris.

Fabre

[Paris].

March 4, 1860.

I am not sufficiently informed about our affairs and I feel the difficulty of giving a definitive answer. It’s a matter of buying at a cost of 100.000 francs the land considered suitable for our establishment. The seller is asking for 50.000 francs in cash. The notary would give a loan of 50.000 francs if we give him collateral that is sure. He cannot accept such based on our lands, because they are not acquired by public deed and besides, it would not be sufficient. It would seem that he would accept a mortgage on a building located in Marseilles. How do matters stand in this regard? This is one more thing that I do not know, perhaps through my own fault and much more through the fault of others. To what degree is Montolivet mortgaged? If there are only the 80,000 francs of the loan contracted to effect an instalment with Bérengier. we could offer that to Mr. Demoz, the notary in question.

Fathers Magnan and Delpeuch have just spoken to me about the great affair. You will find the details in the letter enclosed herein and addressed to Father Vincens. Examine the question and make a decision. I shall accept what you decide.

1445. [To Archbishop Guibert of Tours].[[55]](#footnote-55)

1445:XII in Oblate Writings

Prudence in relations with the Government.

Guibert

[Paris],

March 8, 1860.

My dear Archbishop, I quite strongly approve that you let each person do what he sees fit, without giving the impression that you are the central point or instigator of the measures that conscience may dictate. Already the Minister has become aware that you were approached to become part of a coterie that has adopted as its mission to aggravate the relationship between the Government and the Holy See, and that you had the good sense to refuse… Since I was on the spot, I did not write to the Minister to protest against the circular letters[[56]](#footnote-56) about which we have so much reason for complaint, but I told him orally what was a propos and with a tone of just indignation. … I have come in contact with quite a number of bishops. They are all as much distressed as we are and they have written as you did… Who can possibly keep silence in such circumstances?

1446. [To Father Vincens, at Marseilles].[[57]](#footnote-57)

1446:XII in Oblate Writings

Project of asking that the Oblates be given a parish in Paris. Reopening the juniorate at N. - D. de Lumières.

Vincens

[Paris].

March 10, 1860.

I still have to make an effort with the Archbishop of Paris which I think will be totally in vain - and propose to him that the parish of Saint-Mandé be entrusted to us. In that case, we would no longer need to build. The rectory is sufficiently large to house six missionaries and the parish would require their zeal, for it is in a deplorable state. This proposal, which will probably be rejected, was suggested to me by the Bishop of Blois,[[58]](#footnote-58) who would also like to see an establishment of our men in his diocese.

I still attach great importance to the formation of our juniorate, so set aside the men who will be employed there. This establishment has given us very good missionaries! Counting them is a consolation. Perhaps we shall be fortunate enough to form new ones. What will become of us if the Bishops show themselves adamant in not releasing men to join us? I know that, strictly speaking, we could make use of the Encyclical which determines the rules to be followed in such cases; but we would then draw back, perhaps, because of the inconveniences that could result therefrom.

1447. [To Father Mouchette, at Montolivet].[[59]](#footnote-59)

1447:XII in Oblate Writings

Greatness of the Oblate vocation. Important role of the moderator of scholastics. Visit to Tours.

L.J.C. et M.I.

Mouchette

Paris,

March 11, 1860.

My dearest Father Mouchette, my greatest regret is to see myself, both in Marseilles and even more in Paris, obliged to live separated from those with whom I would be happy to spend my life. If you only knew how often I bewail my fate before God! It is a daily privation. Divine Providence has placed me in this situation which is so contrary to my taste: I am resigned to it, especially when I think that great good has come from it for our dear Congregation.

The satisfying news which you give me of your community of Montolivet fill me with consolation. My eyes and my heart even more are always intent on these dear children who are the hope of our family. I am happy to see that they grasp the sublimity of their vocation and that they are courageously working to become holy religious. I am confident that they will honor their great ministry, and that they will all prove themselves worthy to be chosen, some to fight the Lord’s battles among the degenerate Christians of Europe, the others to walk in the Apostle’s footsteps and become themselves true apostles to proclaim the good news to unbelieving nations in different parts of the globe. Yes, indeed, they will all come forth from the fine community of Montolivet, completely equipped like real athletes immune to bad example, to every seduction against which they will know how to defend themselves. Their very presence and the regularity of their life will revive fervor in every place where obedience will send them. In advance I rejoice at the blessings the Lord will shower on them in return for their faithfulness. God will be glorified by them and, on account of them, our dear Congregation will be held in honor in the Church.

My dear son, do not complain about the part that has befallen you in this great work of the sanctification of our young scholastics. Don’t be put out by the distractions that stem from this work. It is difficult, I agree, and it seems to divert you from what you would like to do, especially for yourself. Let that not in the least bit worry you. Those whom you are forming apparently to your loss are a hundredfold value for you in comparison to whatever you could do for yourself.

Do not worry about my health. I am in marvellous shape and I keep Lent without the slightest difficulty. I am so little concerned about this area that tomorrow I am leaving for Tours where I shall be spending 24 hours with our good Archbishop. You will say that this is a young man’s schedule. I agree, but this shows you that I have the strength to make this double course without claiming, be it understood, of making the least breech of the holy Lenten fast.

My dear son, I want you to greet with affection all our Fathers and Brothers at Montolivet. I bless them and you with all my heart.

+ C.J. Eugene, Bishop of Marseilles,

s.g.

Diary 1849-1860

Oblate Writings XXII

Diary 1849-1860

March 14, 1860

**March 14:[[60]](#footnote-60)** How sweet it is to converse with this excellent friend[[61]](#footnote-61) at least for a few hours each year because this is a pilgrimage which I willingly make on all my journeys to Paris. We have spoken, as is to be expected, about Church matters and, as always, our feelings are the same on things as they stand both from the point of view of Rome or that of France.

1448. [To Father Fabre, at the Marseilles Major Seminary].[[62]](#footnote-62)

1448:XII in Oblate Writings

Negotiations for a foundation in Paris.

Fabre

[Paris],

March 15, 1860.

First, I shall speak of the affairs of the Congregation. I second all the reasons which determined you to give up the project of buying new land in Paris. Father Magnan wanted to return to this question, I allowed him to do so. He told me that Father Tempier had almost concluded the deal at the time of his stay in Paris. That would have been a misfortune.

As a desperate last resort, as I have written to Father Vincens, I went to ask the Cardinal to give our Fathers the parish of Saint Mandé. The Cardinal agreed with this proposition very much, but he does not proceed quickly in business matters. This delay gave me time to receive Father Vincens’s letter by which I learned that you have agreed to return to your first point of view.[[63]](#footnote-63)

I admit that if we had to deal with another bishop, I would immeasurably prefer that we take a parish like that of Saint-Mandé, which is at the entrance-gate to Paris, the parish had been divided in order to give a portion of it to Paris; we would have to pay out nothing and we would have to do a great amount of good; and from there we would go forth to evangelize the parishes of the suburbs. This is what the priests whom Bishop de Ségur had formed into an association[[64]](#footnote-64) had tried to do, very imperfectly [by the way]. Such are my observations. I add that the value of our lands has not increased since we have purchased them and were we to sell them now we would lose our deed expenses even if we should get back what we originally paid out. After all this, if you persist in your confident position, I shall adhere to it.

64. [To Cardinal Barnabò, Prefect of the Sacred Congregation of Propaganda Fide].[[65]](#footnote-65)

64:V in Oblate Writings

Impossible to send missionaries to Archbishop N. Blanchet of Oregon City. Almost all the Oblates of Nesqually now serve Bishop Demers in Vancouver. it will soon be necessary to establish a Vicariate farther north.

Propaganda Fide

Paris,

March 16, 1860.

Your Eminence,

This second letter is in response to yours of March 7 in which Your Eminence invites me to send some Oblate missionaries to the Archbishop of Oregon City to help him in the service of his diocese. Your Eminence is well aware of the type of “blessed” gentlemen we have in these Blanchet prelates. It is not easy to live with them in common accord. That is certainly not due to a lack of virtue, but from what I hear they have a character which is difficult to bear. I know it at least about the brother bishop of Nesqually by way of direct experience, and I have been told that neither one nor the other is able to keep any priests or sisters at his side. These considerations would suffice to dissuade me from sending some of our men into that sort of martyrdom if they were available. The fact is that I am unable to satisfy the needs of our missions which are constantly growing thanks to the zeal of our missionaries. The bishop of Satala, coadjutor of S. Boniface, has taken away six for his mission which is a real trial of nature, 49° below zero cold and where there are many sufferings, often even hunger. Well, there are 30 Oblates in that mission, of whom 22 are priests, and they are all pleased with their destiny due to a special grace from the Lord which compensates their sacrifices with immense spiritual consolations.

At present, therefore, I could not give even the slightest aid to his Excellency the Archbishop of Oregon City. Moreover, I must say that due to the ever new difficulties which arise with his Excellency the Bishop of Nesqually, only one place remains under the Oblates in his most ungrateful diocese. In obedience to the wish expressed by Your Eminence subsequent to the request advanced by His Excellency the Bishop of Vancouver, I transferred some of the missionaries who were in the diocese of Nesqually and sent others from here to help Bishop Demers, who I believe was left with only one priest for companion, to evangelize the savages in those areas.

The experience of our missionaries has led to a project which I had to submit to your judgement. I cannot venture to explain their thought to you since here in Paris I do not have the documents I would have to consult in order to present the project in a suitable fashion. It would entail establishing an Apostolic Vicariate in the remotest parts of those English possessions. Its boundaries would extend up to the Rocky Mountains and it would border on the immense diocese of S. Boniface entirely evangelized by our Oblates. I am unable to explain everything since I do not have the documents I would have to consult. I only know that this project is presented to me as being of utmost importance for the propagation of the faith in those regions where the protestants will not delay in setting foot, if they haven’t already done so.

Your Eminence, please accept the expression of respect wherewith I remain your most humble and devoted servant.

+ C. J. Eugene, Bishop of Marseilles.

1449. [To Archbishop Guibert of Tours].[[66]](#footnote-66)

1449:XII in Oblate Writings

Friendship. Requests. Bishop Grandin’s illness. Little hope of being named Cardinal.

Guibert

Paris.

March 23, 1860.

Dear Archbishop, the anniversary of the day on which I gave to the Church a bishop such as you are is for me too beautiful a day not to put aside every other concern and the thirty some letters that are waiting on my desk I have just received another six and to busy myself a moment with you. Already at the altar, from which I have just come, I prayed the Lord as best as I could that he shower ever more his most abundant blessings on you; I thanked him for having given me a son who is so worthy of all my love, and for having inspired in your heart the sentiments of affection for me which are my happiness. A person can appreciate such sentiments on the day of the feast of the resurrection of Lazarus when at the Mass we read the beautiful Gospel that reminds us of our Lord’s tender affection for the one whom he deigned to call his friend and for the sisters of this privileged man.

I will be staying here only a few more days. The day after tomorrow the report on the petitions[[67]](#footnote-67) will be read in the Senate. On Monday, we will debate, that is to say, that the conclusions of the report should go on the agenda. We will be supporting the contrary, which will not hinder the Senate from deciding in accord with the stance of the Commission’s reporter. After we have made this sort of profession of faith, nothing will keep us in Paris any longer and we shall all return to our dioceses in time for Holy Week there.

At this very instant I have just received some bad news. A letter from Mans tells me that the good Bishop of Satala has fallen ill there and is in bed with fever. Who knows what that may turn into! I am so keyed up that the least threat frightens me. I am even asking myself if I should go and see for myself what the situation is in regard to this illness. I am going to write immediately and ask that they inform me with complete frankness. This holy Bishop has tired himself out too much in all his work for the good of his mission. He was already coughing when he passed through Paris and he concurred that he was really quite tired.

We have learned that the collective letter which I told you about has been received by the Pope. Now we await the response.[[68]](#footnote-68)

As you are aware, we cannot flatter ourselves that my affair will succeed in this state of things. The Minister maintains that we are the Pope’s best friends, that the Pope could not do better than to attach himself to France. It is true to say that the Holy Father would be mistaken were he to trust very much in help from Naples. The people of Naples are quite exposed to fraternise with the revolutionaries of Rome once the latter are so close to them. Only our troops can keep them in check. God will have mercy on his Church and will inspire it with what is best. In the meantime, we are certainly in difficulty.

If only people could leave me alone for a moment! Here they are coming into my room. Being gracious will be impossible. To calm me in my bad mood, I embrace you with all my heart.

+ C.J. Eugene, Bishop of Marseilles.

1450. [To Father Tempier, at Montolivet].[[69]](#footnote-69)

1450:XII in Oblate Writings

Visits from the poor.

Tempier

[Paris],

March 27, 1860.

I can’t stand Paris anymore! The weather is terrible and I am continually disturbed. This morning, for example, I was besieged by men who came to tell me their miseries, some wanting me to help them by loaning them 3000 francs, others asking for 12,000. I was more fortunate in getting rid of the son of X by giving him a few pieces of money so that he could buy himself some bread and send some also to his wife and his mother. He does play the counter bass in the Gaieté theatre, but they are making him wait in their payments and, in the meantime, he is dying of hunger. I also had to give something to eat to the famous Mlle de Lamerlière who is living in the most horrible misery here… There you are. Now that the word seems to be out, I shall extricate myself only by leaving. Goodbye, goodbye. I am writing so quickly that the tendons of the chest and abdomen are fatigued to the point where I feel it. I embrace you with all my heart.

Diary 1849-1860

Oblate Writings XXII

Diary 1849-1860

March 29, 1860

**March 29:[[70]](#footnote-70)** Ihave postponed my departure [from Paris] to be present at the sessions of the senate which will deal with the petitions[[71]](#footnote-71). Mr. De Royer[[72]](#footnote-72) has been commissioned to make the report. It has been published in all the newspapers, something unheard of I believe! The *Monitor* gave the example. It is obviously on the orders of the government, in the belief that public opinion will let itself be persuaded.

The government must attribute great importance to the success of this report which is the conclusion of the senate’s agenda, because today the president of the council of State has come to be present at the debate and to intervene on behalf of the State. He was there to decide only in keeping with the report.

The debate opened with a very Catholic speech by the Marquis de Gabriac[[73]](#footnote-73). The Cardinal Archbishop of Bordeaux[[74]](#footnote-74) gave a very long speech, concluding as did Mr. de Gabriac that the petitions should be sent to the Minister for foreign affairs; Mr de Thouringain, after a long and diffusive preamble in which he professed his Catholicism voted in keeping with the report, not considering the petitions to be the concern of the senate. Cardinal Mathieu[[75]](#footnote-75) spoke at some length; he complained about all the vexatious measures which have been taken recently, naming the circulars from ministers and concluding that they should be attributed to the Ministers for foreign affairs and Worship. Cardinal Gousset also spoke and came to the same conclusion.

Mr. Dupin then spoke and gave a speech which lasted an eternity and showed all his bad feelings towards the Church. His facts were controversial, his appreciations misleading and he showed considerable bitterness towards the Cardinals in Rome and very little respect for the Pope, about whose pronouncements he made very misplaced jokes. His speech, laced with badly applied texts from Scripture and obviously well prepared, could only be refuted with pen in hand. Cardinal Morlot did not consider it worthwhile to refute him but he did show that other conclusions could be reached and supplied some short references. Baron deCrouzeilles then spoke and read a speech which was good in content and in which he quoted Bossuet several times.

The senate was becoming impatient and some were asking for the closure of the debate when I stood up and asked to speak. Already the president of the council of state had stood up on his side, no doubt to reach a conclusion satisfactory to the government. However, the president of the senate gave me the floor and the senate quietened down to hear the little I had to say after such a long discussion. I began by saying that I would be short, that I would add nothing to the enlightened discussions of our eminent colleagues, but that I wanted it to be clear that I was in full and heartfelt agreement with the principles which they upheld. I was, I stated, firmly convinced and I owed it to the numerous and religious members of my diocese (that I should speak) since otherwise they would accuse me of cowardice if I kept silence in these circumstances.

Since I wished to spare the patience of the honourable senators, I would content myself with pointing out to the senate that the petitions with which we were dealing expressed the wishes of all the Catholics of France. Your refusing to put it on your agenda would be seen by them as an outrage; it would be as if you told them that they had no common sense in addressing the matter to you. How would it be possible to persuade them that it does not pertain to the senate to transmit to the government the conscientious wishes of thirty four million of its citizens when it addresses matters of much less interest to the ministers every day? It would be enough to arouse the greatest discontent among them, Gentlemen, I added, There is very little way to go from discontent to disgust and that would indeed be a great misfortune, because it is important for the government to rule the hearts of its people. Ah! Gentlemen, what a beautiful page it would be in the history of our country, what an honour it would be for our senate if, by a unanimous vote, it would join with the wishes of all the Catholics of France! What are you afraid of? That you will displease the government? I believe on the contrary that you would be doing it a service by providing it with the means of relying on your vote for further resolutions which it may perhaps have to take. I vote therefore that we send the (the petitions) to the Minister for foreign affairs. I add a request to Mr. president that the vote be taken by secret ballot. I presume that we will be quite satisfied to have our opinion deposited in the archives of the senate.

At that, the president replied to me that the request had to be made by ten senate members. The president of the council of state reassured the senate concerning the fears of discontent that had been manifested by the venerable prelate who had just spoken. He gave in a few words the basis for his confidence in this matter. It was because the good dispositions of the emperor were well known, etc. He finished by saying that he thought the senate should complete its agenda and our president proposed the closure of the session which was carried by acclamation. The Marquis of Boisy[[76]](#footnote-76) spoke against the closure, pointing out with good reason that it would be fitting to hear from the generals who had commanded in Rome with regard to this matter. It was insisted that that session be closed and this was definitively voted.

We proceeded to the ballot which had been requested by ten members. Of the 132 who voted there were only 16 in favour of sending to the minister. All, both front benchers and back benchers, were present for the assembly. It is a pity that in such a gathering only 16 senators had the good will or the courage to vote against what was well known to be the opinion of the government.

It was seen to be fitting, contrary to custom, that the discussions which had taken place in the senate on the question of the petitions, should be made public. It seems that the few words I had occasion to utter produced a good effect. I received congratulations from all sides. I thank God for have inspired me well.

Diary 1849-1860

Oblate Writings XXII

Diary 1849-1860

March 30, 1860

**March 30:[[77]](#footnote-77)** Marshal Magnan[[78]](#footnote-78), chairman of the office of which I am the vice-chairman, wrote to me asking if I would chair our meeting, since duty requires that he accompany the emperor for a revue. I did not intend to go to Luxembourg today but I would have been negligent in my duty if I were not present in these circumstances. Therefore I went to chair the meeting where we had to appoint members for the different committees. They began with me and they appointed me to a committee which had to give a ruling on the gift of land which the state wishes to make in the department of Gironde for the building of a church and presbytery. I chaired this committee which included the Marquis d’Hautpoul, the Marquis of La Grange, the Count de Bearn and Marshal Saint-Arnaud. We appointed Mr. La Grange as recording secretary and Mr. de Bearn as secretary. On leaving we bade one another goodbye and I went to make some farewell visits[[79]](#footnote-79).

1451. [To Father Tempier, at Montolivet].[[80]](#footnote-80)

1451:XII in Oblate Writings

The Pope’s letter to the French Cardinals and to Bishop de Mazenod.

Tempier

[Paris,

April 1, 1860].[[81]](#footnote-81)

The Pope has answered our collective letter. I will get a copy of it and you will show it to you in turn. It is addressed to his dear Sons the Cardinals and to his Venerable Brother Eugene, Bishop of Marseilles. I don’t know when the Brother will become a Son. Nothing indicates that that will happen soon. That gives me no concern at all.

Diary 1849-1860

Oblate Writings XXII

Diary 1849-1860

April 4, 1860

**April 4:[[82]](#footnote-82)** Beginning tomorrow we shall devote our attention to the holy and consoling exercises of the last days of Holy Week.

Diary 1849-1860

Oblate Writings XXII

Diary 1849-1860

April 1860

**April:[[83]](#footnote-83)** [Solemn adoration.] I have had the consolation of being able to enjoy it every day. It is constantly, I do not say more (that would be impossible) equally wonderful, both because of the beauty of the illumination and the attendance of the faithful.

183. To the President and the Members of the Central Council of the Propagation of the Faith.[[84]](#footnote-84)

183:V in Oblate Writings

Dispatch of the report on the needs of the Oblate Missions. The money needed for each foundation has been reduced to the essentials. The special needs of the house near Edinburgh and the missions in the diocese of St. Boniface where there are 32 Oblates. The state of the missions of Natal and the United States.

Propagataion of the Faith

Marseilles,

April 5*,* 1860.

Dear Sirs,

I enclose the report of the Procurator General of the Congregation of the Oblates of Mary Immaculate indicating the different needs of the foreign missions entrusted to our Fathers, assisted up to now in an effective way by the Missionary Society of the Propagation of the Faith. In keeping with my instructions, this work was done with very special care and on the basis of the information supplied by the superiors of the various missions which receive aid. Even while keeping in mind the needs as notified, I wanted due consideration to be given to the enormous responsibilities which weigh upon your Society, and to the special obligation imposed upon each missionary by his profession to religious life. Moreover, I also wanted requests for personal assistance to be limited to what is strictly necessary. I always make these recommendations every year, and this year I felt it necessary to attend to their observation in a very special way. I examined this work and had my Council do so as well, and I would venture to say that my wishes were scrupulously respected. I therefore submit our requests to you with full trust. This is inspired by your customary kindness for our missions and missionaries and reposes as well upon the deep feeling and well founded conviction that I ask you for only what is absolutely indispensable. I have no doubts that my twofold character will endow my affirmation with the value I wish to attribute to it and that, I hope, you will accept it.

The grand total of our requests is higher than that of the two preceding years.[[85]](#footnote-85) The report presented to you fully justifies this increase which I nonetheless wish to explain to you briefly myself. The increase concerns two missions: England and the diocese of St. Boniface. Near the gates of Edinburgh in Scotland, we have had to open a new foundation very urgently requested of us by Bishop Gillis. It is this foundation which has raised the amount of our request for England. However, neither for this new foundation nor for the others we have in this Province, has it or will it ever occur to us to ask you for what is needed to pay the totality of the debts contracted or to settle all we have to pay during the course of each year. We ask you for what is needed to cover part of the expenses. To procure what is necessary for the rest, our fathers have to take up collections, seek contributions, and impose personal sacrifices upon themselves. The second increase involves the amount requested for our missions of St. Boniface. There are two reasons for this increase: the opening of a foundation in Pembina which we had to undertake in order to avoid its collapse, and the departure of four Fathers and three Brother-catechists who are accompanying the new Coadjutor of St. Boniface. This latter expense is entirely exceptional. Bishop Grandin personally illustrated this expense to the members of the Council of Paris who seemed to receive it with their customary benevolence. I would like to inform you that in that immense diocese and for the six foundations entrusted to us, we have 22 Fathers and 10 Brother-catechists – 32 persons in all, of whom 28 depend upon your grant for all of their needs. The other four are the responsibility of the bishop of St. Boniface whose grant is totally distinct in its use and in your intentions, because the interests of the diocese of St. Boniface are in no way confused with those of our foundations located in this diocese and should not to be. On the other hand, as the report illustrates in detail, everything we ordinarily request for our missions among the savages is practically limited to meeting normal expenses and not to provide us with independent and permanent resources.

In the case of the missions in Oregon and Natal, even though during the past year to satisfy partially the urgent appeal addressed to me I had to send two more Fathers to the former and a Father as well as two Brother-catechists to the latter, I only ask for a slight increase for Oregon and none at all for Natal. I am very happy to be able to draw this fact to your attention. It’s not that in either of these missions the needs are not great and the privations limited in number, but I felt it my duty not to advance a higher figure. In the second of these missions, together with Bishop Allard, the Apostolic Vicar, we have 5 Fathers and *5* Brother-catechists. The neighboring vicariates perhaps do not have the same number of evangelical workers and their situation is perhaps not the same as Natal where they have before them an Anglican bishop, about thirty Protestant ministers and a Kaffir population accustomed to consider the truth and teaching they receive according to the amount of gold they give it. In Oregon, at present we have 8 Fathers and 6 Brother-catechists and I receive further requests from that area which are supported by the Propaganda Fide. However, before I consent to send new missionaries there or anywhere else, I must first of all be sure that they will be able to find what they need to live, in keeping with poverty if you want, but at least within the limits of what suffices for their needs. Lastly, I am pleased to inform you that I was able to decrease by approximately one third the grant I ask of you for our two foundations of Texas and Buffalo in the United States, as is indicated in the enclosed report. Even though they are located in formally constituted dioceses, these two foundations are nonetheless mission foundations. Our Fathers are not involved merely in performing curial functions. I never accept those functions on their own and only allow our Fathers to accept them insofar as they permit the Fathers to remain religious, to live as such, and especially to be essentially missionaries.

I felt it necessary to go into these few details to justify the legitimacy and sincerity of our requests and also to justify the benevolence which you have thus far reserved to our foreign missions. These missions owe their existence to you. You will kindly continue your most precious aid to them. Our missionaries place their trust in you in order to support and to develop the good which has already begun. Your generous charity will not let them down. I share this trust entirely.

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

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

65. To His Eminence Cardinal Barnabò.[[86]](#footnote-86)

65:V in Oblate Writings

The Oblates work in the British Colonies north of Vancouver. Improved disposition on the part of Bishop Magloire Blanchet. The situation of the Oblates in Jaffna. Cardinal Barnabo should be the protector in Rome of Bishop Semeria and his missionaries. Regrets over not having been called to Rome.

Propaganda Fide

Marseilles,

April 15, 1860.

[[87]](#footnote-87)... What heartening news I receive from Vancouver! The Oblates of Mary Immaculate have advanced into Colombia to arrive before the protestant ministers. In Oregon the bishop of Nesqually has become more human and has proposed something acceptable to the Oblates. My difficulty is to satisfy so many needs. There is an immense amount of good to be done in the British possessions; the savages cry aloud for the missionaries.

In Asia, however, our poor mission of Jaffna is still pursued, or even better, persecuted[[88]](#footnote-88) by that blessed Bishop Bravi who is too powerful in Rome in the Sacred Congregation. I am not referring to Your Eminence but to others who overly heed Bishop Bravi’s emissary who is a very good friend to some people. I turn to you for special protection for the Apostolic Vicar and his missionaries in Jaffna who merit much more before God and the Church for the way in which they work for souls and the hardships to which they are exposed to the detriment of their health. The proof of this is that three, if not four, have already died and another is dying.[[89]](#footnote-89) He may be dead already since I have received no letters. I would be willing to wager that not a single missionary in Colombo has died. That is matter for reflection. My conscience impels me to communicate these thoughts of mine to Your Eminence. I repeat, something must be done for the greater good in the island of Ceylon.

If my Cardinalate had not remained in the air[[90]](#footnote-90) and had I been called to Rome, perhaps I would have proposed leaving the field free to Bishop Bravi and his men if there is no hope of succession to his vicariate in order to establish one for the entire island directed with the same spirit and the same zeal.

My dearest Eminence, please accept the expression of my sentiments of respect and affection wherewith I remain your most humble and devoted servant.

+ C. J. Eugene, Bishop of Marseilles.

271. [To Mgr Taché, Bishop of Saint Boniface].[[91]](#footnote-91)

271:II in Oblate Writings

Sending of 5 missionaries. Mgr Grandin is awakening the sympathy of all; he is a perfect missionary. Difficulties of Frs. Frain, Mestre, Faraud, etc. Mgr Grandin will be pro- Vicar of the missions. Plan for an establishment in the diocese of Saint Paul.

L.J.C. et M.I.

Taché

Marseilles,

April 17, 1860.

My dear Bishop, the illness of the Bishop of Satala has completely unsettled me. I was waiting for him in Paris, where we still had a thousand things to say to one another face to face, and where I would have had more free time to write a large number of letters for the post. But nothing came of it, and I had to leave Paris before he could arrive there, and now here I am in Marseilles in an abyss of work, totally engulfed by business. Letters rain down on me from everywhere and, alas, I no longer have our lamented Fr. Aubert to help and comfort me in these inescapable labors.[[92]](#footnote-92) At the present moment I can say that I am quite alone. Fr. Tempier and Fr. Vincens have left for Paris, where they are to meet the colony that is coming to be with you. On Holy Saturday I ordained the two good priests whom I have been able to give you, and they will be accompanied by two lay brothers of whom you will be able to make good use. I had intended to send you a third, but he had a nosebleed when the time came for him to set out. He has not been able to regain his courage. After all, it is better that his weakness has shown itself before he set out. You more than anybody need men of good will and devotion. If nobody withdraws, the Bishop of Satala will bring you two other subjects of whom one is a priest and the other a cleric. It is no easy matter to make recruits for your country! What does one do when one comes across wretches like that Fr. Frain, who has written to ask me to recall him, as if it were merely a matter of transferring from the house at Aix to the house in Marseilles? Believe me, my dear friend, if you are not sent as many missionaries as you would like, it is because I fear that what appears to be the good will of some may be no more than a velleity which will vanish when it is too late to do anything about it. Who would have said that about Fr. Frain, or about Fr. Mestre who, I have heard, is giving you trouble from time to time? What we need is men like the excellent Mgr Grandin. There is a real missionary! What a good idea of ours it was to choose him to be your Coadjutor! He by himself is worth ten missionaries. He has made an unusually good impression during his appearance here. I have never seen a man arouse a more universal sympathy! It is astonishing! He simply appeared and everybody began to love and to revere him. Unfortunately he gave way a little too much to the demands of his friends and his admirers, although this was to further the interests of his mission, and he has fallen ill. For me this was one of the most painful disappointments I could have had. We still had plenty of things to talk about. This dear Bishop has such sound dispositions, such great and true zeal for the glory of God, the salvation of souls, the honor and the good of his mission which in essence is in fact yours. He speaks so well of you, and is so good at giving everyone his due, that it is a real pleasure to speak with him about all these things. He was not afraid to say to Fr. Bermond some hard truths which he did not find it easy to contradict. The Bishop was only able to speak to me about him in passing, and we were meaning to return to that matter as well as to many others. Do not be troubled any more about anything that man may say, for nobody puts any faith in his words. He is a lost soul with a heart of bronze, and once he dislikes somebody he will do anything.

I wish I had been able to give the Bishop of Satala a few lines for each one of our men in your mission, but this has become impossible. Be so kind as to take it upon yourself to express my most affectionate sentiments to those who are with you. I will, however, write directly to the two who are at Ile ala Crosse, Frs. Végreville and Moulin. The latter has asked me several questions to which I have replied. I hope the other has calmed down and is thinking no more of the idle story that has caused him so much pain. If I am allowed the time I will write a couple of lines to the good Fr. Frain to dissuade him from this plan of returning which is so preoccupying him. He claims that he is not well, and that he absolutely cannot learn the Indian languages. People are ill everywhere and we know only too well that one can die young in Europe as well as anywhere else; as for languages, one always learns them eventually when one is prepared to apply oneself properly to the task, but for that the will is necessary. There is still the good Fr. Faraud, who must be encouraged. It seems that as a missionary grows accustomed to the ministry exercised in that pagan country which, though it is certainly arduous, is also sublime, he should become more and more attached to the work which has been entrusted to him in response to his own repeated requests. I am sorry to see that the opposite is the case. I had always thought that in accepting such a mission a man renounced for ever the land that he was leaving. Where would we be if this folly were to take hold of everybody one by one? I understand that great virtue is necessary for a man to keep himself at such a high pitch of perfect devotion. I admit also that I cannot imagine how anybody can allow himself a habit of imperfection in the exercise of these functions that are truly apostolic, so eminently meritorious, which cost so many sacrifices and the fruit of which one risks losing if one gives way to slackness.

I must not forget, as I was about to, to tell you that I have named your Coadjutor as pro-vicar of the Congregation in order to help you in your mission. He will have all the powers that belong to the post of Vicar in the district that you will assign for him to exercise your jurisdiction, and he will keep in touch with you about everything.

I think that for the good of your mission it would be suitable for you to send me from time to time an interesting report on your missions composed by yourself. You cannot imagine how what Mgr Grandin has said has interested everybody, but it must be you who make the report because a report made by you would be more carefully composed than any other, which would have to be corrected.

Remember, too, that your letters always give me inexpressible pleasure and since these days it is fairly easy to keep in touch by post, take advantage of your free time to give me this consolation in the midst of my overwhelming labors.

The Bishop of Satala must have told you how suitable I consider the establishment that you are planning in the diocese of Saint Paul, in that part of it that borders your own diocese. I think that this will be of very great advantage to the missionaries who will be sent to you. I leave any further decision to your wisdom, and you may negotiate directly with the Bishop of Saint Paul on the conditions that you consider appropriate without any intervention from me except to approve what you have decided.

Farewell, my dear Bishop; I assure you once more of my most affectionate feelings towards you as I embrace you with all my heart.

+ C.J. Eugene, Bishop of Marseilles.

s. g.

272. [To Fr. Faraud at Athabaska] [[93]](#footnote-93)

272:II in Oblate Writings

The death of Fr. Casimir Aubert has increased the Founder’s work. The Oblates are to have a house in Paris. The Fathers in Oregon are to go into the Rocky Mountains. Large numbers of Oblates have died everywhere except on Red River, although that is the most difficult mission of all.

L.J.C. et M.I.

Faraud

Marseilles,

April 17, 1860.

My dear Fr. Faraud, I still have time to express to you in a few lines my tender fatherly feelings. It is a great sacrifice, separated as we are, for me not to be able to correspond except at long intervals with my beloved children. You write rarely, and I more rarely still because of the difficulty of being able to seize the right moment so as not to miss the departure of the boats. Here I am at the centre of my population of three hundred and sixty thousand souls, in a work-shop, one might say, where the work to do never ends, together with all I have to do for the Congregation, especially at the moment when the good Lord has taken from me the one who used to help me out by undertaking a large part of my correspondence with the mission countries. This is a cruel loss from so many other points of view as well. Fr. Tempier has aged, perhaps more than me although I am eight years older than he, Fr. Vincens is often away to preach and give retreats, so that I am alone; this very day those two Fathers are in Paris where we are making yet another establishment for the good of our Fathers who are to go on missions to England, Canada and the rest of America, and Africa as well, for you know that the Lord has willed to put us in all four corners of the world. And now there is even a plan of coming to shake hands with you by way of the Rocky Mountains. Our Fathers in Oregon have made progress in Vancouver Island and have penetrated into New Caledonia. It is from there that one day they will reach you if God who has inspired their zeal protects them as we have grounds to hope that he will. You must grant that it would be marvellous if they were to reach you by that route! Meanwhile I am sending you a reinforcement of some priests and brothers of high quality to accompany Mgr Grandin, who in a few day’s time will set out to return to your mission. You would not believe the effect that the sight of that good missionary has produced here. His modesty, his simplicity, his humility, his charming character have captured all hearts. His visit will leave behind a profound impression and a very high opinion of the mission which you all serve with so much zeal and at the price of so many sacrifices. Among our young Oblates nobody is afraid of it, and I have had to choose from among them those who were to be preferred. I held an ordination especially for that purpose. There are so many needs to be met! Until now you have been the privileged ones. In Ceylon we have lost three missionaries and a fourth is mortally ill, and will soon be taken from us. In Texas, too, we have lost four while, thanks be to God, you are in good health in your icy country. Be sure that you keep yourselves in this good condition. I cite you as an example with great pleasure, for the death of one of my children, although the good Lord only takes them from me in order to crown them in heaven, is a sword that never ceases to pierce my heart. I cannot understand how I bear such grief. I am so happy to see them walking in the ways of perfection and acquitting themselves worthily, each in his place, in their sublime ministry for the edification of the entire Church, which is beginning to be aware of their existence!

Farewell, my dear son; I bless you and embrace you with all my heart.

+ C.J. Eugene, Bishop of Marseilles.

273. [To Fr. Végreville, at Ile a La Crosse].[[94]](#footnote-94)

273:II in Oblate Writings

Dignity of the vocation of a missionary, which is like that of the apostles; he should not allow himself the slightest imperfection.

L.J.C. et M.I.

Végreville

Marseilles,

April 17, 1860.

My dear Fr. Végreville, one has to be sparing of one’s paper and of one’s time when one is writing to all those of whom one keeps a precious memory in one’s heart. I was almost caught unawares. The illness of my dear Bishop of Satala which has kept him away from me so well that he is leaving without my being able to embrace him again, has upset all my plans. When I was in Paris where I was expecting to see him, he was in pain and confined to his bed at Le Mans, and I had to come back to my diocese when he was able to go to Paris to prepare for his departure. And so it is from Marseilles, and in the middle of the incessant and irksome business by which I am besieged, that I address these few lines to you. They will be enough to prove to you that you are always present to my thoughts and that I follow you, although from far away, in all the labors of your ministry which is at once so arduous and so meritorious. My dear children, I think of you as true apostles. You have been chosen by our divine Saviour to be the first to go and announce the good news of salvation to the poor Indian people who, before you arrived among them, were wallowing under the power of the devil in the thickest darkness. You are doing among them what the first apostles of the Gospel did among the nations that were known in earlier times. This is a privilege that has been reserved for you, and it makes your merit, if you are well aware of the sublime character of your mission, like that of the first apostles, propagators of the teaching of Jesus Christ. For the love of God, be sure that you do not lose the tiniest jewel in your crown! Although you may be isolated at times, never lose sight of the fact that you are always an active member of the holy Family to which you have had the honor of being joined by your religious profession; in all the circumstances of life you will find guidance, encouragement and consolation in the holy code by which the family is governed. Never allow yourself to be crushed by the difficulties and the sufferings that are inseparable from our life here below, whatever the position in which Providence has placed us.

Wisdom consists in taking advantage of everything for our sanctification. When we love God, everything that happens enriches our souls with merits. *Diligentibus Deum omnia cooperantur in bonum.* I have such a high view of your vocation that I cannot bear the thought of the tiniest imperfection and it troubles me as if it were a serious infidelity. Every day I pray that his grace will keep you all in great holiness. I cannot think in other terms of the life of sublime devotion which is the life of our missionaries.

Do not leave me too long, dear son, without any news from you. As you only have a chance of writing to Europe twice a year, take advantage of those opportunities to give me the sweet consolation of a few moment’s conversation with you. This time I will not give you the news of what is happening here, for Mgr Grandin will tell you how greatly the Lord is blessing our Family. I am in a position to be able to give your mission two more priests whom I have ordained especially and two brothers who will also be very useful to you. I believe that Mgr Grandin has also recruited some himself.

Farewell, my dear son; I embrace you and bless you with all my heart.

+ C. I. Eugene, Bishop of Marseilles.

S. g.

Diary 1849-1860

Oblate Writings XXII

Diary 1849-1860

April 21 and 22, 1860

**April 21 and 22:[[95]](#footnote-95)** I went to spend the night in Aix in order to give First Communion to my little niece, Marie de Boisgelin[[96]](#footnote-96). That took place on Sunday in the chapel of the Ladies of the Sacred Heart. There was nothing but consolations in store for me. It was for me a great pleasure to give Communion to my grand-niece, to her father, to her mother, to her grandmother, my dear and well beloved sister. I returned the same day to Marseille where I wanted to go and adore the Blessed Sacrament in the chapel of the Penitents of the Holy Spirit where our Lord was solemnly exposed.

1452. [To Father Tempier, in Paris].[[97]](#footnote-97)

1452:XII in Oblate Writings

An Oblate establishment in Paris.

L.J.C. et M.I.

Tempier

Marseilles,

April 24, 1860.

My dear Tempier, how does it happen that your letter of the 21st only reaches me here in the evening of the 24th, at night? I had left it up to Father Fabre to answer Father Vincens. I went to Aix to give first Communion to my grand-niece Marie de Boisgelin. Father Fabre had taken it upon himself to send things to the Notary and he has done so. You should know the results. Mr. Mignon must have become sufficiently acquainted with all of you for him to be satisfied with your signature when there is an unforeseen delay. You don’t give the impression of being people who are too mean. Would Bonnard not have been able to give you an advance of a few days when you were in need?

I am going to send your letter to Father Fabre; he had stayed with me the whole after-dinner period for the Council on Tuesday. In the meantime, I am writing you these few lines which I am going to pass on to him so that he can add to my letter whatever he sees fit and that he can mail it immediately afterwards.[[98]](#footnote-98)

You did well to take care of your cold, continue doing so. I greet all of you[[99]](#footnote-99) with great affection.

+ C.J. Eugene, Bishop of Marseilles.

Diary 1849-1860

Oblate Writings XXII

Diary 1849-1860

April 25, 1860

**April 25:[[100]](#footnote-100)** [Oblate foundation in Paris. The chapel and the house have to be built.] That is quite frightening! But since when have we been lacking in courage and confidence?

1453. [To Archbishop Guibert of Tours].[[101]](#footnote-101)

1453:XII in Oblate Writings

Speech in the Senate. Allocation of 3000 francs for Bishop Jeancard. Project of a foundation at Angers.

Guibert

Marseilles,

April 26, 1860.

My dear Archbishop, I always have to start with *gementes[[102]](#footnote-102)* about the crushing tasks that await me in Marseilles as an excuse for the delay in my correspondence. I will simply leap over that. First, I must thank you for your good letter of the 14th of this month. Each one that I receive from you is such a source of pleasure.

Before speaking to you of an important affair in respect of which I am putting a letter from Father Lowenbrueck into my envelope, I want to tell you that it seems in the Senate, without being aware of it, I hit the nail right on the head.[[103]](#footnote-103) Your approval, though precious to me, did not surprise me: we have but one heart and one soul and, moreover, you are naturally inclined to see as good whatever comes from me; but the letters I received from various areas of France congratulate me for having said in a few words better things than others did in long speeches. I had taken it as a jest when people from Paris wrote to me saying that the honor of the sitting had been mine; but after seeing Bishops, like the one from Grenoble who is not given to handing out compliments, and others too, everyone here as well as in Aix, I began to believe that the few words I did say with a certain authority, were well inspired and so true that the President of the Council of State[[104]](#footnote-104) responded to them, to reassure those who might have come to agree with my viewpoint.

Besides, no one took what I said too much amiss, for the next day I was named President of a commission.

I was still more put out by a phrase that escaped the usual kindness of the Cardinal who sits near me,[[105]](#footnote-105) namely, that the impertinence of the person after whom he himself spoke was such that his unworthy speech merited blame, not compliments.[[106]](#footnote-106) Yesterday’s Moniteur carried a reparation of this lapsus linguae which must have saddened everyone who thinks aright, but astonished only those who do not know the habitual benevolence and courtesy for everyone of the Cardinal in question.

I also want to tell you that I was sufficiently persuasive or fortunate enough to obtain a subsidy of 3000 francs for our Bishop of Ceramis. I had to overcome the scruples of Mr. de Berthy, who is, on the other hand, disposed to be guided by the will of his superior, the Minister. They did not forget that our Prelate remains a canon. That gives him an acceptable situation and that is all that I wanted. Would you believe that Mr. de Berthy – to excuse the delay of this subsidy which had been promised a long time ago even though all the legal difficulties were pointed out to me – was not afraid to tell me that they had calculated – which means that he had calculated - that in my quality as a Cardinal I would have 10,000 francs added to my salary and that from this increase I could provide for the Bishop’s needs. I don’t need to be a Cardinal to free the Prelate from every worry about food, lodging, heat, lighting; but I did manage to tell the Gentleman that the Bishop was not in my pay and since they had given him to me as auxiliary, his work ought to be remunerated.

I pass on to business. As you can see from his letter, Mr. Loewenbrueck has a property in the diocese of Angers which is perfectly fit for an establishment of missionaries. The parish priests of the area, who have been witness of the Oblate’s prodigious success, have expressed to them their intense desire to see them come and establish themselves in their midst. It was they who acquainted them with Mr. Loewenbrueck’s property and they took it upon themselves to suggest to this good man that he cede it to the Congregation. Mr. Loewenbrueck did not reject this; he wrote me the letter which I am forwarding to you and in which you can read the advice that he….[[107]](#footnote-107)

1454. [To Father Tempier, in Paris].[[108]](#footnote-108)

1454:XII in Oblate Writings

Perpetual adoration.

Tempier

[Marseilles],

April 28, 1860.

Goodbye. I am leaving for Montolivet but not by the shortest way, for I want to make my adoration in the church of Saint-Genest where the Blessed Sacrament is solemnly exposed. Yesterday it was the turn of Saint-Laurent where things were magnificently done. As elsewhere, the faithful there bore the costs of the immense illumination. What a fine sermon the parish priest of St-Charles extra muros gave us! It was a real rhapsody, whereas a Capuchin...

Diary 1849-1860

Oblate Writings XXII

Diary 1849-1860

April 28 and 29, 1860

**April 28 and 29:[[109]](#footnote-109)** After my time of adoration in the church of Saint-Genest, I went to spend the night at Monolivet to prepare for the ordination on the following day and for Sunday the 29th feast of the patronage of St. Joseph. I ordained Br. Hamonic[[110]](#footnote-110). In the afternoon I came to Saint-Cannat to bless the mission cross which has been placed in the church. I was satisfied with the sermon which was delivered by our Fr. Sardou.

Diary 1849-1860

Oblate Writings XXII

Diary 1849-1860

April 30, 1860

**April 30:[[111]](#footnote-111)** Meeting of all the parish priests of the city to discuss different questions in relation to their benefices.

93. [To Fr. Arnoux, superior at Dublin].[[112]](#footnote-112)

93:III in Oblate Writings

Pastoral visits and heavy correspondence.

Arnoux

[Marseilles]

May 2, 1860.

I have begun my pastoral visits but this does not dispense me from corresponding with the whole world. What consolations but what hard work, though somewhat poorly executed, much against my will.

Diary 1849-1860

Oblate Writings XXII

Diary 1849-1860

May 13, 1860

**May 13:[[113]](#footnote-113)** [Pastoral visit to Accattes, Mazargues, Roquefort, La Ciotat, Ceyreste.] In the last mentioned borough I blessed a statue of St. Blaise, which was gift of the empress to the church. Ceyreste had never seen such a festival. It was really a beautiful day and a very solemn feast. I must say that the immense crowd which invaded the town always maintained a correct attitude. I was received as the father of the family. Nevertheless, this town is not known to be religious. It would be fitting to give a mission here.

66. To His Eminence Cardinal Barnabò.[[114]](#footnote-114)

66:V in Oblate Writings

Dispatch of a letter from Bishop Allard. The evangelization of the Kafirs is going to be difficult. Consoling news from all the other missions.

Propaganda Fide

Marseilles,

May 14, 1860.

Your Eminence,

I have suspended my pastoral visit for one day to take advantage of the visit of His Excellency of Arras[[115]](#footnote-115) who is leaving for Rome.

In my envelope please find enclosed a letter addressed to the late Prefect of the S. Congregation[[116]](#footnote-116) from the Apostolic Vicar of Natal[[117]](#footnote-117) who was unaware of his death and the election of Your Eminence.

The missionaries encounter great difficulty in bringing about the conversion of those Kafirs. These infidels base themselves on the decision of the Protestant bishop and ministers who feel that, since the Patriarchs had more than one wife, it is not consider it necessary for the Kafirs to retain one alone.

While it is still arduous to accomplish good in that mission, in all the others the amount of good being done is immense. If I was not so taken up with the pastoral visit I would give you details which would being great consolation to your heart. If the sad circumstances we have to suffer had not impeded the trip I thought of making to Rome, I would have discussed with you the interests of all the missions of the Oblates of Mary Immaculate. I plan to write about those matters in a later letter…[[118]](#footnote-118)

67. [To Cardinal Barnabò, Prefect of the Sacred Congregation of Propaganda Fide].[[119]](#footnote-119)

67:V in Oblate Writings

Dispatch of Bishop Allard’s letter, left out of the earlier pouch. Do not make any decisions on Ceylon before receiving the report of the Visitor.

Propaganda Fide

Marseilles,

May 19, 1860.

Your Eminence,

I discover that in my haste to send my last letter with the bishop of Arras I did not include in the pouch the letter from the Apostolic Vicar of Natal which I had mentioned. I am making up for that oversight today and I will not delve into the subject of the missions. I would just beseech Your Eminence not to decide anything on the issues which have arisen between the two Apostolic Vicariates in Ceylon before having received the report from the Bishop Visitor.[[120]](#footnote-120) I have reason to believe that Bishop Bravi’s emissary[[121]](#footnote-121) in Rome is pressing in the opposite direction and counting on the aid of some people in Your Eminence’s S. Congregation, and that is the precise reason which impels me to request that the decision not be made before the information arrives. I would have much to say, but I do not have the time since I have to resume my pastoral visits which I conduct without fatigue as if I were 40 years old, and I am 78.

Your Eminence, please accept the expression of respect and affection from your humble servant,

+ C. J. Eugene, Bishop of Marseilles.

P.S. Do not forget my ordinands.

Diary 1849-1860

Oblate Writings XXII

Diary 1849-1860

May 20, 1860

**May 20:[[122]](#footnote-122)** [Feast in Saint-Maximin in honour of the relics of St. Mary Magdelene. Bishop Plantier[[123]](#footnote-123) preached in place of Fr. Lacordaire who had become ill.] He acquitted himself of this task which suited him with as much modesty as talent. It had rained throughout the day before the feast and it continued to rain all day but this did not prevent the huge church from being full of people. The veneration of the holy relic was performed with dignity by all the bishops. The Bishop of Fréjus[[124]](#footnote-124), Ordinary of the diocese, presented the venerable skull to all those present who invoked the saint by repeating many times with one voice: *Sancta Maria Magdelene, ora pro nobis.*

Diary 1849-1860

Oblate Writings XXII

Diary 1849-1860

End of May 1860

**End of May:[[125]](#footnote-125)** [Invitation to go to Paris to bless the marriage of Miss Mirès to the Prince de Polignac[[126]](#footnote-126).] Initially I rejected plans for the journey I would have to make for this ceremony. But all of our gentlemen advised me to accept the invitation. The reasons they gave convinced me in the end. I therefore decided to accept the offer and I wrote a letter in reply to Mr. Mirès explaining the motivation of my decision:

*My very dear Mr. Mirès, you could not have given me news which I found more welcome than that of the wedding of your excellent daughter. Your are aware of the links of spiritual fatherhood which bind me to her ever since, by divine inspiration, I had the happiness of regularizing her existence and raising your union to the dignity prescribed in the great Catholic family to which your dear spouse and her daughter belong. I never think of that event in my life without giving fervent thanks to God in his goodness who chose me among so many others who never even gave it a thought and who did not believe that it was possible, to do such a good deed which from a Catholic point of view is immense both in itself and it its consequences. That will explain to you, dear Mr. Mirès, the extraordinary affection I feel for you, for your wife and for your child. Nobody loves you as I do because nobody has received the mission from on High to do you so much good. I rejoice in it every day, not as though it were my doing, it is the work of the Almighty, but as having been the instrument which God used to enrich your beloved family in the spiritual order even more than your genius has enriched it in the temporal order.*

As *a result of this affection which I have for you, 1 prayed with all my heart for a happy and holy alliance for your dear child. Judging by what you tell me, the Lord has brought that about, because even though you mention to me only the natural qualities of your future son-in-law, it seems to me impossible that the son of such a distinguished person as was his virtuous father, Mr. de Polignac should not have inherited his religious principles and that he should not therefore give you guarantee of wise and proper conduct which will ensure the happiness of your child. I therefore rejoice in the choice you have made and you must have no doubts that I attach the highest value to invoking the greatest blessings of God on their union. I shall therefore be unmindful of my 78 years, and taking no account of the distance nor of the tasks which I must leave behind, I shall hasten to you with heartfelt trust and hands filled with blessings.*

274. [To Fr. Gaudet in Texas].[[127]](#footnote-127)

274:II in Oblate Writings

Death of Fr. Casimir Aubert. The dress that Oblates must wear in Mexico.

Gaudet

[Marseilles]

June 1,[[128]](#footnote-128) 1860.

On the day when you wrote your letter, you did not yet know of the terrible sadness that has come upon us. Alas, it will no longer be by means of the admirable, the precious, the inestimable and beloved Fr. Aubert that you will receive the communications that I have to send you. He is in heaven! So it will not be he who will pass on to you the decision for which you ask me regarding the dress that you are to adopt in Mexico. Our dress is fixed, and it is the long cloak that all Regular clerics wear in Italy. It is not used in France, because in general ecclesiastics do not often use a ceremonial cloak, and a sort of cape which has been generally adopted is tolerated; but it is only tolerated, and the full form of ours is the long cloak reaching to the ankles like the cassock which should be worn.

This cloak must not be of wool, but of a material whose name I do not know - a sort of serge. I did not know that it had been decided in Canada to adopt a regular form of dress without my consent. I do not at all approve of the cloak of which you tell me, which comes down only to the calves. So be careful not to conform to this highly irregular custom. The Oblates will be clearly enough distinguished from any other Congregation, both by the collar of their cassock, and especially by the cross that they receive on the day of their oblation, and which they must always wear on their chest as a sign of their apostolic mission.

I do not know what the ceremonial cloak of the Mexican clergy is like, but I suppose it is little different from the Italian one of which I was just speaking, and so I see no great problem in your adopting it provisionally, but never the short Canadian cape.

275. [To Mgr T. Amat, Bishop of Monterey] [[129]](#footnote-129)

275:II in Oblate Writings

Mgr de Mazenod is happy to see the Oblates in Mexico. They are Bishop’s men. More subjects will be sent.

Amat Bishop

Marseilles,

June 1, 1860.

It would be impossible to tell you of the joy that I felt when I received your letter which was so friendly towards me and so full of good will towards the Congregation of Oblates which God has founded by means of me.

I must admit to your Excellency that my eyes had for a long time been turning involuntarily towards the vast lands of Mexico. What our Fathers told me of the simple and living faith of the good Mexicans led me to the view that there was plenty of work there for missionaries, which called for only zealous workers and truly apostolic men who were prepared to drench the land with their sweat. May God bless you, Monseigneur, since you have been so kind as to call my children to be with you and to assure them of your fatherly protection.

I will send them, Monseigneur, in full confidence, and they will come to you fully ready to share in the opinions of Your excellency. They have been formed by me to be above all Bishop’s men, and to consider as true and solid good only what is done under their superior guidance.

And so, Monseigneur, I would like you to consider them as your own children; I entrust them entirely and without the slightest anxiety to your care.

Assuredly, from more than one point of view, this could seem a hardly favorable moment for such an establishment, but from another point of view it is above all when Hell seems to be let loose that it is necessary to multiply the number of good shepherds. As for their means of subsistence, the measures that Your Excellency proposes seem to me very sensible, and for the rest, like you, I count on divine Providence. How happy we will be, Monseigneur, if one day we are able to see grow up there a nursery of evangelical workers ready to spread more widely this missionary work, this veritable catholic revival. May Heaven grant peace to Mexico and return to your dioceses their venerable and so zealous pontiff, and I shall have no more doubts of the success of a work which you are undertaking with such a pure and ardent zeal.

I think like Your Excellency that it is near the Tamaulipas that it would be best to establish our missionaries. Towards autumn Fr. Gaudet will see the arrival of new workers.[[130]](#footnote-130)

Please accept....

+ C.J. Eugene, Bishop of Marseilles.

184. To the Pontifical Society of the Holy Childhood.[[131]](#footnote-131)

184:V in Oblate Writings

The presence of the Society of the Holy Childhood is tolerated in Marseilles as long as it operates with discretion.

Pontifical Society of the Holy Childhood

Marseilles,

June 1, 1860.

Dear Father,

The existence of the Holy Childhood in the diocese of Marseilles is a reality in which, as you know, I have had no part. Despite my friendship for the founder of this Society[[132]](#footnote-132), I have always refused him my assistance. I thereby displeased a very close and lifelong friend, but I felt I had to be opposed, at least passively, to what appeared to me to be of such a nature as to represent fatal competition to the Missionary Society of the Propagation of the Faith.

Nonetheless, since the Society exists and operates today in Marseilles, I feel I can give my consent that a report be compiled locally as to the income in each parish. I hope that will be done without too much of a stir and within the prescribed limits, so that there will be no disadvantage for the Missionary Society of the Propagation of the Faith. I would like to be able to go further than what I ask you to consider as a simple affirmation of tolerance, but I still entertain qualms and, for the time being, I will leave things be without mounting opposition.

I have no less praise, Sir, for the religious zeal which inspires the directors of the Society of the Holy Childhood and if their full success does not endanger a greater interest, I would commend them with all my heart.

Please accept...

+ C. J. Eugene, Bishop of Marseilles.

Diary 1849-1860

Oblate Writings XXII

Diary 1849-1860

June 4, 1860

**June 4:[[133]](#footnote-133)** [Mass in Paris[[134]](#footnote-134) in the church of Fr. Leblanc[[135]](#footnote-135).] It is not possible that worship should be permitted in this horrible cubbyhole.

[Visit to Cardinal Morlot and to Mr. Troplong, president of the senate. Meeting with the bishops of Tarantise and of Saint-Jean-de-Maurienne[[136]](#footnote-136) in Savoy.] These two prelates have been very pleased with theemperor who has assured them that he was not going to suppress any of the dioceses of this province which he recognizes as useful, even though the population of each diocese is not numerous.

Diary 1849-1860

Oblate Writings XXII

Diary 1849-1860

June 5, 1860

**Tuesday, June 5:[[137]](#footnote-137)** No wedding has ever caused so much fuss. Not only was this huge church full at the time of the ceremony but the crowd was packed around and outside the church. The marriage ceremony began with the arrival of the bride, in keeping with the rite in the diocese of Paris. I pronounced my address[[138]](#footnote-138) in a voice loud enough to impose silence among the numerous and immense assembly. What was most remarkable were the tears flowing from the eyes of Mr. Mirès who maintained a most fitting attitude throughout.

To the great astonishment of everybody I said the Mass after having blessed the marriage. People could not understand how a bishop of my age could maintain such a strong voice one hour after midday, even though he was fasting. Men of our calibre could let them see a thing or two.

We spent the day as a family with the best of good behaviour. The so-called *nuptial* dinner was attended by only the closest relatives: the three brothers of the Prince de Polignac and their mother the Princess de Polignac, General de Polignac, great grand uncle of the groom and his son (this general was the brother-in-law of Madam de Polignac, friend of Queen Marie-Antoinette), Mr. and Mrs. Mirès and my companion, Fr. Fabre. I was tempted to say that if all wedding meals resembled this one I would delete from my synodal statutes the decree forbidding priests to attend them; The atmosphere was in every way most fitting and most perfect.

Nobody should be astonished by the praises I have bestowed on Prince de Polignac when it is realised that he is a man of real merit, distinguished in all his studies, graduated in first place from the polytechnic school with merit from that of Metz, having served with distinction in the campaigns of the Crimea and Italy and with his good conduct and his knowledge giving the highest hopes of his career in politics.

Diary 1849-1860

Oblate Writings XXII

Diary 1849-1860

June 6, 1860

**June 6:[[139]](#footnote-139)**[Meeting of the senate. Dinner in the home of Mr. Troplong with the bishops of Savoy. They said] that there was no exaggeration in speaking of the enthusiasm throughout Savoy after its annexation to France. Entire populations marched and sang, led by their parish priests, and with their banners aloft they went to vote unanimously[[140]](#footnote-140).

Diary 1849-1860

Oblate Writings XXII

Diary 1849-1860

June 7, 1860

**June 7:[[141]](#footnote-141)** [Visit to the Palace of Versailles with Fr. Fabre.] We had been invited to dinner by the Princess de Polignac, a second nuptial meal as edifying as the first. My journey to Versailles prevented me from bidding farewell to the Cardinal and the Nuncio. On Friday I took my departure at about eleven o’clock to return to Marseille where I arrived on Saturday about half past six in the morning, to the great surprise of everybody because they did not expect me until three. I immediately took up my duties.

Diary 1849-1860

Oblate Writings XXII

Diary 1849-1860

June 15, 1860

**Friday June 15:[[142]](#footnote-142)** [Feast of the Sacred Heart.] In the evening I carried the Blessed Sacrament in the procession and made the customary act of amendment at the repository on the Cours, my voice echoing in the way in which God has preserved it. It is not for me to take upon myself to make a report on this magnificent feast. It is already well known but each time it is more beautiful and more edifying.

180.[To Bishop Angebault of Angers].[[143]](#footnote-143)

180:XIII in Oblate Writings

Plan to establish Oblates at Angers.

Angebault Bishop

Marseilles,

June 16, 1860.

My Lord,

I don’t know how to apologize for my tardiness in replying to the letter that Your Lordship honored me with. I was waiting for a reply from our excellent friend, the Archbishop of Tours;[[144]](#footnote-144) my pastoral visits, a trip to Paris, and the continuous business matters given me by the indiscretion of three hundred and sixty thousand inhabitants in our immense city of Marseilles in whose midst I find myself, such are the causes of the shortcoming of which I accuse myself. In an attempt to repair it, I have come to hide away for a few hours in the country, without anyone knowing about it, for they would certainly come to ferret me out.

The first thing that I must do, My Lord, is thank you for the information that you have confided to me. I can only admire the nobility of your speech and adhere to the principles you set out. I allowed myself to say something similar when I spoke to the Emperor himself. How can we look with indifference at the direction we have been adopting for some time now?[[145]](#footnote-145)

Do not be surprised, My Lord, if I am much inclined to place several of our Oblates of Mary under your shepherd’s crook. We like to situate them close[[146]](#footnote-146) to Bishops like yourself. They are essentially Bishops’ men. That is what makes their ministry so useful in the dioceses wherein they are at work. God is pleased to shower the most abundant blessings on their works. I had gladly accepted the proposal made to me to establish them, evidently with your approval, at Notre-Dame des Anges, even though I always prefer to see them stationed nearer to the Bishops whose inspirations they must receive. Your Lordship thinks that this plan is not feasible. So, I withdraw it.[[147]](#footnote-147) The plan you yourself propose to station them at Angers would be more acceptable, but unfortunately the Congregation of Oblates has exhausted all its own resources and mine in the enormous expense it must spend in providing for more than one hundred brother novices or scholastics. What can I tell you! We are[[148]](#footnote-148) somewhat frightened about the place that is proposed. The claim is that it had been abandoned by the diocesan Missionaries, that the Capuchins didn’t want it, nor the Lazarists, that the house was rather small and dominated by the windows of a community of women Ah! If we were to form a community in the city’s interior, we would be better able to do some good! Thus, my Lord, since the proposed location doesn’t seem to be suitable, see if your paternal charity could not find some other means of obtaining the devoted assistants that I would be so happy to place under your direction.

May Your Lordship accept the homage of my profound respect and most affectionate regards.

+ C.J. Eugene, Bishop of Marseilles.

1455. [To Father Soullier, at Autun].[[149]](#footnote-149)

1455:XII in Oblate Writings

Chagrin when he learns that Father Soullier is ill. His talent and virtue allow him to remain superior at Autun.

L.J.C. et M.I.

Soullier

Marseilles,

June 20, 1860.

With everything else taken care of, I come to you, my dear son, to express all the chagrin I feel at the accident that has befallen you. Who would have expected that a man of such a good constitution, so robust and already well tested in the fatigues of our holy ministry, showing no prior signs of the illness that plagues us, would be affected?

St-Louis near Marseilles,

July 14, 1860.

What is your comment on these dates? They will at least show you my good will and fatherly concern. I have since learned that you have not been in the least further affected by what was fortunately a chance indisposition. But it is a sufficient warning that you be a little more cautious in your work. I have been quite put out that for so long a time I have not been able to meet with you. I would have liked to have an exchange with you on the simplicity of obedience. I am confident that you would have had no difficulty in agreeing that duty and reason must always come to the conclusion which the Apostle illustrated by his example: *in nomine tuo laxabo rete.[[150]](#footnote-150)* Where would we be in God’s Church or in religious families if each one set himself up as the judge of his capacities or means of action? My dear son, I have too high an opinion of your good sense, your piety and religious spirit to be certain that on your own accord you will say to me in all simplicity: *Ecce ego, mitte me.*[[151]](#footnote-151)This tells you that I am somewhat preoccupied about you. I would like to make use of you according to the lights that the good Lord gives me for governing the Congregation he has entrusted to me. I would have to bring you nearer to me so that I could communicate my viewpoint to you. I shall come back to this. For the moment, take care of yourself so that you will soon be able to tell me that you are quite well.

I leave it at that. I am under excessive pressure: matters pile up more than ever since the death, so painful to my spirit, of Father Aubert whom we regret constantly. I bless you, my son, and affectionately embrace you.

+ C.J. Eugene, Bishop of Marseilles,

s.g.

Diary 1849-1860

Oblate Writings XXII

Diary 1849-1860

June 24, 1860

**Sunday June 24:[[152]](#footnote-152)** [Feast of St. John the Baptist: general ordinations. Blessing of a statue of the Blessed Virgin in the chapel of the Catholic workshop and Confirmation in the boarding school of Miss Duranty.] There is work for three in this immense city.

Diary 1849-1860

Oblate Writings XXII

Diary 1849-1860

June 26, 1860

**Tuesday June 26:[[153]](#footnote-153)** I considered it my duty to be present at a service which the officers of a regiment had requested for the soldiers who had died at Solferino[[154]](#footnote-154). I undertook to give the absolution which earned me a letter from the colonel to which I replied immediately.

Diary 1849-1860

Oblate Writings XXII

Diary 1849-1860

June 27, 1860

**June [27]:[[155]](#footnote-155)** Adoration at Saint-Victor. I will not say anything about the beauty, the magnificence, the devotion, the immense attendance; it is astonishing and the edification is general. It was our Fr. Bonnefoy[[156]](#footnote-156) who preached the Triduum admirably, according to the parish priest. I have never heard anything more touching on the great mystery of the Eucharist; during the first point of his sermon my tears flowed spontaneously. I was delighted and I saw the parish priest who was alongside me wiping his own (tears). The second point would need some touching up, the Father, to whom I made my observations while bringing him back in my carriage, admitted that he had neither re-written it nor learned it by heart. That, for me, explains the difference,

Diary 1849-1860

Oblate Writings XXII

Diary 1849-1860

June 28, 1860

**June [28]:[[157]](#footnote-157) I** came to my house in the country[[158]](#footnote-158) to work on my letter writing which is horribly behind time. I confirmed two converted Protestant ladies whose father is unaware of what they have done.

Diary 1849-1860

Oblate Writings XXII

Diary 1849-1860

July1, 1860

**July [1]:[[159]](#footnote-159)** An American bishop coming from Rome and who was not embarrassed to let us know his needs asked if he could make a collection in Marseilles. I replied that all I could do was close my eyes and pretend I was dead. I leave it to others to decide if it is acceptable, when I cannot pay for the monument to the Blessed Virgin and when I have been obliged to halt work on Notre Dame de la Garde, to see others come and take away the few resources that are left to me.

Confirmation in the high school. I confirmed almost eighty children. The chaplains are pleased. I would like to think that things are improving. But I did not know then that scarcely one year ago three classes from this same high school when they met our Oblates on the Prado greeted them by cawing at them insolently and persistently and that the miserable prefects in charge of these young people took no measures to redress these outrages. If I had been aware of this unbecoming conduct I would not have paid the compliments I did to the supervisor and I would not have waited until today to make a vigorous complaint.

Diary 1849-1860

Oblate Writings XXII

Diary 1849-1860

July4, 1860

**July [4]:[[160]](#footnote-160)** Yesterday, I learned during my journey to Aix, that the college in that town is even worse than our high school. Only two children made their Easter duty and even that was in secret. In the Arts and Trades school, nobody dreams of making that duty. Worse still, the suggestion of the Archbishop that he go and give a retreat in the establishment was refused. If I were in his place I would not have accepted such a disgusting refusal.

68. [To Cardinal Barnabò, Prefect of the Sacred Congregation of Propaganda Fide].[[161]](#footnote-161)

68:V in Oblate Writings

A secretary of the Sacred Congregation informed Bishop Bravi about the content of Bishop de Mazenod’s letter to Cardinal Barnabò. Bishop Bravi’s defaults and the increasing opposition to the Oblates.

Propaganda Fide

Marseilles,

July 4, 1860.

MOST CONFIDENTIAL

Monseigneur,

Allow me to write to Your Eminence in my native language. I feel that I would have greater mastery of expression in the serious complaints I have to address to you on the account of Bishop Bravi and his followers in your S. Congregation.

I knew beyond a doubt that there was someone in the S. Congregation devoted to the interests, or rather the pretensions of Bishop Bravi, but I never would have wanted to believe that this devotion, hardly equitable in itself, had reached the point of betrayal. Yes, Monseigneur, it is this formal betrayal that I denounce to Your Eminence. I have proof that a secretary employed in your S. Congregation informed Bishop Bravi of my correspondence with Your Eminence, the judgment I expressed on that prelate, the projects I had exposed to Your Eminence, and among other things the opinion I had confidentially expressed to you when I wrote about entrusting the two vicariates to the zeal and the devotion of the Missionary Oblates of Mary Immaculate.

In a state of rage and even cold blood, the impulsive Bishop Bravi made the most unfitting comments on my account and that of the most saintly and under-appreciated Bishop Semeria, and swore that it would never occur. He is not satisfied with his obstinate and apparently unfounded refusal of my sending a fourth Oblate missionary to his vicariate as I see necessary for the good of regular discipline. While he tells me that his vicariate does not need this help, he strives to get missionaries from everywhere and some of them have not manifested a great zeal for the salvation of souls. Do I really have to tell you, Monseigneur, that very little is being done for the salvation of souls in the vicariate of Colombo. The priests who provide the services are unfit to bear the name of missionaries. They are men who, in their eyes, occupy places of rest, follow a routine which is not sufficient to bring about the conversion of infidels or heretics, and who are little concerned about leaving the unfortunate Christians to wallow in their ignorance and what stems therefrom, and are therefore Christians in name alone. This inaction is to be compared with everything which zeal inspires to the true missionaries in the poor vicariate of Jaffna. If you were to receive a report on the wonders accomplished by their ministry, you would be more and more convinced that the interests of the glory of God and the salvation of souls would be enhanced were these truly apostolic men, who do not seek *qua sua sunt,* entrusted to evangelise the entire island. I will never cease to say that because I am convinced that I am right. What is the sense of insisting upon this point? Doesn’t the Oblate Congregation have vast fields elsewhere to fulfill the designs held by the Church in founding it? France, England, Ireland, Scotland, Upper and Lower Canada, the United States, Mexico, Oregon and today the Kafirs and the boundless Northwest of America are bathed with their sweat, and we could even say with their blood since many have sacrificed their lives and died out of exhaustion due to the excessive work like the four missionaries who died in Ceylon in the most active exercise of their ministry.

Isn’t it unbearable to witness the antipathy which they constantly suffer on that island on the part of that unjust and inconsiderate prelate who is - this I will say to you Monseigneur - jealous and in bad faith and follows a preconceived plan in which he strongly believes out of self love, and from which he will never desist since he claims to have the support and approval of the Sacred Congregation where, through his friends, he has managed to procure protectors who are undoubtedly unaware of being the accomplices of a very bad passion which neutralizes good in that important part of the globe. Would you believe that this imprudent bishop, who all too often feels the itch to speak, had the gall to state “that the longstanding relations of friendship and trust which existed between Your Eminence and myself had now ceased to exist!” After that, what is one to thinks of such an inconsiderate, not to say spiteful prelate, if he invented such a shameful assumption? Or should we believe that his friends in Rome, to encourage him in the detestable path he follows, might have done something to inspire this hateful invention?

In order to better specify my conscientious charges, I am going to present Your Eminence with facts I learned through a channel other than the Oblates.

One day, at table, Fr. Cingolani (the same priest who did so much in Rome for Bishop Bravi during two years, perhaps with the idea of becoming his coadjutor) said that: “During his round of visits, Bishop Bravi had to, or was to baptize five or six Buddhist families,” and added that “the yearly number of adult baptisms in the vicariate is 5, 6, 700. Nonetheless, the bishop of Marseilles persists in his appeal to Rome for the vicariate of Colombo presenting the Benedictines as incapable of administering this mission.” Fr. Cingolani added: “He had come by that information from one of the secretaries in Propaganda Fide who had told it to him in Rome.”!

It is true: I had said and written it to Your Eminence. However, what should one think of this secretary who took it upon himself to confide such information to Fr. Cingolani? In response to this Father’s affirmation on the beautiful successes in the vicariate of Colombo, I would add what I learned from a letter on the subject. “We were dumbstruck by this statement which is manifestly improper all the more so since the adult baptisms boasted about by Fr. Cingolani were the fruit of the work done by the Oblates who exercise their ministry in the vicariate of Colombo.” The Oblates are so little to the liking of Bishop Bravi that, when talking one day to a non-Oblate missionary, he assured him that he would never turn his vicariate over to the Oblates and that if he was not able to find the necessary men in his Congregation, he would call in the Jesuits or any other order.

There you are, Monseigneur, the grievances that I present to Your Eminence in all confidence. That is all I have to do. If adverse circumstances had not suspended the effects of the Holy Father’s good will in my regard, I would have had the occasion to come to Rome and personally plead the true interests of religion in Ceylon. Your Eminence, however, knows enough about the matter to avoid being taken by surprise by the more than rash allegations of a prelate who believes that, in what he complacently calls his policy, all means are valid in the attempt to achieve his end.

I have just reread my letter. It is harsh, but I retract nothing of what I have written. I had to speak frankly and directly in addressing myself to Your Eminence in order that nothing be hidden concerning the missions of which you are the main moderator, the true Head and the Father.

Please accept, Your Eminence, the expression of profound respect and tender affection wherewith I remain your most devoted servant and friend.

+ C. J. Eugene, Bishop of Marseilles.

P.S. I enclose for Your Eminence a copy of the announcement I felt it my duty to publish in favor of the Pope’s loan. I take advantage of all occasions to foster in my diocesan subjects the love they owe to the Holy Father and the interest they should have in everything that concerns him.

94. [To Fr. Boisramé, master of novices at Sicklinghall].[[162]](#footnote-162)

94:III in Oblate Writings

The health of Fr. Boisramé. Recruits obtained by Bishop Grandin. Illness of Scholastic Brother Matthews and his return to England. Proposal to transfer novitiate to Dublin. Death of Bro. Byrne in Ceylon. Find someone to replace him at the school - the only Catholic school in the Island.

L.J.C. et M.I.

Boisramé

Marseilles,

July 7, 1860.

Oh! what a long time, my dear Father Boisramé, since last I wrote to you! Is this to say I have forgotten you? Certainly not, they could tell you here how often I speak and concern myself about you. Your health had caused me worry for a while. There was a time when I wanted to recall you to France. I learned afterwards that you had recovered well enough to return to Sicklinghall, this is what reassured me as well as your letters. It seems to me I have not received any since the first week in May. That is long ago! It is true that my ever increasing and burdensome occupations and my travels have prevented me from writing to you but you must not hold me accountable. Be quite sure that you always give me much pleasure by writing to me and tell yourself that it is not my fault when you have to wait for the reply. For I wanted very much to congratulate you for the recovery of your health and to tell you how glad I was that you made the little voyage from Liverpool which gave you so much pleasure. I rejoiced at your happiness on being able to find yourself together once more with your faithful companion and friend, now become a pontiff in the Church of God.[[163]](#footnote-163) Everywhere he has appeared in France, he has aroused the most touching affection. This is because he is so modest, so humble and so interesting in every respect. I would never have thought he could get recruits outside the Congregation for his fearsome mission. Frankly if I could have foreseen it, I would have kept Fr. Simonet for another mission. They are begging for help on all sides. Mgr Semeria especially is in great need of people to come and help him. There is every likelihood I will choose Fr. Crousel who never stops begging me to send him to the foreign missions, a better word is infidel. I have trouble finding the three missionaries that I would need for this very interesting mission where it is a matter of converting Buddhists and preserving the Catholics from the seduction of the Protestants. Fr. Arnoux is bringing you help, he is a good recruiter.

I am quite of your opinion regarding the transfer of the novitiate to Dublin. Fr. Provincial assures me of candidates who would not be inclined to go to Sicklinghall. The house there is not suitable for a novitiate and much less so when it becomes crowded. The novices you have sent us are charming. Unfortunately Bro. Matthews (I write his name badly but you understand me) is too tired to study. They have decided to send him back to England, this being against my will - I yielded only to the decision of the medical Father. It seems to me that the English come to the right place here to be cured of the malady they fear is facing this excellent Brother who yet could have recuperated here. They persist in claiming that it is too hot here although, this year especially, the heat is only felt when one stays in the sun. It is even cool in the morning and evening while during the day, one is certainly not too hot. Yet this fear is brought up when I speak of the novices whom you destin for us coming here. We will nevertheless have to decide. I will go this evening to Marseilles and I shall deal tomorrow with this question and some others with the Fathers.

Since I began this letter, I have received mail from Ceylon. Alas! It is not without reason that I always tremble when I open my letters, whatever part of the world they come from. I was afraid to learn of the death of good Father Flurin, who is sinking. This is not the loss they announce to me but that of Brother Byrne who was already beginning to make himself so useful in the school our Fathers have opened at Jaffna and which is one of the finest things they have been able to undertake. It is the sole Catholic school existing in the whole Island. Eh bien! this dear brother Byrne has died, partly through his own fault, after an illness of several days. He died in the manner we could expect from such a virtuous young man. He made his religious profession shortly before leaving to go and praise God in Heaven with our brothers who have preceded him. But his loss leaves a very regrettable void in the school and they are requesting the province of England to fill it as soon as possible, for were it to last too long, the enterprise would be severely compromised. So look amongst all the Brothers capable of studying to become teachers. Make an appeal in your novitiate and if they find someone of goodwill, ready to respond to the call, have them send him without delay to the Brothers or elsewhere to study what is indispensable to make him useful in a school. I have learned by the letter of Fr. Mola, who has been charged by Mgr Semeria to deal with this matter, that they would not only need elementary teachers, like dear Brother Byrne and his companion, but that it would be important also to procure for them other Brothers proficient in higher learning. That will come but for the moment, let us look after the more pressing need which is indispensable.

The sad news received from Ceylon has interrupted my saying all I wanted to tell you before finishing my letter. The fact is I appreciate all your observations and I am quite pleased with all the details you have given in your letter.

I leave you at this time because I want to use the few moments that remain of my stay here to write to various places where doubtless they are waiting for my letters.

I beg you to say many amicable things on my behalf to your dear Father Superior and to the other Fathers who are presently at Sicklinghall. I bless them all, as well as yourself, and your Oblates and the novices, without forgetting those of the juniorate, the number and quality of whom I am unaware. I will not write to Leeds as time is lacking but make up for it by remembering me to our Fathers and greeting them very affectionately on my behalf. Have them all look for some good recruits for Ceylon.

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

51. [To Bishop Etienne Semeria, in Jaffna].[[164]](#footnote-164)

51:IV (Ceylon) in Oblate Writings

Death of Bro. Byrne. The Founder has not got used to the departure of Fr. Casimir Aubert. The Congregation can send only young missionaries; it is difficult to find Fathers and Brothers for the schools. The difficulties of the Fathers in the Vicariate of Colombo. The building of a house for the Oblates. Bro. Poorey is not continuing his studies. Fr. Flurin’s illness. News of the missions staffed by the Congregation.

L.J.C. et M.I.

Semeria

St-Louis, near Marseilles,

July 8, 1860.

I had come, my dear Lord Bishop, to spend a few hours at St-Louis to take myself away, at least in part, from the disturbances of the town, and I was in the middle of writing letters to all corners of the world. Your turn was about to come when the last post from Ceylon brought me the sad news of the death of the good Bro. Byrne[[165]](#footnote-165). I was far from expecting this new misfortune to which we must submit as to all the trials the good Lord sends us. How bitter death is when it takes away from us those whom we have so many reasons to regret. Do you imagine I have accustomed myself to the thought that I have for example lost our Fr. Aubert who was so good, so kind, so admirable? I groan several times a day over this irreparable loss. The void he leaves around me is an abyss which nothing can bridge. He is a loss to my heart, he is a daily loss to the service of the Congregation, he is a loss to all those whom he edified, whom he helped, whom he encouraged and whom he carried with him by his advice and most of all by his example. It is something one cannot console oneself about, however subject one is to the impenetrable will of God.

I am despite my silence still very preoccupied with your mission. I have never lost sight of its needs, although I have often found myself unable to supply them as you would wish. This is because you often ask for things which it is impossible to find for you. Where did you want me to find missionaries of the calibre you desire? Such a phoenix appeared once, and heedless of all human considerations, counting on the virtue of the subject whose sacrifice I could measure, I sent him to you. But I would like him to know that the most tender affection of my heart has followed him and will live in me as long as I draw breath. But besides this excellent and cherished Fr. Mola, I can only choose from among our young subjects who entered the Order with a vocation for missionary work which they do not all keep. And you would even like some Englishmen from among these young subjects, and there is not one; and the Irish are little inclined to leave their own country where I must say there is an immense amount of good to be done which only they can do.

Now I see from Fr. Mola’s letter that your school is taking on a dimension that you have never mentioned to me. I was under the impression that I was to send you some Brothers who had been initiated by the Christian Brothers into their methods of primary school teaching, and now people are talking to me about trigonometry, physics and even literature. This sort of thing could put us on the wrong track. It would not be easy to find subjects in France to serve a school of that sort, so how are we supposed to find them in England? Nevertheless, I have today written to the Father Provincial and Fr. Boisramé, the Novice Master. I think you have written on your own account in order to make the point more strongly. I am even thinking of recalling from Dublin a good missionary who, although he is Belgian, speaks very good English. However, I am expecting a good number of objections to which I hope to be able to reply. In short I never cease thinking of the needs of your mission, but you will have to work on the principle that we have not got the material to comply entirely with your wishes.

You did very well to transcribe for me the letter of the socius of the Visitor Apostolic. Without betraying the confidence I used what he told you to write a confidential letter to the Cardinal prefect which does not mince words. It is time for us to shake off the yoke of this Prelate who has managed to get himself a good name in Propaganda because of his inexact reports and the excessive devotion of certain people. Do not let yourself be intimidated by his dominant ways, and most of all do not agree to the removal of our Oblates from his Vicariate. To do that would be to give up all hope for the future. Our Fathers would have to be devoid of all honour, feelings and conscience not to make strong efforts to conduct themselves well and to live in an exemplary and entirely religious manner during this period of persecution for them. Do not be afraid to visit them when you think it right. You do not need the permission of the Vicar Apostolic of Colombo to do that.

You ask me for my authorisation for you to build a house. As a general rule you should have sent me the plans of the proposed building so that I could have examined and approved them. However, in view of the urgency of the matter on the one hand and the difficulty of communication on the other we shall forget this and I approve in advance all that you think it right to do, with the recommendation that you do things in such a way that you do not have to go over them a second time. You of course do not need luxury, but do not be miserly over the size of your common rooms, your inside chapel and your refectory. If your resources do not allow you to complete the whole of the building in one go, just finish a part of it in the first year and you can finish it later. But do have satisfactory plans that you have no regrets about.

I am very cross that you have stopped the studies of the Brother who had begun to learn Latin. I would like nothing to hold up his admission to Orders which is already decided upon. Were it not for the fear that the change of climate would be too dangerous for him, I would have no compunction in telling you to send him to us, even if only to encourage vocations. But, having reflected on the problem, I have decided that it would be more profitable and easier for him to study with you, but study requires continuity and any lacuna is very harmful. It is therefore essential that you organise things in such a way that he can continue his studies, at least in part, while doing other things if for the moment you absolutely cannot do without him.

The condition of the good Fr. Flurin disturbs me profoundly. I understand that his illness is not one for which there can be very much hope. His father has just written to me to ask that he be sent home, flattering himself that his health would return were he to be looked after by his family. This sort of correspondence with families is very disagreeable. What is the use of telling them that people are sick? What can I reply to this poor father? That his son would not be in a state to survive so tiring a journey?

I was hoping to be able to put together with this letter some general friendly letters that certain of our Fathers have written, but I have to send this to Marseilles now, since the post leaves tomorrow. I would not like to miss it and cause you a delay of two weeks.

I would like to send you some interesting pieces of news but I have so little time. Our Fathers in Texas have penetrated into Mexico. The Bishop of Monterey would like to entrust to them the running of his seminary and his missions. This is because the regularity of the Oblates is in stunning contrast to the conduct of the clergy of that region. This does not mean that they will leave Brownsville where they have built a very pretty church and a house for the community. Up till now they were sheltered only by planks which kept out neither cold nor heat nor wind. You know that Fr. Gaudet is Superior of this mission. Our Fathers in Oregon not having enough scope for their zeal there have gone up to the island of Vancouver and into New Caledonia. One of them, whom you perhaps saw at Montolivet, Fr. Fouquet, has gone right into the heartlands of the savage tribes. This was his great wish and I am sure there will be enough to satisfy him. He is learning three of their languages at the same time. Fr. Grandin whom I consecrated coadjutor of St-Boniface has caused a real stir in France. He managed to acquire for his difficult mission not only money, but also new subjects whom he admitted into the Congregation before taking them back with him. All our missions in France, England, Ireland and Scotland give us great consolations. God is blessing the steps of our missionaries; everywhere the work done far surpasses the strength of the workers, and I must confess I am a little worried about this. Can you imagine that at the last mission given by our Fathers in Ireland they heard the confessions of twelve thousand people and there were thirty thousand who actually wanted confession. When will you be able to start on your numerous pagans? For that task I think you ought to be in charge of Kandy. All I ask is that you do not kill yourselves with work in the meantime.

Farewell, my dear and good Bishop, I embrace you with all my heart and I bless all our men especially the one who is sick.

+ C. J. Eugene, Bishop of Marseilles.

Sup. Gen.

276. [To Mgr Taché, Bishop of Saint Boniface].[[166]](#footnote-166)

276:II in Oblate Writings

Illness of Mgr Taché. Needs of the Congregation in Ceylon. Mgr Grandin will soon arrive at Red River with several missionaries. Fr. Lacombe’s zeal must be calmed; thought to be taken as to what should be done with Fr. Frain. Zeal of Frs. Végreville, Faraud, Clut and Grollier. Profession of Fr. Gascon. Bros. Alexis and Perréard. A report must be prepared for the Councils of the Propagation of the Faith and of the Holy Childhood.

L.J.C. et M.I.

Taché

Marseilles,

July 16, 1860.

I have certainly nothing to complain about, my dear Bishop, regarding your exactness in giving me an account of your mission, which is so interesting. You give me a very satisfactory glimpse of it in the last letter that I have received from you dated April 26. I am glad that it reached me since there has been a good deal of disorder in the posts from our countries which are so distant one from another. I am greatly distressed by the reason which obliged you to cut short the report that you had intended to send me. This is certainly a great deprivation, but the reason for my anxiety is entirely different. So you have been very ill. I give thanks to God that it was from you that I heard this news, and only when you were able to tell me that you had recovered. We are being dealt such cruel blows here that I cannot open the many letters that I receive without trembling. Fortunately, your cold mission is less vulnerable to the attacks of death. But Texas and Ceylon are crushing us. Yet another of our Brothers whom I had sent to that island, to help open a school which could have contended with all the schools of the Protestant perversion to which Catholics go to lose their faith, has just died[[167]](#footnote-167), and before long Fr. Flurin will be taken from us, while several others are greatly weakened and even ill. Moreover, I am being asked for no less than seven missionaries for necessary work in the mission. It is not a matter of making new conquests as it is with you, but of maintaining what is already in existence and hard pressed. For all my good will I will not be able to send them more than three missionaries. Fr. Grandin, Bishop of Satala, is bringing you larger reinforcements. The good Lord has gone with him on his journey. Wherever he appeared, he aroused the warmest sympathy; he returns with a good number of companions, and also well provided for materially. Thus, my dear Bishop, you will be repaid for the sacrifice that you made in separating yourself for a little while from so excellent a brother and helper.

If I am allowed the time I will include in your envelope a little letter for Fr. Lacombe, to tell him to control his zeal and to regard it as duty not to run the risk of losing his health which is so necessary for his arduous mission. As for Fr. Frain, I have already written to say that I left the decision to your judgement. From here, I cannot see that the arguments he brings forward are decisive, although I am sorry for him in the pitiable state that he is in. How does a reasonable man, and above all a religious, come to such a state? I do not know whether you noticed in his letter the expression “I beg you, do not refuse me the favor that I ask, or you will lead me to make an even sadder request.” See, then, what you ought to do. If in the last analysis you cannot calm him down, and you have to stop trying to use him, it would be better to send him to Canada if there were no other way of saving him.

I am very agreeably surprised to see Fr. Végreville come back to a reasonable way of behaving. I believe that the whim that possessed him for some time was an obsession of the devil. That is the second time that apprehensions regarding Ile à la Crosse have proved wrong. That mission has been upheld by the grace of God since your departure and during the absence of the Bishop of Satala.

I am very glad to learn of the plan of following Fr. Faraud’s example, and of the snowshoes which have aroused the admiration of all who have seen them. I show them to everybody so that people can have an idea of the most convenient way of travelling in your region. Seventeen days of walking in that elegant footwear! That is certainly a long way to go to search for the lost sheep. What you tell me of Fr. Clut does not surprise me. What a generous soul!

Since you have decided to pass over Bro. Alexis for the high functions to which he aspired, I have nothing to say to you about this. With subjects as scarce as they are, I thought it might be a good idea to profit from his good dispositions. You have judged otherwise, and that is fine.

I was glad to learn that Bro. Perréard’s health was improving. That good Brother wrote me a letter to which I was intending to reply when Mgr Grandin returned. The illness of the Bishop prevented me from seeing him again before he left, and I was not able to finish all my letters for the post. The Brother did not want to go back again to Great Slave Lake, where he had suffered too much from the cold. Reassure him about this and encourage him a little. He seems happy, however, although he has no appetite and he still has pain in his stomach.

I should have told you or Mgr Grandin that we have agreed to the profession of Fr. Gascon. I only wanted you to give me definite information about him once you knew that he had made his oblation, by giving me his christian names and other details, that is, the day and place of his birth, the day of his elevation to the priesthood and that of his profession. Your experience will enable you to set right the differences that have arisen between the master and the pupil on their mission.

The Bishop of Satala has told me of the great feats of our Fr. Grollier and of the success of his zealous efforts. He has really a cause for joy when he sees the good news reach in this way by the ministry of our men to the very ends of the earth.[[168]](#footnote-168) That is true apostolic work, and our men have been sent just as the apostles were.

I would very much like you to send an interesting report, such as you know well how to compose, so that it can be passed on to the Propagation of the Faith. If I am not mistaken, it is a long time since there was any mention in the Annals of your mission, so unlike any other. You will also need to ensure that you continue to have the good will of the Council of the Holy Childhood, which has been generous to you and to the mission in Ceylon; I have reasons to believe that they are disposed to continue coming to your help. The Lyons Council of the Propagation of the Faith have raised with me some very unreasonable difficulties concerning your double role as diocesan bishop and regular Superior of the Oblates. I think they must have had a certain desire to confuse these two personalities, whom I was careful to tell them they must consider quite distinct with regard to the help that they receive. We shall see what their intentions are. Be careful for your part to specify very precisely your needs as a diocesan bishop and as a superior of the Oblates who are working in your diocese at their own expense.

I would like to make use of the paper I have left, but somebody is coming to take my letter. As I end, I embrace you with all my heart, and I send my blessing to all our Fathers.

+ C.J. Eugene, Bishop of Marseilles.

S. G.

69. To His Eminence Cardinal Barnabò.[[169]](#footnote-169)

69:V in Oblate Writings

A fifth Oblate is seriously ill in Jaffna and all the missionaries suffer due to fever. It is urgent to assign them some missions in the Vicariate of Colombo. Impose this obligation upon Bishop Bravi or recall him to Rome. Three Fathers are leaving for Ceylon.

Propaganda Fide

Marseilles,

July 20, 1860.

CONFIDENTIAL

Monseigneur,

Allow me to return to the question I dealt with in my last confidential letter addressed to Your Eminence. As the doctors says, it is a question of life or death for our Oblates who serve the vicariate of Jaffna. We have already lost four and now there is another who is condemned[[170]](#footnote-170) and without the slightest hope of recovery. All of the others, with the exception of the Apostolic Vicar, are more or less ill and almost all successively affected by intermittent fever which reigns in the unhealthy areas where they are at work. The sole remedy indicated to redress the serious disadvantages of this state of affairs would be a change of air and a temporary stay in a better climate. Nothing would be easier in order to achieve this felicitous and desirable result. It would mean having some missions in the vicariate of Colombo where the temperature is ideal everywhere. It cannot be forgotten, however, that as long as Bishop Bravi governs that Vicariate like a despot, even if all the missionaries in Jaffna were to die, he would never assign any of his missions to the Oblates on his own. These holy missionaries have in him a stubborn enemy. Far from ever calling any of them, he pulls all the strings of what he calls his policy, and I call his plot, so that in the future the Oblates will be kept out from the Vicariate of Colombo. And God knows how much that Vicariate would need men of zeal and devotion like our missionaries.

However, the state of matters that I have presented to Your Eminence is too serious and can lead to such disastrous consequences for me not to have recourse to your authority for a solution.

The two Vicariates most certainly must be assigned to the Oblates who would move missionaries from one vicariate to the other as needed. In order to do that it would suffice to recall Bishop Bravi to Italy. He remains in Ceylon out of spite, because he cannot overlook the fact that his health is seriously threatened and that, apart from his illness, he should be on his guard against any tricks his enormous obesity could play on him.

Were it impossible to apply this radical measure which would produce an immense good for the souls which are so badly cared for in the Vicariate of Colombo, I request Your Eminence to order Bishop Bravi to assign at least two more missions in his Vicariate to the Oblates so that the superior of the Oblates can send to them those subjects who have the most urgent need for a change of air and to live in a healthy area. Rest assured that the souls would have everything to gain because the Oblate Missionaries are not men who do not work. I repeat, however, that it will be necessary for Your Eminence to use your authority to overcome the obstinacy and bad will of Bishop Bravi who should be obliged to give in to the extreme need of the tireless workers in the Vicariate of Jaffna. In a few days I am going to send them the aid of three new missionaries.[[171]](#footnote-171) My heart bleeds, however, when these excellent subjects who can be used to much greater advantage elsewhere, must be told: “Go to a country which will consume you in a very short time.”

I place all my hope in you, Monseigneur, but you must be on your guard against the artifices and the “furberie”[[172]](#footnote-172) of Bishop Bravi and his followers whom I have learned to know.

When I recall what Bishop Buratti told me during one of my trips to Rome: “Have no fear, the entire island will be for the Oblates,”[[173]](#footnote-173) and think that Your Eminence leans towards that same idea, and that today I witness all the plots perpetrated to mount obstacles secretly which people hope will become insurmountable, I am less indignant over the harm this will cause to the Oblates, in comparison to the good that will not be done. My necessary relationships with that mission have proved to me beyond a doubt that the missionaries of Colombo are not worth the minimum part of those in Jaffna in terms of zeal for the salvation of souls and devotion to all kinds of good in a spirit of heroic personal disinterest. I also add that the best that has been accomplished in the Vicariate of Colombo is due to the three Oblates who were assigned there by the authority of the Sacred Congregation of Propaganda Fide.

I would place my hand on burning coals as sure as I am that the Prelate Visitor[[174]](#footnote-174) you appointed to inspect the missions on the island of Ceylon will not contradict me. My only hope is that he travel to Rome to inform your personally about everything he has seen with his own eyes, the things he may hesitate to put down in writing.

Perhaps I am insisting too much. What I find it impossible to avoid is to experience a great solicitude for a mission served by such a large number of my Oblates over whose health and sanctification I must be watchful together with the great amount of good they can accomplish.

Monseigneur, please accept the customary expression of my most affectionate and respectful sentiments wherewith I remain, Your Eminence, your most devoted servant and friend.

+ C. J. Eugene, Bishop of Marseilles.

Diary 1849-1860

Oblate Writings XXII

Diary 1849-1860

July 23, 1860

**July [23]:[[175]](#footnote-175)** I went to bless Mr. Grandval’s chapel and I supplemented the Baptismal ceremonies for one of his grandsons. Everything took place with great solemnity. I even added something to my good deeds: indeed I had reason to complain about this good man who had refused to give the 500 Francs I had requested from the rich people in Marseille to pay for the monument erected to the Blessed Virgin.

Another subscription of 1,400 Francs for the Brothers’ school in Saint-Louis.

Diary 1849-1860

Oblate Writings XXII

Diary 1849-1860

July 26, 1860

**July 26:[[176]](#footnote-176)** I thought it fitting to warn Mr. Rouland of the danger I saw in following the path which the government seems to want to adopt. That is why I decided to write to him[[177]](#footnote-177).

Diary 1849-1860

Oblate Writings XXII

Diary 1849-1860

July 29, 1860

**Sunday July 29:[[178]](#footnote-178)** Having celebrated the feast of St. Anne with the good fishwives from the market, who wished me another ten years of life, I had to dine beneath the refreshing shade of Mr. Laforȇt. Fr. Tissier had assembled one hundred and fifty members of the Catholic club who were most anxious to give me a dinner there. The gathering was quite numerous and I found it quite fitting. There were a lot of *compliments* to be endured, something which I find *excessively painful.* I replied with only a few words which were well received. The evening concluded with Benediction of the Blessed Sacrament in the church of Saint-Pierre.

181.[To Bishop Angebault of Angers].[[179]](#footnote-179)

181:XIII in Oblate Writings

Hopes to see the Oblates settled at Angers.

Angebault Bishop

Marseilles,

[the end of] July, 1860.[[180]](#footnote-180)

I will not allow my assistant, Father Vincens, to leave without entrusting to him with these few lines which express to you how pleased I am in the hope of placing a portion of my spiritual family under your paternal protection for the ministerial service to which it is dedicated and which it exercises through God’s mercy with abundant blessings for the salvation of souls.

I hope that this will be an occasion to go and thank you personally for the choice you have made. I trust that you will very soon experience that you have adopted submissive and devoted sons.

I offer Your Lordship the homage of my most affectionate attach-ment.

+ C.J. Eugene, Bishop of Marseilles.

Diary 1849-1860

Oblate Writings XXII

Diary 1849-1860

August 1, 1860

**August 1:[[181]](#footnote-181)** Why take the trouble to remember that today Iam entering my 79th year? My devotion caused me to go to adore the Blessed Sacrament solemnly exposed in Saint-Eugene d’Endoume precisely at the hour when I was passing from my 78th to my 79th year. *Confusion and confidence!* Confusion for the past, confidence for the future.

1456. [To Father Mouchette, at N.-D. de Lumières].[[182]](#footnote-182)

1456:XII in Oblate Writings

An Oblate is sent away.

Mouchette

[St-Louis],

August 5, 1860.

At this time I am alone and obliged to deal with diocesan affairs. For matters that concern the Congregation, I am reduced to Father Fabre: naturally, I have to go and find him at the seminary.

The letter that the Reverend Father Tempier wrote to this poor apostate[[183]](#footnote-183) seems to have disillusioned him. He has repented in the sense that he admits his fault and is asking for a dispensation for the reasons he alleges. I see no advantage in keeping this poor man against his will. As soon as I can get a Council together, I shall leave him to his unfortunate fate.

1457. [To Father Vincens, at Angers].[[184]](#footnote-184)

1457:XII in Oblate Writings

Gratitude to Bishop Angebault and to the Canon Lowenbrueck who are giving a house to the Oblates.

Vincens

[St-Louis],

August 5, 1860.

In the meantime, I am in a hurry to write to the Bishop of Angers, who has first written me a nice letter, to thank him for the fine welcome he gave you and the admirable sentiments he expressed to me. You are right to bless the Lord for the turn that this matter has taken. I deeply share this gratitude with you. And how do we thank this good Father Loewenbrueck for his generosity and abnegation? This is superb! Only someone who is truly a man of God can do something like that! May he not in any way be disappointed. If he wants to stay on with us, let him stay.[[185]](#footnote-185) We are not used to meeting benefactors of this kind.

182.[To Bishop Angebault of Angers].[[186]](#footnote-186)

182:XIII in Oblate Writings

Gratitude for welcome granted to Father Vincens and for receiving the Oblates in his diocese.

Angebault Bishop

Marseilles,

August 5, 1860.

My Lord,

When I received your last, very kind letter, I wanted to write immediately to thank you from my heart for the fatherly welcome you gave our dear Father Vincens. That Father was moved to the point of tears by it. Indeed they poured from his eyes at the moment you gave him your holy and fatherly blessing, after having invoked the Holy Spirit in your chapel. I am deeply confident it will produce fruit. By adopting our family and by declaring yourself to be its father, which you did by such a moving gesture, Your Lordship has acquired devoted sons who will be your consolation by responding to your concern for the salvation of the souls confided to your zeal. Elderly and overly aged as I am (on the 1st of this month, I began my 79th year), I promise myself to personally go and express the sentiments which your kindness inspires within me. Please accept this pledge in writing as well as my deep respect and affectionate regards.

+ C.J. Eugene, Bishop of Marseilles.

study

1458. [To Archbishop Guibert of Tours].[[187]](#footnote-187)

1458:XII in Oblate Writings

All of Bishop de Mazenod’s collaborators are absent. Difficult relationship between Church and State. The Cardinalate.

Guibert

[St-Louis],

August 6, 1860.

My friend, you will excuse my delays, repeated so often, once you know that I am all alone to look after the affairs of the diocese and of the Congregation. Father Tempier is usually at his perch at Montolivet, but this time he has almost come down from it for good. We were quite anxious about him for several days. He has had to go to the countryside to look after himself. Cailhol[[188]](#footnote-188) is constantly ailing, and has decided to go to the health resort. Carbonnel, the secretary general, afflicted with severe catarrh, has made off and is wandering from one countryside to another. My auxiliary is suffering from a stubborn eye inflammation and has convinced himself he is about to lose his eyesight. Father Vincens, who could have given me a hand for the Congregation’s business, is covering the world with giving pastoral retreats. And so I am reduced to Father Fabre for both administrations, and this means that there is enough left over for me to succumb, were it not that God has granted me an extraordinary health. To give you proof of this, I stayed for two successive days ten hours a day at my desk. I must admit, as I confess this to you, that I have to regret that your turn did not come sooner. Finally I am at it.

I won’t speak to you about the deplorable matters which are becoming ever more complicated. That is too painful. Father Vincens tells me that you have written to the Minister a letter that is worthy of St. Ambrose. For my part, I have taken the liberty of sending him some observations about his last circular letter on Peter’s pence.[[189]](#footnote-189) My letter is couched in terms which cannot offend him, but I do inculcate serious truths which may be accepted as coming from a friendly hand. I was very pleased with your letter that appeared in the newspapers. I would have liked to cut out something from the letter which ordered a *Te Deum* for Savoy’s annexation. I know it is hard to restrain oneself in the situation into which the Church is put.

In what concerns me, there is nothing one can hope for. The Pope has established as a principle that the Roman Church is in a state of mourning, and so it is not fitting to rejoice. It seems to me that nothing would be easier during this time of mourning than to suppress the illuminations and orchestras, let us say for the creation of Italian Cardinals! Myself, though, I understand that there is another over-riding reason which is that they do not want to grant a favor to the Sovereign whom they see as the author of all these ills. (The Pope explains it thus to all and sundry). Furthermore, the biretta would be sent by a Legate who would have to make a speech before him. And what does one say in the present situation of things? I know that in the case of a general creation, I could be included without any extra ado and since in such a case nothing would be personal to me, I could be proclaimed as though it were the Pope’s initiative; the Pope, however, will not do this. I assure you that I do not in the least bit worry about this. Thus so as not to poison relationships which are already so tense, I have never spoken of my position either to the Minister or to the Emperor.

Diary 1849-1860

Oblate Writings XXII

Diary 1849-1860

August 10, 1860

**August 10:[[190]](#footnote-190)** There it is! The prefect omitted from the mayor’s[[191]](#footnote-191) program for August 15, the part which concerned making arrangements with me about the religious part of the feast. I cannot tolerate such a strange decision and at all costs I refuse to conform to it. Since it is from the mayor that I have learned about this strange incident it is to the mayor that I am going to address my complaint:

*Mister mayor*, *I have just learned that, in the instructions which you have to publish to let the people know about the program for August 15, there is no mention of coming to an agreement*[[192]](#footnote-192) *with me as regards the religious part of this feast.*

*Never has there been such an omission during the 38 years that I have been directing the diocesan administration. It has always been understood that in making arrangements with the general and with the prefect, the bishop could not be treated in such a way that, in the eyes of the people, he would be seen to have to follow the decisions of other authorities for a ceremony which he alone must organize and which the government requests but does not prescribe.*

*I therefore have the honour of requesting insistently, mister mayor, that you revise the decision in question; if it were to be adhered to, I would find myself in the painful situation of having myself to change the religious part of the feast, even if that were to involve the sending of a second letter of invitation to provide the change in arrangements. To me, that would seem be a duty imposed upon me to preserve the Church’s independence in religious matters.*

*I do not require it to be said that I have arranged with one or other authority, but it is indispensable that it be pointed that previous arrangements have been made with me. Yours etc.*

This letter was sufficient to improve the situation. The prefect came to see me in my country house the following day and explained what was his idea and that it was out of deference for my dignity that he did not wish the mayor giving himself airs by arranging things with me while in fact it was the prefect’s place to contact me. He will arrange things next year and in such a way that I do not receive orders from any authorities, whether civil, administrative or military.

70. To His Eminence Cardinal Barnabò.[[193]](#footnote-193)

70:V in Oblate Writings

The sense to be given to his confidential letters. The missions in the Vicariate of Colombo which would be assigned to the Oblates, to allow them a change of air, would remain under the jurisdiction of Colombo.

Propaganda Fide

Marseilles,

August, 12, 1860.

Monseigneur,

When I take the liberty of writing confidentially to Your Eminence, it is in order to open my heart to you in the freedom of the most complete trust. I leave aside all the customary precautions of formal language to state frankly and without circumspection everything I think about people and matters in general. In this disposition of my soul which places itself open before you, without fear and in all simplicity, you should not take offence over any of my thoughts, any of my judgments. I may be mistaken, undoubtedly, but I should not be blamed since the more I will have been harsh in my appraisals all the more will I have shown you affectionate trust and friendly abandonment.

As I am sincerely convinced of having stated nothing but the truth in my letters to Your Eminence, I would not have come back to this subject if I had not realized that you had not grasped my thought in the proposal I had thought it necessary to submit to you on assigning, under your authority, two more Oblates to two missions in the Vicariate of Colombo. I had been too astounded in seeing Bishop Bravi twice advance the claim to take over two districts of the Vicariate of Jaffna to fall myself into the same impropriety. No, I never asked for two missions to be removed from the jurisdiction of his Excellency the Vicar of Colombo. What I felt I had expressed was only for Your Eminence to suggest or order two missions in the Vicariate of Colombo, no matter which, to be set aside to be served by two Oblate Missionaries, obviously under the jurisdiction of the Apostolic Vicar of Colombo. I presented Your Eminence with the reason for this, and I will not repeat it. However, I do insist on the fact that most of the missions in the Vicariate of Jaffna are unhealthy and excessively tiring and that our fathers, without excepting the Apostolic Vicar, have all contracted fever which weakens their constitution and ends up killing them. It is not to be said that Bishop Bettachini has not been a victim as well, like our fathers who have passed away and the one who is on the verge of death.

It is therefore quite natural for me, the father of the family entrusted to my care, vigilant over its existence, and alarmed when I see them decimated by the unhealthy climate and the excesses of their work, to ask that missions in the healthy vicariate of Colombo be assigned to them in order that the superior of the Oblates have the chance to send them there those men who need a change of air. Any other bishop besides Bishop Bravi would have found this a very simple measure and would be very pleased, while charitably providing relief to these devoted men who sacrifice themselves out of obedience at the service of these poor Indians, to employ good workers for the sanctification of the souls entrusted to his care.

I have said enough to explain my thought.[[194]](#footnote-194)

Diary 1849-1860

Oblate Writings XXII

Diary 1849-1860

August 15, 1860

**August 15:[[195]](#footnote-195)** Pontifical office in Saint-Martin and singing of the *Te Deum.* An Irish bishop came to see me and I invited him to be present for the pontifical office which he willingly did, and also for dinner at the Major Seminary. We met again the following day at Notre Dame de la Garde and I invited him to have lunch with me. This good prelate who does not know a word of either French or Italian was so grateful for my hospitality that on his departure he wrote a letter of thanks in Latin. Independently of the obligation to be hospitable which is incumbent on a bishop, I feel very much at ease by being polite to bishops of those countries where our Fathers are evangelizing.

This time I held out so as not to pander to the caprice of the general of the regiment. I felt it was enough to invite him to the ceremony. He is free to come or not to come but I did not send anyone to see if he will.

Diary 1849-1860

Oblate Writings XXII

Diary 1849-1860

August 16, 1860

**August 16:[[196]](#footnote-196)** The mayor of Marseille gave me to understand that he seemed to gather from his conversation with Mr. Rouland that there was a certain coolness towards me in high places. He said even more to one of our Fathers in Paris; he knew that the emperor was offended that I had not been to see him during my stay in Paris. Quite frankly, it is true that I did not think I should ask for an audience since I had nothing in particular to say to him and I did not want to leave myself open to circumstances where I might manifest my pain and my discontent uselessly. If I could have flattered myself that my remarks would have some good effect, I would not have hesitated to ask to see the emperor. But was there even the slightest hope that it would succeed? It was therefore easy for me to decide not to request an audience. I thought it would be correct for me to explain my conduct to the minister because it is important that nobody is led to believe that the sorrow we are made to feel by the state to which the Church has been reduced would place us in opposition to one another which would be more harmful than useful and which would be quite contrary to my way of seeing things. If we are seen to be enemies how could we flatter ourselves about our ability to get the truth across to men who are against us. It is quite sufficient for the Archbishop of Tours to have compromised the influence which his wisdom had gained for him[[197]](#footnote-197).

1459. [To Father Mouchette, at N.-D. de Lumières].[[198]](#footnote-198)

1459:XII in Oblate Writings

A certain scholastic is to be expelled from the Congregation as soon as possible.

Mouchette

[Marseilles].

August 26, 1860.

I shuddered with horror when I read about the criminal quality of this monster.[[199]](#footnote-199) How have you hesitated even an instant to dismiss immediately this wretch, who should not have remained a single hour in the holy house that he was profaning by his presence. Send him to me without delay. Perhaps it might be better to accompany him yourself so that he does not take off by another road. When he has come here. I shall dismiss him in disgrace. I don’t know how you could give communion to a criminal who was known to you otherwise than by confession alone. You should not have done it.

Later on I shall make other observations about the ignorance of the confidants who are very guilty because of their silence. Goodbye. May God bless and assist you.

1460. [To the Fathers and Scholastic Brothers at N.-D. de Lumières][[200]](#footnote-200)

1460:XII in Oblate Writings

Prayer of reparation.

Fathers and Scholastic Brothers at N.-D. de Lumières

[Marseilles].

August 29, 1860.

Has Satan obtained leave in our community so that we have had to witness the horrible sacrileges that have been committed there? Yes, evil has been done in the land of the saints, for everybody is meant to be a saint in the Congregation of the Oblates of Mary Immaculate. And what evil! The profanation of sacraments, hypocrisy, treachery, apostasy, in a word, the height of criminality. One Judas was already too many, and we have met two of them. Good Heavens! is this accursed race not yet extinct?

We have reason to fear that God’s malediction will come down heavy on us if we do not take to heart making all the reparation we can for the scandal given in our midst by men whom I cannot describe in other terms than as monstrous. Let them bear this malediction! I could mention some who finished like Judas: *Ipsi viderint!*

In this desolate situation, let us have recourse to our Mother Mary and, since you are at present in her shrine, go and at the feet of her sacred image beg through her powerful mediation God’s mercy for us.

I prescribe that for nine days the whole community will go down into underground chapel and recite there, aloud and arms in the form of a cross, the psalm *Miserere mei Deus.* The recitation of this psalm will be followed by the litanies of the Blessed Virgin, the *Sub tuum* and the prayer *Defende.*

If it were not for the care that I want to take in regard to health. I would have laid down a rigorous fast. Supply for this with some expiatory mortification.

During the entire course of the year, each day a communion will be made and offered by all the members of the scholasticate in turn as a form of reparation to our divine Master Jesus Christ whose honor has been offended and betrayed by those who belonged to us and have apostatized.

That is what my sorrowful heart inspires me for the time being. May God have mercy on us!

Have I only words of sorrow to address to you? Ah, my soul is indeed full of bitterness. It is appropriate that I bless you. And so, be blessed in the name of the Father and of the Son and of the Holy Spirit; and may this blessing remain with you so that it may keep you from all evil and make you advance in the perfection of your state.

Diary 1849-1860

Oblate Writings XXII

Diary 1849-1860

August 31, 1860

**August 31:[[201]](#footnote-201)** I have heard condemnations of the nudity of the statues which have been set up for the emperor’s visit. Fr. Tissier, who has made this condemnation, has left me in no doubt and has appealed to my pastoral solicitude. Therefore I must not hesitate: I am writing to the engineer and the mayor to protest about this scandal[[202]](#footnote-202).

[This letter displeased the mayor and the councilors,] which gives me an idea of the level of thinking of these people. Four of them took the trouble to come and let me know of the hurt caused to the mayor who was particularly offended by what he regarded as a threat[[203]](#footnote-203).I do not know if these good gentlemen intended to ask me to make some sort of retraction. They did not dare to formulate any such request when they realised how I saw things. They assured me, however, that an exaggeration had been made in representing the indecency of the statues as something unacceptable. Nevertheless the situation was such that I could tell them that a protest was necessary.

When they assured the mayor that I did not wish to offend him, as could be seen from my letter, that was enough to settle his uneasiness and in my interview with him which took place later, he assured me of his respect in the most touching terms. It was precisely the feelings which he then expressed which caused the hurt he felt by believing himself threatened, while he is habitually disposed to do everything to please me. He understood; he appreciated and praised my solicitude and gave precise orders that whatever could justifiably be regarded as being offensive to modesty as I had complained, should be covered: “If necessary”, he had told the contractor, “double the garments covering the more apparent nudity. I had already recommended to the artist that he do so”, he added.

31.[To Fr. Le Bihan].[[204]](#footnote-204)

31:IV (Africa) in Oblate Writings

The Founder is delighted with the good attitude of Fr. Le Bihan despite the lack of success of the mission to the Kaffirs. He should keep himself in good health and learn languages. News of the Scholasticate.

L.J.C.et M.I.

Le Bihan

St-Louis, near Marseilles,

September 3, 1860.

If I were not to send these few lines to you, dear Fr. Le Bihan you would perhaps be tempted to accuse me of forgetting or neglecting you. I am confident that you would not have succumbed to that temptation, because you know only too well that I carry the thought of all of my children in my heart and that it often happens that I am not master of my time. I would like, however, to tell you, my dear son, that I read with great pleasure the little letter you wrote to your dear Superior, the Lord Bishop of Samaria. That dear bishop had it sent on to me, since he was sure that I would be pleased by your attitude. It was indeed on that that I was counting when I discussed with you the possibility of sending you on a mission to the pagans. The Good Lord sends you consolations in exchange for the unpleasant attitude which you meet among your Kaffirs. Do not be discouraged; keep yourself in the fervour of your holy vocation. The time will come when grace will melt the ice in these hardened hearts which are sunk in the mud of their brutish passions.

I am taking up something you say in your letter in order to recommend prudence. You nearly became ill when you went into the water still warm with sweat. Never do that: one can very soon catch pneumonia and I do not think that among the Kaffirs there are doctors skilful enough to look after you or cure you of a serious illness. Keep yourself in good health, then, and let it never be from your own fault that you fall ill.

I admit that it must not be easy to learn the Kaffir language, but you know that missionaries always share a little in the miracle of Pentecost. Invoke the Holy Spirit, then, that he may bring to completion the gifts you did not fully receive on the day of your confirmation. You received then the germ of knowledge which must now develop in you for the service of God and the salvation of souls.

You will be pleased to learn that the supply of good Bretons is not exhausted. We still get a few of them. When finally your Kaffirs begin to convert we will be able to have some sent out to you. Our scholastics have gone to spend some weeks at Lumières; they will soon return and I will give them news of you. Several of your fellow students have received their mission, where they are going with confidence and courage. This is the way our family of soldiers fulfils its apostolic vocation by going out to preach the Good News throughout the world and by fighting everywhere against the powers of Hell in order to snatch from them the souls which belong to Jesus Christ who shed his blood for them. Oh! How glad I am when I think of the reward that is reserved for you!

Farewell, my dear son; I bless you and embrace you with all my heart.

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

32.[To Fr. Gérard at the Saint-Michel mission].[[205]](#footnote-205)

32:IV (Africa) in Oblate Writings

Still no conversions among the Kaffirs. “The time will come when the grace... of God will produce a sort of explosion”. He must go deeper into the tribal lands and give more details about the Saint-Michel mission. Greetings to the missionaries.

L.J.C. et M.I.

Gérard

St-Louis, near Marseilles,

September 4, 1860.

When I put my mind to something, dear Fr. Gerard, I try to go right to the end of it. I am so happy to be able to talk for a few minutes to each one of you that I make the most of the least moment of spare time I get to devote myself to that sweet occupation. Now it is your turn and I am seizing the opportunity of repeating something that you already know, namely that your letters always give me the greatest pleasure. It is not only because they inform me of your inner state of mind, for which you have on the spot in the person of your venerable Vicar all the help you need, but also I take great interest in reading about what you are doing in your work for the conversion of those poor Kaffirs who resist with a diabolic stubbornness all that your zeal prompts you to do to bring them to a knowledge of the true God and to their own sanctification. Their obstinacy is truly deplorable and must be the source of great sorrow for you. After so many years not a single conversion; it is awful! You must not lose heart because of it. The time will come when the merciful grace of God will produce a sort of explosion and your Kaffir Church will be formed. You ought perhaps to penetrate deeper among these savage tribes in order to bring this about.[[206]](#footnote-206) If you were to meet some who had not already been indoctrinated by heretics and who had had no contact with white men you would be likely to do better. Do not forget that you have been sent for the conquest of souls and remind Fr. Bompart of this also. You must not be unwilling to make an assault and you must pursue the enemy to his furthest hideouts. Victory is promised only to perseverance. Fortunately the reward is not measured solely by success and you need only to have worked to that end in order to achieve it.

When you have to write to me do not allow yourself to be caught unawares by the post. Be in good time so as to be able to go into the greatest detail about what you are doing, day by day if possible. Remember that I hate to see blank paper in a letter. The cost of postage is far too great for us to pay for blank paper. You have not told me enough about the Saint-Michel establishment. I know that you have built a little church, but what is it actually like? How are you housed? Have you a big enough garden, and some land for cultivation? I cannot see your community from here. Amplify the laconic messages of our dear Vicar, and I would say the silence of Fr. Barret had he not broken it recently. But even this is not like the letters that he wrote at the beginning of his stay in Natal when he journeyed about the territory and had to cross rivers on rafts made out of reeds. I hope to be able to write to him by this same post and to write to the Lord Bishop of Samaria, and also send a few lines to Fr. Le Bihan, although he has written to me no more than has Fr. Sabon.

Farewell, my dear son, give my greetings to those to whom I shall not be able to write and be blessed as I hope you are as I send you my most heartfelt embrace.

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

S. G.

Diary 1849-1860

Oblate Writings XXII

Diary 1849-1860

September 8, 1860

**September 8:[[207]](#footnote-207)** I shall note only what is personal to myself about the emperor’s visit. I was invited to be present at the station with the principal authorities, so I went there with the Bishop of Cerame and my Vicars general.

The emperor, on alighting, made sure to touch my hand and the empress responded to my greeting with as much friendliness as did the emperor.

I followed the procession to the prefecture to present my clergy, whose praises I sang in a few words. The emperor responded very graciously with a compliment addressed to me. When the clergy were withdrawing I approached the emperor to request a word with him in private before he went up to Notre Dame de la Garde. He replied that he would see me in the evening. He did not forget.

After the banquet, at which I was seated to the right of the empress, the Archbishop of Aix being to the left of the emperor, the prefect presented all those present to the emperor. Since I did not need to be presented I remained in the background. The emperor broke away from the crowd and came to ask me apart what I wished to say to him. I spoke to him of two matters. He did not broach the first one, indicating that it needed more thought. I did not insist. The second matter concerned Notre Dame de la Garde. I observed that he was going to visit a building which was incomplete and that it would be very much appreciated by the population if there were a contribution to the completion of the building which had to be suspended because of lack of funds. He asked me how much that would cost. I made no effort to conceal the fact that it would take 200,000 Francs to roof the chapel. The emperor seemed to think that this was a lot of money and he said that I must be aware that he had a lot of expenses. I continued that I did not wish to imply that he should pay this out of his own purse. “We shall see”, he said, “what we can do”. We then agreed on what would take place in the chapel where I planned to say the Mass myself.

Diary 1849-1860

Oblate Writings XXII

Diary 1849-1860

September 9, 1860

**September 9:[[208]](#footnote-208)** Sunday. Ihad foreseen that the mountain would be covered with people and there was no doubt in my mind that a large number would be led there by their curiosity without having taken the precaution of hearing Mass beforehand. Therefore I had an altar set up within view of the multitude and once we had entered the chapel and while I was myself celebrating the Holy Sacrifice, Mass was being celebrated before all these people who formed one immense compact assembly, very much adapted to benefiting from the divine service which I had arranged for them. Those who wished to hear Mass could do so. My responsibility had been fulfilled, even if in reality, I could not be responsible for the transgression of those who, through their own fault, would otherwise have missed Mass.

Since the emperor and the empress, after the Mass[[209]](#footnote-209), went up to the new chapel I was careful to repeat that it had already cost us one million Francs and that it was far from being complete. The prefect took this occasion to tell the emperor that I was at present negotiating a loan and mortgaging my property to do so. The emperor gave a sign of approval and said that he will consult his budget to see what he can do. We received this assurance gratefully and are more or less hopeful that help will be available in proportion to our needs.

Diary 1849-1860

Oblate Writings XXII

Diary 1849-1860

September 10, 1860

**September 10:[[210]](#footnote-210)** On returning from Le Ciotat on September 10, I went to bless the boat which has been put to sea in front of that of their majesties and so I passed over the imperial yacht. On my way across the emperor stopped me and asked me for a written note on what I had suggested to him with regard to Notre Dame de la Garde. I was pleasantly surprised that he had remembered but I had not foreseen things happening like this and so I asked if he would wait until I could send it to him.

I was quite pleased that in the private conversation I had with him I obtained the emperor’s protection for a marine steward whom I presented to him. Since the emperor asked what point had been reached in Rome with regard to my Cardinal’s hat, I did not conceal from him that the Pope had written to me agreeing with the presentation of my person made by the emperor but postponing my investment until a more opportune moment because, since the Church was in mourning, it would not be proper to celebrate. The emperor did not make any reply to this confidential information.

33.[To Fr. Barret, in Natal].[[211]](#footnote-211)

33:IV (Africa) in Oblate Writings

In Marseilles people admire the exactitude and the love of regularity shown by Bishop Allard. The missionary more than others must be a perfect religious. Merit is not measured by success. He should send some drawings of the various missions.

L.J.C.et M.I.

Barret

Marseilles,

September 13, 1860.

I was saving you, my dear Fr. Barret, for the end in the resolution I had made of writing a few lines to each of our good missionaries to the Kaffirs. However I had to leave the country where I sometimes managed to get some leisure time and come back to the great abyss of business and occupations which our immense town holds for me. And there the matter rested. Today, whatever happens, I want to send off my letters to Natal and since I have not managed to include you so far I am leaving everything to see to you for a few moments. This is not to recall an old letter of yours in which you complained that people at Montolivet were not doing justice to the goodness of Bishop Allard, your Superior. I think that the person who gave you that information was wrong. There is no one who does not bow to the great virtues and fine qualities of this truly worthy prelate. Someone may perhaps have said that he was concerned with regularity in his mission and of course that is praise not blame, and the proof that people do think of it as a good quality is that no one has ever hesitated to go and be under his jurisdiction when it was a question of sending someone to help him. It is therefore a simple joke if people have spoken of his severity and one would be wrong to take it seriously.

I was however much edified by your delicacy in this matter and I assure you that if it were possible your action would have increased the affection I have for you, because, if I remember correctly, you yourself pointed out to me some example of the solicitude of the excellent prelate for your sanctification which proved his exactitude and love of regularity. Oh yes, dear son, no one more than I wishes the members of our Congregation to carry the fragrance of Jesus Christ which they could never obtain if they did not keep themselves as perfect religious. Would it not be a monstrous thing that men devoted to God, who have left everything in this world to answer the sublime vocation of the apostolate which was calling them to the conversion of the most abandoned souls whom they had to snatch from the power of the devil by the force and virtue of God who communicates himself only to those elite souls who consecrate themselves to Him - would it not be monstrous I say, that these men should profane so to speak their great ministry by a life of imperfections contrary to the spirit of the holy rules which they have professed and which they are bound to observe at all times and in all places, but especially in the face of the enemy whom they have to fight and whom they cannot conquer except by fidelity to the accomplishment of all their duties as religious? May this good prelate be a thousand times blessed, who maintains by his example and precepts these immutable principles which will be your force and consolation, and will assure your reward which will undoubtedly be *magna* *nimis*, by reason of your devotion which in my eyes is truly admirable.

I still wait with holy impatience for news of some conversion in your mission. Up to now it has been the least fruitful of all those in the charge of our Congregation. That does not mean that it is the least meritorious. With God, reward is not measured by success. Continue to plant and to water; the increase will come when it pleases the Lord to grant it.

Have you neglected your talent for drawing? I still keep in my breviary the little drawing of Notre Dame de la Garde, and in my Ordo other things drawn by you. It would be very good of you if you were to set yourself to preparing various views of your establishments for me. You could send them to me over a period of time if you drew them on thin paper; otherwise you could send them on some special occasion, which I know are rare. I have to rush if I am to express once again all my affection for you; I send you my heartfelt blessing.

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

71. To Cardinal Barnabò, Prefect of the Sacred Congregation of Propaganda Fide [[212]](#footnote-212)

71:V in Oblate Writings

Death of Bishop Bravi. Advantages to be obtained by entrusting the missions of Ceylon to the Oblates. The Catholic children in the Vicariate of Colombo attend Protestant school. Bishop Semeria should be appointed Apostolic Vicar in Colombo, with a pro-vicar in Jaffna.

Propaganda Fide

Marseilles,

September 13, 1860.

Monseigneur,

It is upon descending from the Altar where I have just offered the Holy Sacrifice for the soul of the deceased Bishop Bravi[[213]](#footnote-213) that I take up my pen to dwell with Your Eminence on the great interests of the important mission of Ceylon. Your Eminence cannot consider it improper for me to concern myself with the good of a mission served in part by the Fathers of the Congregation of which I am the superior and the father.

Well! Monseigneur, speaking to Your Eminence before God and with my extensive knowledge of the needs of the missions in Ceylon, in all conscience I repeat that it is absolutely advisable to take advantage of the circumstance of Bishop Bravi’s death to entrust the direction of all the missions on the island to the Missionary Oblates of Mary, whether you maintain the two vicariates, or take what perhaps would be the better solution, re-establish the original status and place the entire island under the jurisdiction of a single Apostolic Vicar.

Your Eminence must be too well informed on the state of the missions not have realized that the baneful system followed by Bishop Bravi has caused a frightful situation in the Vicariate entrusted to his care. I knew that all too well, but the memorandum I am sending in copy to Your Eminence gives even better proof with the details it contains. I ask you to please take note of the memorandum and the copy of the letter I am sending as well. The question is too important at present not to gather all the information which will help to make a decisive judgement.

May God have mercy on poor Bishop Bravi, but it is certain that what he called his policy has seriously prejudiced the good of his Vicariate. There is no surprise in the fact that no one ever wanted to adopt it in the vicariate of Jaffna where the Vicar and the missionaries, true men of God, wished to act only with a supernatural view. What a difference in the results obtained as well!

Everyone should agree that it is deplorable that on the same island, under the same government, instead of unity of action and conformity of principles, what reigns is a vast divergence of opinions and behavior. The fact is that, in conscience, Bishop Semeria could not adapt the principles supported by Bishop Bravi and followed in his Vicariate. How can one accept that guilty tolerance which made him so agreeable for the Protestants in the schools he permitted Catholic students to attend to the extreme detriment of their faith instead of being concerned about establishing Catholic schools as the (Apostolic) Vicar of Jaffna managed to do with infinitely less resources than it would have been possible to procure in Colombo. The fact is that Bishop Bravi placed great store in the praise he received from the Protestant press which he subsidized in order not to be attacked, and at that price he was praised and called the popular Doctor Bravi, the amiable Bishop of the Catholics of Ceylon. He was praised for his liberal and enlightened views in education following the unbelievable words from the lips of a bishop pronounced before the Education Committee.

In the notes[[214]](#footnote-214) I have taken it upon myself to send to you, Your Eminence will see the limited zeal with which Bishop Bravi provided for the spiritual needs of his Vicariate through the limited number and quality of the missionaries he felt it necessary to have at his side. I think I told this to Your Eminence. When he responded to my offer to send him some Oblates to help their confreres and said he didn’t need missionaries, he used to stop unknown men passing through who had left Australia in disagreement with their bishops and perhaps sent home by them.

Moreover, there was that weakness in dealing with those he convinced to stay with his outlandish magnanimity. He left them free to do nothing at all and didn’t even take the trouble to require them to learn the language of the country; they are also too few in number and many are incompetent. That is what explains why so little is done for the instruction and edification of souls and consequently for the progress of the mission in this Vicariate. Compare that with the zeal and the dedication of all the Oblates, together with the transcending merit of many of them and the truly apostolic virtues of Mgr. Semeria whose sanctity is known by no one as much as by myself. Oh Monseigneur, I have no qualms in saying to Your Eminence that, in hearkening to my conscience, you must appoint Bishop Semeria Apostolic Vicar of Colombo if you wish to see this Mission prosper. You could appoint a pro-vicar in Jaffna if you feel it proper, but you would entrust both vicariates to the one Congregation of the Oblates. Bishop Semeria is the embodiment of kindness, you have naught to fear that he would act unkindly towards the missionaries he would find in Colombo. Some of them have had enough of the sad trade they are plying, and the others will try to imitate the zeal of the Oblates or quietly withdraw. There you have the cause I would have pleaded before you, in Rome itself, if my delicate position had allowed me, because it is not my advanced age which impedes me from undertaking a journey which would foster hopes for such an advantageous result for the glory of God and the salvation of souls.

I am now sending three missionaries and a catechist to Ceylon. They will bear the same dedication as their predecessors and I trust that the Lord will bless their works.

Would that I could have them soon followed by good news I await from the decision of the Sacred Congregation.

Please accept ... etc.

+ C. J. Eugene, Bishop of Marseilles.

52. [To Bishop Étienne Semeria, in Jaffna].[[215]](#footnote-215)

52:IV (Ceylon) in Oblate Writings

Bishop de Mazenod is still pleading the cause of the Oblates in Ceylon with the Congregation of Propaganda Fide. The death of Bishop Bravi who refused to allow the departure of new Oblate missionaries for the Vicariate of Colombo. The departure of Frs. Crousel Gourdon and Salaun.

L.J.C. et M.I.

Semeria

Marseilles,

September 17, 1860.

My dear friend, were I to have to send you a copy of all my letters to Rome on the subject of your mission you would not be tempted to accuse me of negligence. I have made it my business to speak frankly and without mincing words. It is possible that this way of going about things which they are certainly not used to has sometimes surprised them, or so it would appear from some of the replies I have been sent. I have written some open and some confidential letters. The Cardinal Prefect has several times replied to me in his own hand. It goes without saying that they do not want to admit the infidelity of those employees of theirs who have given information about the contents of my letters to the other side, but they know that we have our eyes open about what is happening. I admit that I was very severe on the subject of Bishop Bravi. I spoke to his Superior and had no scruple about describing him in such terms as his actions suggested. And now he is dead and all his plans for recrimination buried at sea[[216]](#footnote-216). His travelling companion could carry them out, but he will not do so with the same sagacity, finesse and talent that the poor dead man used to show, whose conduct has always been so blameworthy and harmful to the southern Vicariate.

I am writing to the Cardinal that it is not my advanced age (nearly 80) which is stopping me from going to Rome to plead the cause of the interests of religion in the island, but my delicate position. But I repeat what I have always told him, namely that it is vital for the good of religion that the whole island should be served by our Congregation. The death of Bishop Bravi is a providential occasion to take such a decision. The report of the Visitor Apostolic will have proved to them how well our missionaries acquit themselves of their duties. Let them compare this, I tell them, with what the missionaries are doing in the south and then see if these men can even be called missionaries in the strict sense of the word. The Cardinal no doubt remembers that he was of my opinion when I pointed out to him that our men were devoted, obedient characters who followed a supernatural vocation, while the others are men with a financial interest who, having looked for and obtained a lucrative post which they fill without zeal or commitment, consider their position as a piece of good luck from which they must profit to their financial advantage and for their own rest and comfort.

In my last letter which included copies of the notes from Fr. Duffo and Fr. Mola, I am again insistent, and I propose that you be named Vicar Apostolic of Colombo, with the provision that a Pro-Vicar be appointed at Jaffna from among the Oblates to whose charge the whole island ought to be entrusted. I wanted to put the Cardinal on the spot, the death of Bishop Bravi seeming to be a providential occasion for coming to this important decision.

This, my dear friend, is what I have done and it is much more than anyone else would be able to do. I have always had to keep on good terms with the Cardinal Prefect to be able to push my arguments as far as this. Now we must wait and see what Divine Providence will do or allow, since in my view there was no time for hesitation. However, when men have to make a decision one always runs the risk that they will make the wrong one.

This letter will be carried to you by the excellent missionaries I am sending you. People are very cross with me in England for taking Fr. Crousel from them, but I thought you needed a man of his character and age who spoke good English. The other two will be good religious, but they will need some formation either with regard to the language or the ministry. But when one is going towards the destination indicated by obedience with the devotion which animates these men one always manages to reach it.

I will say no more for today as I am as always excessively busy and yet I want to thank Frs. Mola and Bonjean for the letters they have written me; I would also like to thank Fr. Duffo. My only complaint with them is one that you could have with me today, namely that they write so quickly that it is difficult to decipher their handwriting.

Farewell, dear friend, I embrace you with all my heart.

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

Diary 1849-1860

Oblate Writings XXII

Diary 1849-1860

September 25, 1860

**September 25:[[217]](#footnote-217)** Ishall not speak of the banquet at the Stock Exchange[[218]](#footnote-218) where the general once again had the displeasure of seeing that at table the emperor gave me the place of honour at his expense[[219]](#footnote-219). I do not know if two consecutive lessons will correct his pretensions. He was on my left and I was very amiable towards him and he to me throughout the meal.

I know that some members of the Chamber of Commerce would be pleased with the correction which I call for[[220]](#footnote-220). Whatever the others may feel, my protest will remain because these gentlemen have decided to transcribe my speech in the registers of the Chamber. They also had it reproduced in the newspapers.

Diary 1849-1860

Oblate Writings XXII

Diary 1849-1860

[End of September] 1860

**[End of September[[221]](#footnote-221):]** Events are following one another closely[[222]](#footnote-222); it is not possible to keep up with them. However, I must not forget to recall that Cardinal Riario Sforza[[223]](#footnote-223), Archbishop of Naples, arrived at my house precisely on the closing day of our pastoral retreat[[224]](#footnote-224). I had just sat down to table in the common dining room of the minor seminary when it was announced to me that the Cardinal was waiting for me at my house. I left the table at once and was taken to the bishop’s house in the first available carriage. There I found the good Cardinal who showed the greatest pleasure at seeing me. I had known him in Naples[[225]](#footnote-225) and I met him again in Rome in 1854 on the occasion of the proclamation of the dogma of the Immaculate Conception. The Cardinal could only spend a few hours with me. He had announced his arrival to his family who were in Hyères. He had dinner at my place and I accompanied him to the station. He had time to tell me how Garibaldi had expelled him from Naples. This freebooter had sent a colonel to the Cardinal to ask for his consent to the present state of affairs; the Cardinal replied that he had no consent to give, that he would submit to whatever God permitted, that there was nothing else for him to do. The reply came that from then his presence in Naples could not be tolerated, that he would have to leave. The Cardinal calmly replied that he was not permitted to leave his diocese, that he could only be separated from his flock by force. “Very well then!” replied the colonel, “I shall be back in two hours time to take your Eminence and bring you to the boat which will take to where you must go.” “If I cannot remain in my diocese, it is to Rome, to the Pope, that duty calls me.” “You cannot be permitted to do that”. “Then I shall go to France”. That is what happened.

A number of other bishops from Naples have arrived: the Archbishop of Sorrento[[226]](#footnote-226), having spent six days in prison, had been expelled; I offered to have him come to stay with me but he did not accept; everything was ready to receive him. An aged bishop *in partibus* who had returned from the missions went to stay with the Capuchins; the bishop of Castellammare[[227]](#footnote-227) asked if he could stay in one of our Oblate houses. I shall send him to Monolivet. We cannot refuse hospitality to these prelates who are being persecuted.

72. [To Cardinal Barnabò, Prefect of the Sacred Congregation of Propaganda Fidel.[[228]](#footnote-228)

72:V in Oblate Writings

Dispatch of the report from the Visitor to Oregon: plan to establish a Vicariate in British Colombia. The bishops of Canada propose an Oblate as successor to Bishop Demers in Vancouver. The time has come to make a decision on Ceylon: appoint Bishop Semeria to Colombia and revert to a single Vicariate.

Propaganda Fide

Marseilles,

October 6, 1860.

Monseigneur,

…[[229]](#footnote-229) Shall I now speak of what I have to communicate to you? I do not have the time to discuss the very important matter I had to deal with; I beseech Your Eminence to consider the statement or report which prompted me to write to you. I had brought it to Your Eminence’s attention in several of my letters. It involved the establishment of an Apostolic Vicariate in British Colombia and reducing the diocese of Vancouver to the island alone. The report explains matters as well as I could. I must add that, according to correspondence from the missionaries who are still in the area, I see they all perfectly agree with the view of the Visitor whose Report I enclose for Your Eminence. They write me from Canada that upon your request addressed to the bishop of Montreal to indicate the person he considered fitting to succeed Bishop Demers who wishes to retire, the bishops of Canada have suggested an Oblate to you. On the assumption that Your Eminence finds favour in this idea which in effect strikes me as the most suitable, that would not impede you from establishing the Apostolic Vicariate proposed by our Oblate Fathers. It would be a permanent mission granted to the Oblates with all the advantages which assuredly result from such a measure. Reduced to proportions sufficient for a Bishop who would be obliged to find his own priests, not an easy task in these areas, the diocese of Vancouver could already be served temporarily by the Oblates during the episcopacy of the prelate chosen from their Congregation and even afterwards if felt opportune by the successor who would come after him.

In truth, I do not know how I have the courage to speak about the matter under the present sad circumstances in which we live; I am heart-broken. The need to provide for the necessities of the missions is required in order to reach the decision to delve into these sorts of questions. I therefore would ask Your Eminence to respond in some way on this subject so I can determine my position with regard to our missionaries who are tempted to accuse me of negligence, such is the importance they attach to this matter which they consider capital for the success of their work. They press me so much with their correspondence as though the decision were up to me.

I will not finish this letter without once again stressing the very important matter of the mission of Ceylon to Your Eminence. The time has come to establish unity of principles, doctrine, and discipline on this island; it is useless to deceive oneself, experience shows what has been done. I am speaking as a Bishop and not as a biased superior. The Oblates of Mary have earned the confidence and preference they await from the justice of the Sacred Congregation and its Eminent Prefect. You will ensure an immense good on the island by entrusting it entirely to their proven zeal. The heartily desirable improvement in the Vicariate of Colombo will take place smoothly with wisdom and great prudence by appointing, as I have proposed to Your Eminence, Bishop Semeria, Apostolic Vicar of that Vicariate, and appointing a pro-vicar in Jaffna if you wish to keep that Vicariate separate from Colombo. That would not be necessary if you entrust the Oblate Congregation with the service of the entire island, a fact I consider decisive for the preservation of the faith among the Christians and the conversion of the infidels. Monseigneur, you will forgive me for speaking to you with such frankness and simplicity. The fact is that I am speaking before God and out of conscience, with my knowledge of the state of affairs. If my cardinalate had not been left in abeyance and, invested with that dignity, had I been part of the Congregation of Propaganda Fide, I would have expressed myself in the same sense with more authority but with no more reason than I do now, being what I am knowing what I am.

Please accept, Your Eminence, the expression of respect and affection wherewith I remain your most devoted servant and friend.

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

1461. [To Father Charles Baret, in Paris].[[230]](#footnote-230)

1461:XII in Oblate Writings

The juniorate at N.- D. de Lumières is reopened. The Oblates are travelling too much.

Baret

[Marseilles].

October 10, 1860.

At the same time we have opened our juniorate at Lumières. It is already promising well, so that we can hope that, like the former one, it will furnish good. valuable men to the Congregation. Where then are we going to find those required by an establishment such as is being proposed to us?[[231]](#footnote-231)

Your showing up in Cirey puzzles me.[[232]](#footnote-232) I have been asking myself how come you are there and why. I had some reason to be astonished, since I was not at all informed of it. If Father Vincens knew something about it, he kept the secret to himself and has forgotten to mention it to me. It is true that for some time now our Oblates are so much on the roads and on the move that one can easily forget a few of these overly multiplied trips.

186. To the President of the Missionary Society of the Propagation of the Faith, Lyon.[[233]](#footnote-233)

186:V in Oblate Writings

Gratitude for the sentiments of deep consideration expressed in the latest letter received from the Council. Apologies for the protests advanced, but the aid is very little in comparison to the numerous needs. The foundation of Lys-Marie is to be struck from the list of grants.

Propagation of the Faith

Marseilles,

October 10, 1860.

Dear Mr. President,

I can well leave it up to the Procurator General of the Oblates of Mary to handle with you the financial interests of the numerous missions of the Congregation, but I reserve to myself conveying my deep gratitude to you for the sentiments you were so kind to express in your recent letter. I venture to add that I have a certain right to your affectionate consideration due to the esteem I have for devoted men who dedicate their time and energy to the worthy Society which they help to prosper through their wise administration, and due to the attention with which I have always heeded their lead which is in perfect harmony with the way I view this matter. If I happened to use words expressing distress, what I have just said will explain that it was more in the sense of chagrin than protest. I like to believe that I was misinformed, but I was told that it had been decided beforehand to reduce my proposed grants for reasons against which I fully intend to conduct a victorious battle. What else is there to do? Is it necessary to forego forging new conquests over the adversary of the salvation of men? If God opens the way for us to penetrate further into the camp of the enemy, are we to remain stationary due to the lack of means for pitching our tents?

You must have noted that while the amount of our proposed grants has risen this year beyond that of past years, it is because we have been in the forefront in the relentless war we wage against the devil. What difference is there if it is the same Congregation or a new one which proposes an increase in expenses if that increase is based on the numerical expansion of the missions called for in response to the needs of the people. In my opinion, it is not a question of giving a set amount to a Congregation so that it manages to get by in any way it can. Your grants should be based on the more or less large number of mission foundations and provide, I would venture to add, for the newly born. I accept the fact that Lys-Marie is unacceptable since you decided that this type of foundation is not among those supported by the Propagation of the Faith. However, please note that due consideration must be reserved to the increase in the number of missionaries and the outrageous prices paid to reach their missions.

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

+ C. J. Eugene, Bishop of Marseilles.

Diary 1849-1860

Oblate Writings XXII

Diary 1849-1860

October 11, 1860

**October 11:[[234]](#footnote-234)** The Neapolitan bishops continue to arrive in Marseille. I assembled all of them at dinner on the occasion of the visit of Bishop Landriot[[235]](#footnote-235) of La Rochelle who is on his way to Rome. We were eight hours at table. If I had thought of it I would have invited the old bishop *in partibus* who is staying with the Capuchins, the Bishop of Damascus[[236]](#footnote-236), and Bishop Serra, the bishop from Australia[[237]](#footnote-237) who has been in Marseille for the past two months without my knowing it. We were no less than twelve bishops present in Marseille on that day.

Once again a bishop in exile, but this one is Mexican, the Bishop of Palmella[[238]](#footnote-238). He has able to live for only eight months in his diocese during the fourteen months that he has been bishop. The poor Church of Jesus Christ. She is really being pressurized on all sides! I commissioned Bishop Landriot to deliver an address from my clergy to the Pope and also my letter to his Holiness[[239]](#footnote-239).

Diary 1849-1860

Oblate Writings XXII

Diary 1849-1860

October 14, 1860

**October 14:[[240]](#footnote-240)** [Twenty-eighth anniversary of my episcopal ordination.] Even though it was Sunday all the parish priests assembled in chapter to be present for the High Mass which was sung. That was a pleasant surprise which was arranged for me. About fifty Oblates and many men and women religious from the different Orders were also present.

73. [To Cardinal Barnabò, Prefect of the Sacred Congregation of Propaganda Fide].[[241]](#footnote-241)

73:V in Oblate Writings

Dispatch of a letter of a missionary in Ceylon: The state of health of Bishop Semeria who should be appointed Apostolic Vicar of Colombo. New circular letter drafted by the Bishop of Marseilles on the Papal States.

Propaganda Fide

Marseilles,

October 18, 1860.

Monseigneur,

Since I last wrote to Your Eminence on the occasion of a visit to Marseilles by His Excellency the Bishop of La Rochelle[[242]](#footnote-242), I have received further information from Ceylon. Among other things there is a letter from one of our missionaries, a very distinguished priest of eminent virtue and great capability.[[243]](#footnote-243) I felt that it would be fitting for me to send a copy of his letter to Your Eminence. The judgments expressed by a man of his experience merit due consideration. The first page is dedicated to informing me on the state of health of Bishop Semeria. You will see there the esteem reserved for that holy prelate. In the following part of the letter the writer presents the reasons which support what I requested of Your Eminence; that is to transfer the present Apostolic Vicar of Jaffna to Colombo. That is a preference truly merited in light of the personal qualities of Bishop Semeria, the assiduous services of the Oblate Congregation over many years, and the loss they have suffered in the four missionaries who succumbed due to the work and the inclemency of the climate. Whatever way be the decision of the Sacred Congregation of Propaganda on the Apostolic Vicariates of the island of Ceylon, whether to maintain the two Vicariates or reunite them with one, I persist in my request for Bishop Semeria’s translation to Colombo. I ask it as a favour, or even as an act of justice from which souls will draw the greatest advantage. This point is undeniable. One would have to want to be blind not to recognize it. I do not think it would be possible to compare the merit and the valor of Bishop Semeria with the merit and valor of any of the missionaries currently in the Vicariate of Colombo. You will not send someone from Rome since, down there, you have an Apostolic Vicar whose services merit recompense and whose health merits proper care.

I am fully aware that I am only asking for something just and infinitely advantageous for the good of religion when I insist, as I do, for the translation of Bishop Semeria to Colombo. To refuse me this favour would more than sadden me; I would experience a profound sorrow, a discouragement which it would be impossible for me to surmount. I am counting on your spirit of justice, your knowledge of the state and the needs of the mission of Ceylon and, allow me to add, your friendship for me to emphasize, for those who are to give their opinion, the opportuneness, advantages, and justice of the measure I solicit in my twofold quality as a Bishop and superior General of the Congregation of the Oblates of Mary Immaculate.

I have just issued a new circular letter on the occasion of the Holy Father’s latest allocution.[[244]](#footnote-244) I believe that I have been faithful to the views of His Holiness. Through the last letter I had the honor to write to you, you know that I am not satisfied with preaching the truth from the rooftops, but that I make it arrive fearlessly to the ears of those who are not accustomed to hearing it proclaimed. May God open their hearts and guide their wills.

Monseigneur, please accept the expression of profound respect and affection wherewith I remain the most devoted servant of Your Eminence.

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

1462. [To Archbishop Guibert at Tours].[[245]](#footnote-245)

1462:XII in Oblate Writings

Bishop de Mazenod does not approve Archbishop Guibert’s latest writings defending the Papal States.

Guibert

Marseilles,

October 18, 1860.

My dear Lord, I am writing to tell you that I cannot manage to write you. Still, I would have many things to tell you, but I don’t have the time to enter into details: this would take me too far afield. To tell you crudely that I regret a few expressions in your last written piece is to say too much. Quite for nothing you are losing all the advantages which your good sense and wisdom had acquired for you for the good of the Church’s cause. No one could have served her better than you. It is a great misfortune that you have put yourself into a position where no one will listen to you any more. These considerations merit to be carefully pondered.

I know how strange it is to speak to you like this without giving you the reasons for my assessment, but I simply cannot do otherwise today. In a few days, given the opportunity, I shall speak about this more explicitly, but then to what purpose? The evil has been done.

Goodbye, dear friend. I embrace you with all my heart.

+ C.J. Eugene, Bishop of Marseilles.

Diary 1849-1860

Oblate Writings XXII

Diary 1849-1860

October 21, 1860

**October 21:[[246]](#footnote-246)** Confirmation in the Refuge where Igave Communion to all those girls who have benefited so much from the care that is taken of them. After Vespers, blessing of a bell for Saint-Martin because people say that one act of his ministry in a day is not enough for the Bishop of Marseille.

Diary 1849-1860

Oblate Writings XXII

Diary 1849-1860

October 29, 1860

**October 29:[[247]](#footnote-247)** Confirmation in my chapel, among others a young Protestant.

At three o’clock, the Nuncio Bishop Sacconi arrived. I had been to meet him at the station and I had brought him to dinner at my house together with Fr. Bonaventure, chaplain to the heroes of Spoleto, who told us some wonderful things about the courage of the 400 soldiers who defended the citadel against 6,000 Piedmontese. The garrison who had only one old cannon held out against the siege and lost only four men while the besieging forces had 250 casualties. What a heroic page of this history this memorable war is!

[Meeting of the Nuncio with Bishop Landriot who is just back from Rome.] The latter was not at all happy with everything he saw and was little edified by what he heard.

Diary 1849-1860

Oblate Writings XXII

Diary 1849-1860

November 4, 1860

**November 4:[[248]](#footnote-248)** Mass in Saint-Charles parish, assisted at High Mass, at Vespers and at the sermon; gave Confirmation to a black man.

Diary 1849-1860

Oblate Writings XXII

Diary 1849-1860

November 9, 1860

**November [9]:[[249]](#footnote-249)** Visit of General La Moricière[[250]](#footnote-250) to Marseille.] I wanted to give him public proof of my admiration and my sympathy. I *made a great show* of going to see him. I did not find him defeated; on the contrary he was full of courage and confidence. I do not know what this confidence is based upon; I would place it in the help of God who will finally have pity on his Church. Nobody gave me any sign of being surprised or in the least displeased. I was not the least embarrassed.

The little creature[[251]](#footnote-251) lived only a few days; enough to take possession of her rights and reach heaven.

1463. [To Archbishop Guibert of Tours].[[252]](#footnote-252)

1463:XII in Oblate Writings

Good wishes for the feast of St. Martin.

Guibert

[Marseilles],

November 10, 1860.

I have just said Matins, my dear Archbishop, and as I invoked the great saint Martin, your predecessor, my spirit was carried away to you, so much so that when I laid my breviary aside, I had to take up the pen to wish you a good feast and to express my sentiments to you. Tomorrow, as I usually do, I shall be taken up with you again when I shall be celebrating the holy Sacrifice. That is how I reduce the enormous distance that separates me from you. When you were at Viviers, it seemed to me that you were within my reach; it meant taking only a few steps to go to see and speak to you. But in regard to Tours one can have no illusion: we are hundreds of leagues distant from each other and, were it not for this beautiful dignity that your friendship has found me worthy of,[[253]](#footnote-253) I would almost give up hope of embracing you before leaving this world.

95. [To Fr. Boisramé, master of novices at Sicklinghall].[[254]](#footnote-254)

95:III in Oblate Writings

The superior and the novice master must be in agreement. The Friday discipline.

Boisramé

[Marseilles]

November 11, 1860.

I see that several of your recruits have not taken long to go back on their word and regain their freedom. I see with sorrow that you scarcely get along with the superior. It seems to me, however, that your position is clearly defined. It would be disturbing were anyone to perceive such disunity as being quite a source of evil. You owe every deference to the superior. It is fitting that you consult him about the decisions you have to take. He has the right to make to you the observations that he deems appropriate about those subjected to your direction. He has the duty to give his opinion about them to the Provincial and the Superior General. You should not send a novice away without consulting him and, on this point, unless the case is urgent, you should send a novice away only in agreement with the Provincial or the Superior General. Precipitation sometimes leaves regrets.

I can say nothing to you about the decision of Father Superior on the subject of the vocation of the young man whom Bro. Malleville[[255]](#footnote-255) sent to you, since it was in confession that he stated that he had no vocation. It seems to me that it would have been good thing to try and see if this vocation, about which Bro. Malleville had no doubt, would develop.

As for the letters of direction of your novices, either those received or those written by them, the superior, while opening the envelope, ought not to read them.

I cannot say that it is a privilege of the Father Master of Novices to say the mass at which the novices assist, when there is no chapel reserved specially for the novices in the novitiate. It belongs to the superior of the community to judge what is suitable.

... I would have shown some sympathy for the weakness of the one whom the Friday discipline appalled and would have made up my mind only after having lost any hope of bringing him to understand that this little mortification, in respect of which all the saints give us their example, and which is adopted by all Orders and religious Congregations and by all those who are determined to submit the flesh to the spirit, is nothing to be afraid of when adopted in a spirit of penitence and in union with the sufferings that our divine Saviour wished to endure in order to redeem us. I would have advised this timorous Christian to submit to this small penance during an *Ave Maria.* Only if he had persisted in his refusal would I have decided to send him back into the world.

Diary 1849-1860

Oblate Writings XXII

Diary 1849-1860

November 15, 1860

**November 15:[[256]](#footnote-256)** Iconferred the habit on a Sister of the Blessed Sacrament.

Circular Letter no. 5[[257]](#footnote-257)

Circular 5:XII in Oblate Writings

All Oblates are asked to give their opinion about the project of affiliation with the Association of the Holy Family of Bordeaux.

Circular letter to all Oblates

Marseilles.

November 16, 1860.

My Reverend Fathers,

Most of you are already aware of the important work founded in Bordeaux by the Abbé Noailles. known as the Holy Family.

You are also aware that this pious Founder wanted and still wants to place his work under our direction.

The Sisters of Hope who take care of the sick. the Sisters of the Conception who are in charge of schools, hospitals and homes for the homeless, the Ladies of Loreto who look after boarding institutions. the Ladies of St. Joseph who are running several orphanages, the St. Marthas, referred to as the serving Sisters, the Farming Sisters and one or two houses of Hermits are like so many branches of the same tree to which they are attached by common rules, the same aspirations and a single authority.

God has marvellously blessed this foundation. The pious Founder has seen his children multiply beyond all expectation. He now counts them by the thousands. Their devotedness extends to everything and thus seems to include all the different kinds of work that responds to the zeal of women. Many houses already exist in France and outside of France; everywhere they are doing good work and have acquired an excellent reputation.

Concerned as he was to assure the future of such an important work, the pious Founder felt the need to have it sustained by an already existing religious corporation.

With this in mind, how he came to think of giving preference to us over so many other congregations who would have accepted. as we know, more than I can tell you.[[258]](#footnote-258) I simply adore the designs of Providence. The fact is that a request reached us from the hand and patronage of His Eminence the Cardinal of Bordeaux; it was also most strongly supported by Archbishop Guibert of Tours, whose devotedness to the Congregation you all know.

Mr. Noailles asked that the Superior General of the Oblates, in adopting the Holy Family, would in perpetuity take it under his direction and be its Superior General, however with the faculty of having himself represented by one of our Fathers, and in the way our Fathers would become, under the latter’s direction, the [Association’s] spiritual directors.

A proposal of this nature, coming as it does from such a man as the Founder of the Holy Family and supported by such recommendations was worthy to be taken into serious consideration.

We prayed, had others pray and, after having fully reflected together with my Council, we came to the conclusion that we should accept.

For it seemed to us that if, on the one hand, the Holy Family would find in the implementation of this project a real support, precious assistance, a direction that remains the same and, in consequence, true guarantees for the future, on the other hand, by uniting themselves to us and placing themselves under the authority of our Superior General, the Holy Family was handing us an already powerful instrument with which to do good. was coming as a natural help to us, and would often supplement us in a multitude of our own works, and would also open up a vast and fruitful field to the zeal and piety of our Fathers.

To elaborate on these considerations here would serve no purpose; you yourselves will easily supplement for what we do not say.

We thus see in this offer a distinct sign of Providence and with the advice of my Council I signed an agreement which was one of acceptance.

This was done in January 1858.

Since that time, even though according to this agreement the venerable Founder is to retain until his death the full direction of his work, we have in a way taken the first steps towards this union.

One of our Fathers is living with the venerable Founder and is helping him in the work of this immense direction.[[259]](#footnote-259)

Several of our Fathers are assigned to the spiritual direction of different houses of the Association. In most of the communities, the annual retreats are preached by our Fathers.

From all this a mutual and deeper knowledge of the two works has resulted and everyone can understand the precious advantages that the proposed union will necessarily bring about.

We believe, my Reverend Fathers, that the time has come to ensure the execution of the signed agreement and ask the Congregation for its approval of the union that I have just described to you.[[260]](#footnote-260)

Consequently. in our desire to know the Congregation’s thought on this matter, we are addressing the present circular letter to all the Provincials and Vicars of Mission so that they in turn send a copy of it to all the houses of their province or vicariate.

After he has familiarized himself with it. the superior of each house will as soon as possible bring together all the Fathers present in his house who have at least three years of oblation.

When the Fathers have thus assembled and the *Veni Creator* has been recited, the Superior will read our letter to them; after that, he will simply receive the opinion of each and will note it down in a report that is to be immediately forwarded to the Provincial or Vicar of Mission.

The latter will then promptly send us the different reports together with their own opinion. Serious reasons urge us to see that this matter may be concluded as quickly as possible.[[261]](#footnote-261)

Receive, dear Father, the assurance of my deep affection and my fatherly blessing.

+ C. J. Eugene. Bishop of Marseilles.

Superior General.

Diary 1849-1860

Oblate Writings XXII

Diary 1849-1860

November 17, 1860

**November 17:[[262]](#footnote-262)** Meeting of the committee for the examination of young priests.

Diary 1849-1860

Oblate Writings XXII

Diary 1849-1860

November 18, 1860

**November 18:[[263]](#footnote-263)** Mass for the Third Order of the Trinitarians, the usual address and gathering of the associates.

Diary 1849-1860

Oblate Writings XXII

Diary 1849-1860

November 19, 1860

**November 19:[[264]](#footnote-264)** Mass for the Third Order of St. Francis, address and gathering of the associates.

Diary 1849-1860

Oblate Writings XXII

Diary 1849-1860

November 21, 1860

**November 21[[265]](#footnote-265):** Mass in the Major Seminary for the renewal of clerical promises. Address.

Diary 1849-1860

Oblate Writings XXII

Diary 1849-1860

November 22, 1860

**November 22:[[266]](#footnote-266)** Mass at the Sacred Heart, at Saint-Joseph to confer the habit on two Sisters.

Diary 1849-1860

Oblate Writings XXII

Diary 1849-1860

November 23, 1860

**November 23[[267]](#footnote-267):** Mass at the Carmelites of Belle-de-Mai. Entrance of Miss de Maître de Beaumont. Confirmation for a number of sick people.

277. [To Mgr Guigues, Provincial of Canada].[[268]](#footnote-268)

277:II in Oblate Writings

Fr. Trudeau is being proposed as Bishop of Vancouver; but Mgr de Mazenod finds him too little attached to the Congregation. Debts of the Congregation. The Canadian Province must make its contribution to the general fund.

Guigues

Marseilles,

November 23, 1860.

I hear from the Cardinal Prefect of Propaganda that Fr. Trudeau of the Congregation of Oblates has been designated as Bishop of Vancouver, a diocese whose Bishop is resigning. At the request of the American bishops, the Cardinal has also invited me to send some Oblates to work with him, as he judges that this is necessary for Fr. Trudeau to be able to do some good in his diocese, if his appointment is accepted.

I agree with the American bishops, but I would like to think what the future Bishop thinks of this. I have no reason for thinking that he is greatly attached to the Congregation, and at least he has forgotten that this Congregation has a Superior who is the father of all the members who belong to it. That good little heart has not ever given me a sign of life. Not a single event in my life has ever given him cause to remember me, although I have given him enough indications of my affection for him to feel some gratitude towards me. If this Father has no more attachment to the Congregation than he has regard for me, I would be very hesitant before I sent members of our Congregation to work with him, since he is not likely to pride himself on being a member of it even when he becomes a bishop. Quite the opposite, I would take steps to keep them from him, in order to avoid the misfortunes that we have experienced elsewhere.

We should not imagine that Fr. Trudeau is unaware of what he is doing. And how can it be that in the present circumstances he has not thought it suitable to make good his fault of an obstinate silence that has lasted for so many years? Should he not have consulted me, and even asked for my consent according to the Rules, which are so precise on this point? I would have found it easier to give my consent to his elevation to the episcopate if he had shown himself more attached to the Congregation. But to send members of our family to work with him would be just the opposite of what I would wish, and I would find it the more difficult to grant him this the less affection he showed.

... One of our Fathers who has come from Canada says that he has found some people rather flippant regarding respect, deference, and other such attitudes which are due to superior authority. I am expressing myself in this way in order to mention no names, even of the superior.

We have taken out a loan of one hundred and twenty thousand francs, which is to say that we are able to agree to your exemption from the small contribution which for many kinds of reasons the Provinces have to make to the general fund which has been reduced to this extreme measure, even after I have once more come personally to its aid. It is only in our Congregation that it is necessary to stress so frequently the principles of order and right behaviour, of charity and justice, which everywhere else are taken for granted.

Apart from these enormous debts which we have had to contract in order to find homes for those whom divine Providence has sent to us, to whom are we to turn to feed and clothe the hundred or so subjects, scholastics and novices, who are preparing and studying in order to serve God and the Church in the Congregation?

So try to inspire a little more love of the family among those whom one could blame for having let it grow cold.

Diary 1849-1860

Oblate Writings XXII

Diary 1849-1860

November 24, 1860

**November 24:[[269]](#footnote-269)** I have seen the senator[[270]](#footnote-270) to make him understand that this collection is indispensable. I did not fail to let him know the extent to which the minister of the Interior’s circular was inopportune[[271]](#footnote-271) and vexatious. That is what I told him so that he can write to Paris if necessary saying the minister is trying to create the situation about which I warned when speaking to the senate at large: disenchantment with the emperor. I told him that this sort of persecution by pinpricks was disgusting to everybody.

I mentioned once again the previous circulars to show how bad is the policy that is being adopted. What is the purpose of having people believe that the clergy is hostile to the government and that odious measures must be taken against them! Is it not well known that in France there are 54,000 priests and that each priest has at least twenty people to support him, having his interests at heart and taking his side to fight for him. I had no trouble proving that such a system was detestable and contrary to the interests of the government.

Diary 1849-1860

Oblate Writings XXII

Diary 1849-1860

November 25, 1860

**November 25:[[272]](#footnote-272)** Mass at the institute for Young Workers, close of the retreat. Young zouaves back from the pontifical army and ready to return there even though they have been wounded.

74. [To Cardinal Barnabò, Prefect of the Sacred Congregation of Propaganda Fide].[[273]](#footnote-273)

74:V in Oblate Writings

Plan to establish an Apostolic Vicariate in British Colombia. Fr. Sillani, a Sylvestrinian in Colombo, does not speak English.

Propaganda Fide

Marseilles,

November 27, 1860.

I wrote at length to Cardinal Barnabo in response to his letter of... in which he asked me, according to the view expressed to him by the Bishops of Canada, to associate our Oblates of Mary to Bishop Trudeau, appointed to the diocese of Vancouver.

I set forth the view of the Father Visitor of the missions of Vancouver which is to establish an Apostolic Vicariate out of the two dioceses of Coleville and Queen Charlotte and the adjacent islands. I also add that when the Fr. Visitor expressed that opinion, the diocese of Vancouver was not vacant, but today he would be of the opinion that the diocese of Vancouver itself be annexed to the Apostolic Vicariate. It would be opportune to give this vicariate everything beginning from the 49° latitude up to the Russian territories and in longitude, all the islands and the continent as far as the Rocky Mountains.

I then entertained the Cardinal on the state of the Vicariate of Colombo where Fr. Sillani, the only priest to serve the Church attended by the Irish soldiers and all those who speak English, does not know a word of that language. This fact has been remarked even in the Protestant newspapers.

Diary 1849-1860

Oblate Writings XXII

Diary 1849-1860

[End of November] 1860

**[End of November]:[[274]](#footnote-274)** Ihad to go once again and explain matters to the senator, Mr. Maupas with regard to this vexatious matter which makes an exception for posters. But I do not publish my pastoral letters on posters. Must I be deprived of the privilege given to the bishop in his teaching? For example, is the page which I am publishing today to be considered as a folder, to be submitted to ministerial censure? Why, this is too absurd!

The senator gave his opinion but the printer still did not feel at ease. I had to go to the imperial procurator with whom I had to discuss the matter and get him to acknowledge, as the senator had, that my letter did not have to be submitted either for censure or stamp.

A few days ago the senator had sent the head of his cabinet to me to let me know about the letter he had received from the Minister for the Interior about my consecration of the chapel for the religious club. The minister Billault[[275]](#footnote-275) asked if I had fulfilled the formalities required by the law of germinal. I reacted forcefully against such a pretentious attitude. I have never fulfilled any of those formalities which would be a hindrance to my ministry and I shall never submit to them; that was my reply. Besides, what must be said of this law? It is nothing but a series of articles in so many points which are contrary to the prerogatives of the Church and against which Pope Pius VII had protested! And again, as exorbitant as was this law which is being brought back to life, it did not deal with the religious ceremony of consecration but with the opening of a church or chapel. I had no desire to give any explanation but I could say that the chapel I had consecrated was already open in this place. I stated these things in the presence of the senator in way lively enough to have him understand that my seventy-nine years had not extinguished my feelings of dignity nor the courage to defend my rights.

Diary 1849-1860

Oblate Writings XXII

Diary 1849-1860

December 1860

**December:[[276]](#footnote-276)** Bad news from Naples! In spite of the promises that had been made to him, ,the Cardinal on his return was exposed to even greater dangers and forced to do things that he would have wished not to have done. An attempt was made to set fire to the archbishop’s house. Not only was he insulted by a troop of Garbaldians but a number of priests who were under interdict forced their way into his apartment. The Cardinal refused to bless the tricolour flag as he was requested to do, but to appease the fury of his frenzied attackers, he had to bless the people with one hand while holding the flag with the other. Is it not maddening to think that this good prelate was advised to return to Naples?

The Neapolitan bishops in Marseille were getting ready to return. This event has made them change their minds.

Diary 1849-1860

Oblate Writings XXII

Diary 1849-1860

December 1, 1860

**December 1:[[277]](#footnote-277)** Mass at the Sacred Heart in Marseille for the close of the retreat of the Children of Mary. Examination of young priests. It proves to me how useful it is because in spite of the study they had to do to prepare for this exam few of them were satisfactory.

1464. [To Father Martens, at Marseilles].[[278]](#footnote-278)

1464:XII in Oblate Writings

Approval of a German catechism.

Martens

Bishopric of Marseilles,

December 2, 1860.

My dear son, I have had three priests of my diocese - they are well versed in the German language - examine the catechism that you submit for my approval. The report they gave me is entirely favorable to your work. I therefore approve the publication that you seek and I do so all the more because several of my venerable colleagues in the episcopate from different areas in Switzerland and Germany[[279]](#footnote-279) have expressed to you the high approval they give to this summary of the truths a Catholic must believe and practice.

Continue, my dear son, to devote yourself completely to the work I have entrusted to you.[[280]](#footnote-280) I bless it and yourself with fatherly affection.

+ C.J. Eugene,

Bishop of Marseilles.[[281]](#footnote-281)

183.[To Bishop Angebault of Angers].[[282]](#footnote-282)

183:XIII in Oblate Writings

Joy that the Bishop is satisfied with the Oblates.

Angebault Bishop

Marseilles,

December 6, 1860

My Lord,

Could anyone be more kind to me than you? And so, I do not know how to express my gratitude to you for the moving attention you took in informing me of the blessings that the Lord is deigning to shower on the works of our dear Oblates, whom your paternal kindness gladly adopted. I am happy, Your Lordship, both for the good that they have done and for the satisfaction that your Bishop’s heart derives therefrom. I hope that these good workers in the vineyard, which you have given them to cultivate, will always make themselves more worthy of your protection and truly paternal love. May Your Lordship always grant me a share in those sentiments in return for the deep respect and sincere affection that I have promised you.

+ C.J. Eugene, Bishop of Marseilles.

Diary 1849-1860

Oblate Writings XXII

Diary 1849-1860

December 8, 1860

**December 8:[[283]](#footnote-283)** Mass in the Refuge for the Feast day. Big meeting of the lady patronesses. The work is going well, but what an increase in the population of this house! Alas! The corruption of morals is in proportion to the population of a big city.

Diary 1849-1860

Oblate Writings XXII

Diary 1849-1860

December 9, 1860

**December 9:[[284]](#footnote-284)** Mass at l’Etoile, according to custom. There are about 180 children being cared for in this institute.

Diary 1849-1860

Oblate Writings XXII

Diary 1849-1860

December 10, 1860

**December 10:[[285]](#footnote-285)** Mass in the chapel of the boarding school of the Sisters of Saint-Joseph de Belley on the occasion of the perpetual adoration. Present at the High Mass and in the evening at the procession, as well as on the following day.

Passions are being roused in Marseille on the occasion of the elections for the city council. I had to give my opinion in favour of the list agreed upon with the senator. The interests of religion in my diocese required such an adherence on my part, all the more so since a large number of the citizens included on that list are honourable men, many are even practising Christians. I issued a new circular on the subject as I had for the first elections. It would have been impossible for me to refuse without entering into conflict with the authorities which would not be helpful to my position.

When that had been done, an opposition list appeared of which I had no knowledge until the time it was posted. To accomplish that, there was a coalition between legitimists, Orleanists and republicans. Each of these parties formed its own contingent, which is one third of the candidates. Among these candidates I see many men who are to be recommended, a very small number of Christians. It is a league being formed to destroy the mayor[[286]](#footnote-286) whom they consider to be awful. It remains to be seen what can be expected if they win, since the republicans and some of the Oreleanists are very hostile to the Church. The legitimists did not take a close look at that matter. In their strange passion, together with the republicans and the Orleanists, their main aim is to get rid of the mayor.

75. To His Eminence Cardinal Barnabò.[[287]](#footnote-287)

75:V in Oblate Writings

Dispatch of a rough sketch of British Colombia.

Propaganda Fide

Marseilles,

December 10, 1860.

Most Eminent and dear friend,

…[[288]](#footnote-288) I think Your Eminence will appreciate having a small sketch of British Colombia. It is a very imperfect work, but it does give an idea of this distant country. If necessary we could ask for something more complete from the same missionary who sent this drawing. He has baptized 600 savage children on his own and is most confident he will be able to accomplish a great amount of good among all these tribes, especially if you erect the Apostolic Vicariate according to the plan submitted to Your Eminence.

Monseigneur, please accept the profound respect wherewith I remain your most devoted servant.

+ C. J. Eugene, Bishop of Marseilles.

76. [To Cardinal Barnabò, Prefect of the Sacred Congregation of Propaganda Fide][[289]](#footnote-289)

76:V in Oblate Writings

Pastoral letter by Bishop Semeria. Brochure by Fr. Bonjean on education. This father would do much good in Colombo if Bishop Semeria was appointed Apostolic Vicar. Success of the popular missions in Jaffna. Four missionaries sent to Ceylon and 2 speak English.

Propaganda Fide

Marseilles,

December 15, 1860.

I have just received a pastoral letter from Bishop Semeria in Tamil and in English. It is an interesting piece and I suppose that prelate will have forwarded a copy to Your Eminence. You will find in that letter the proof of the enlightened zeal of this priceless bishop who was just barely escaped being taken away from the love and admiration of all those who know him by a very dangerous illness contracted in his apostolic efforts in the horribly unhealthy areas of his vicariate of Jaffna. For the love of God, take him out of there. He will end up by succumbing and it will not be easy to find a man of his talent.

I must say, however, that in that mission we have first-rate missionaries such as Fr. Bonjean who, in terms of capability and virtue, was considered the outstanding man in the diocese of Clermont. He has recently published a brochure in English, one of the six or seven languages of which he is master. A copy should have been sent to Your Eminence. This brochure was deemed necessary in order to repair Bishop Bravi’s negligence in the field of Catholic education. It has made a very good impression and will lead, one hopes, to very happy results. If Your Eminence comes to a decision, as I have never ceased to beseech you, to transfer Bishop Semeria to Colombo, Fr. Bonjean would be called upon to do an infinite amount of good in that Vicariate which is truly lifeless.

When the Vicariate of Colombo receives the same careful attention as that of Jaffna, it will be possible to count on a renewal of the faith in this important part of the island where the faith is dying away visibly due to the negligence and the bad system which has been followed thus far and would be continued if the Sacred Congregation does not make the decision which in spirit and conscience I never cease to solicit and will have most certainly been suggested to you by the Apostolic Visitor[[290]](#footnote-290) who has first seen things at hand and objectively.

Your Eminence would be surprised and would surely bless the Lord if I were able to send you the reports I receive on the missions our Oblates of Mary give in Ceylon. Their fruits are truly prodigious. I have never seen anything like that in the Vicariate of Colombo where a system of repose is followed which leaves each person to flounder in his own ignorance and in every misery. In the missions of the Oblates, God brings about striking conversions. Not only do the Christians find renewal but a good number of Buddhists enter the bosom of the Church and, even more surprising, Muslims as well have opened their eyes to the light.

I have recently strengthened this mission with four good evangelical workers, one of whom is English and I had another one spend a number of years in the English missions and who now speaks the language like an Englishman.[[291]](#footnote-291) That is what is lacking and what is so bitterly complained about in the Vicariate of Colombo. I would be able to provide what is needed immediately to the great satisfaction of the principal inhabitants of the capital of that Vicariate.

Monseigneur, I felt that it was my duty to add this information to what I had already sent to Your Eminence. I think that I could never exaggerate in my insistence to prepare the ways for a coveted result regarded as decisive for the progress of good in the island of Ceylon by all those who are able to judge the true interests of religion in that country.

Allow me to renew the assurance of my respectful affection wherewith Your Eminence, I remain forever the most devoted of your servants.

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

Diary 1849-1860

Oblate Writings XXII

Diary 1849-1860

December 16, 1860

**December 16:[[292]](#footnote-292)** Mass at the institute for Youth. These gentlemen insisted that I give them a full day. I gave an instruction after Vespers. We are having a stream of conversions from Protestantism. I have just confirmed five or six of them who have returned to the fold. One of these was at the point of death.

Diary 1849-1860

Oblate Writings XXII

Diary 1849-1860

December 18, 1860

**December 18:[[293]](#footnote-293)** Mass in the convent of the Sisters of Hope on the occasion of the close of the retreat preached to the ladies who help them in their ministry of charity among the sick poor. The retreat was preached by Fr. Rey[[294]](#footnote-294), director of the association.

Diary 1849-1860

Oblate Writings XXII

Diary 1849-1860

December 19, 1860

**December 19:[[295]](#footnote-295)** Mass and Benediction in the chapel of the orphanage in the parish of Saint-Vincent de Paul. What an amount of good can be done by intelligent zeal!

Diary 1849-1860

Oblate Writings XXII

Diary 1849-1860

December 21, 1860

**December 21:[[296]](#footnote-296)** Mass as usual in the convent of the Capuchin Sisters for the anniversary of my priesthood. This year I celebrate the 49th anniversary. I ordained our Brother Maurel[[297]](#footnote-297) sub- deacon. I will make him a deacon and a priest on Wednesday next the 26th.

Diary 1849-1860

Oblate Writings XXII

Diary 1849-1860

December 22, 1860

**December 22:[[298]](#footnote-298)** [Saturday of Quarter Tense.] General ordination at which I did not ordain any priests.

Sad news of the death of Fr. Genin[[299]](#footnote-299). The Superior of Talence, who had informed me of his hopeless condition in his first letter, announces his holy death today. All his confreres were present when he renewed his vows and could not withhold their tears when they heard him say he rejoiced to be dying in the Congregation and renewing his vows, in a way, in my presence, before my picture which he had beside his bed. He showed heroic patience and gentleness in the midst of cruel suffering which he experienced during the last fifteen days of his life.

That is how our little militant family on earth nourishes our already numerous community in heaven. May these dear brothers whom God has successively called to himself not lose sight of us in their supreme happiness. We have a great need of help and increase to keep up with the work which is being offered to us from all sides. On our side, we shall not forget them once they have left us. Fearing that there might be some obstacle to prevent their prompt entry into heaven, we accompany them with our sorrow no doubt, but also with our suffrages. The whole Congregation joins in prayer, and the indulgences and good works and the Holy Sacrifice offered several times by each one of us, will open the gates of heaven to them, if it should happen that their holy death in the bosom of the Congregation and the renewal of their profession before leaving this earth was not sufficient to erase all their indebtedness to God.

By way of exception I sent my last circular to different personages in Rome: to Cardinals Antonelli, Barnabo, Della Genga, Villecourt, Marini, Caggiano: to the prelates Pacca, Borromeo, Leve, Jeaunin; to Archbishops Bizzari and Bedini, to Berluzzi, Ferrucci.

53. [To Bishop Étienne Semeria, in Jaffna].[[300]](#footnote-300)

53:IV (Ceylon) in Oblate Writings

They are still waiting in Rome for Bishop Bonnand’s report on Ceylon. Extract from a letter from Cardinal Barnabo. The hope that the whole island will soon be in the charge of the Oblates. Who could be named coadjutor of Mgr Semeria?

L.J.C. et M.I.

Semeria

Marseilles,

December 24, 1860.

My very dear Bishop, I can give no explanation of why your Visitor Apostolic has delayed so long in sending his report to Rome. Things having been prepared, as they have been, by what I dare say is the importunity of my letters, the visit should have been decisive and I do not doubt that we would have obtained what I repeatedly demand with entreaties that are too pressing and too expressive to put the outcome in doubt. But in reply to each one of my letters I am always told: the matter will be decided when they receive the report which, they assure me in the last letter, they have asked to be sent as soon as possible. You ought to have pressed the point a little at your end. In affairs of such importance it is wrong to sit back and wait. It is not enough to complain, one must act.

I must tell you that I am very satisfied with the disposition of the Cardinal towards us. He is even very solicitous for your health since he had learned that you were ill. I am in a great hurry, and the rapidity of my writing must prove this to you, but I can hardly resist the desire to let you see some passages of the Cardinal’s letters.

Here is a copy of the last letter which I send you *in confidence* because we must not let anyone be in the position to say that I communicate to you my correspondence with the Cardinal.

“I received a few days ago your letter of October 18 in which, along with sending the note which Fr. Bonjean, an apostolic missionary, had sent you, you mentioned again your plans concerning Bishop Semeria with a view to the solutions that ought to be adopted now that the Vicariate of Colombo is vacant. On this point, I can only refer to my previous letters and renew to you my firmest assurances that I will do everything in my power to help your plans at the general Congregation when it takes place, by communicating to my eminent colleagues the judicious observations and the detailed reports which you have so kindly sent me. I must, however, tell you that the matter cannot be dealt with with all speed, because we must wait for the report of the Visitor Apostolic, which we have requested urgently, along with other details which will allow us to appreciate better the questions that are pending over these two missions.

“At the same time I learned with great sorrow from Fr. Bonjean’s note the news of the dangerous illness contracted by the excellent Bishop of Olympia following the hardships he suffered in the course of a pastoral visit of the unfortunate district of Vanni and other difficult mission stations. But I was happy to learn also that, thanks be to God, the good prelate was now in full convalescence. And, since I noted in Fr. Bonjean’s letter the need which Bishop Semeria feels of support and help in his heavy and difficult task, while he waits for the decisions which the Sacred Congregation will take for the better organisation of the two Vicariates and also in order to facilitate the Bishop of Olympia’s task in the administration of his mission, by giving him a coadjutor bishop, I would be of the opinion that you, my Lord, should propose to the Prelate that he ask the help of one of his most capable missionaries in the capacity of Vicar General, for the visits and the other more tiresome duties, without exposing himself to new dangers.

“While binding ourselves to this way of looking at things, and with the assurance that I shall keep you in touch, when the time comes, with the decisions taken by the Sacred Congregation in this matter, I pray the Lord that he keep you in good health for a long time to come …[[301]](#footnote-301)

In order to get this far you can imagine that I had to do a good deal of pleading. But in the circumstances in which we find ourselves in Rome, it is most annoying to find this delay, occasioned by negligence in sending on a report which should have been sent a long time ago.

1 doubt that anyone wishes to return to the situation where the whole island was under the jurisdiction of a single Vicar Apostolic. I still insist that you be transferred to Colombo, with the provision that a Pro-vicar be appointed to Jaffna. I sense that in last analysis they would easily give you a coadjutor, but that is not what I am asking for at the moment. The important thing is that you go to Colombo and that you quietly introduce Oblates there so that they can do as much good as they have in the Vicariate of Jaffna. If the Sacred Congregation acts properly, it will not hesitate to give the two Vicariates to the Oblates, since it is concerned that there should be two of them.

I cannot tell you of the impatience I feel when, on the arrival of each letter from Cardinal Barnabo, he tells me that he is waiting for the report from the Visitor Apostolic in order to be able to make a decision. This gives time to the other side to bestir themselves and increase the difficulties. In writing to the Cardinal I supposed that you had sent him directly either the pastoral letter in Tamil and in English or Fr. Bonjean’s brochure. That is why I have not sent them to him, although I did receive second copies, at least of the pastoral letters. I have, however, underlined the merits of Fr. Bonjean by sending a copy of his report which they seem to have read with attention.

And since I am on this point, I shall ask you if you have ever thought about whom we ought to consider if we needed to choose a coadjutor. Whichever way the affair works out, we shall have to give this some consideration – whether they give in to my pressing entreaties and transfer you to Colombo, or whether they leave you in Jaffna with what they imagine is the help of a Coadjutor. Obviously this Coadjutor will have to be chosen from among the Oblate missionaries who are on the spot with you. Think about it, then, and let me know your ideas on the subject. You must not let this be known among our Fathers. You know their value.

I am also working at the moment to persuade the Sacred Congregation to form a new Vicariate in British Colombia, in order to free our Fathers, who are the only missionaries in the area, from the hindrances which were too much for them in Oregon, where they had to deal with a very demanding Bishop whom I would not be afraid of calling unjust in his pretensions. I think we shall manage to obtain this. I find myself unexpectedly at the bottom of my page.

Farewell then, I embrace you.

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

I find here some space to send a blessing to all our Fathers[[302]](#footnote-302).

Diary 1849-1860

Oblate Writings XXII

Diary 1849-1860

December 25, 1860

**December 25:[[303]](#footnote-303)** Pontifical Mass and the night office in Saint-Martin, and also the daytime Mass. Once again the same crowds, the same solemnity.

Diary 1849-1860

Oblate Writings XXII

Diary 1849-1860

December 26, 1860

**December 26:[[304]](#footnote-304)** The second feast of Christmas was very consoling for us. I went to Montolivet to ordain Brother Maurel, whom I had ordained deacon on Saturday and sub-deacon on Friday. This special effort was necessary to answer the pressing needs of our Texas mission. Fr. Maurel will set sail from Le Havre on January 3.

77*.* [To Cardinal Barnabò, Prefect of the Sacred Congregation of Propaganda Fide].[[305]](#footnote-305)

77:V in Oblate Writings

Dispatch of a map of British Colombia where an Apostolic Vicariate entrusted to the Oblates should be erected. Excerpts of letters from Ceylon. Bishop Bonnand’s report. Best wishes for the New Year.

Propaganda Fide

Marseilles,

December 28, 1860.

Monseigneur,

I have found the map I mentioned to Your Eminence in my last letter. It was done by one of our missionary Oblates of Mary Immaculate and he sent it to me. It gives a rather good idea of the territory which should be included in the Apostolic Vicariate which seems to be required by the needs of the large number of tribes in that area.

Except for one priest or two at the most who are only there in passing and waiting to have their little patrimony built up, this immense land is only evangelized by the Oblates. Your Eminence has understood how it would be important for them to exercise their ministry under an Apostolic Vicar chosen by the Holy See from among their number. The fact of entrusting this Vicariate to the Congregation of the Oblates would cut short all the miseries encountered in relations with the bishops of this country when one works in their dioceses. Matters reach a point where it would be absolutely necessary to withdraw and let them manage by themselves, to such an extent are they vexing and unbearable. I am talking especially about Bishop Blanchet. His Excellency the bishop of Nesqually, may well have advanced his own complaints, but if Your Eminence had my correspondence before your eyes, you would certainly judge matters as severely as I. No one is able to stay with him, except for his vicar general who perhaps hopes to become coadjutor. I know nothing about that, I am just saying it in a very simple way to Your Eminence from whom I hide none of my thoughts.

I thought you would appreciate receiving detailed information on some of the works of the Oblates in Ceylon. I have had excerpts copied from one or two letters which I have just received.

I fail to understand how the report of His Excellency the Bishop Visitor has yet to reach you. It would be so important for Your Eminence to be informed through that channel on the state of affairs on the island.

The map of British Colombia which I enclose in my packet can be kept in Rome, in the archives of the Sacred Congregation. I have a copy in my possession.

It only remains for me to express a sort of holy season’s greetings to Your Eminence since, in the sorrow by which we are oppressed, one does not dare venture to wish Happy New Year. Nonetheless, I am unable to uproot from my heart the hope of a better future. If you only know how much we are praying! I would venture to say that, for the 40 hours devotion, our churches are full day and night.

Please accept...

+ C. J. Eugene, Bishop of Marseilles.

Diary 1849-1860

Oblate Writings XXII

Diary 1849-1860

December 28, 1860

**December 28:[[306]](#footnote-306)** The emperor had us hoping that he would contribute to the building of the chapel of Notre Dame de la Garde. Seeing that nothing arrived in spite of the letter I had sent to him with the note for which he had asked on our return from Le Ciotat, and on the other hand having been unsuccessful in obtaining the long-term loan I had hoped for from state funds, I thought it would be good to refresh his majesty’s memory on this essential point. Therefore I wrote to him in these terms:

*Sire, filled as always with trust in the goodness of your majesty, I dare to remind you of the hopes which you deigned to give me by helping me to complete the shrine of Notre Dame de la Garde.*

*Since the emperor’s visit to this beautiful monument, it has been impossible to continue the building. Deceived by the architect’s estimate which gave the cost as only half of the sum necessary, we undertook a work for which all our resources are now exhausted. There is still a debt of 300,000 Francs on the one million which has been spent and the loan which I hoped to procure to pay the debt has run into such insurmountable difficulties that I have offered a sufficient mortgage on my private property. Nevertheless, we shall still need 500,000 Francs to finish the work of which 200,000 will be to roof the building.*

*In present conditions, the marbles and sculptures are deteriorating day by day because of the violent effect of the sea air, the cold, the rain and the sun. Our beautiful work is perishing and everybody laments that this is an infinitely regrettable loss for our city.*

*May I be permitted to say, sire, that we have scarcely any hope other than your generosity? Would it not be possible for your majesty, who shows such generous benevolence in contributing towards the beautifying of Marseille, the flourishing of whose destiny you wish to promote, to find in the state budget or elsewhere the means to complete what private generosity has begun. A good deed such as this, which would be associated with your majesty’s pilgrimage, would directly touch the heart of our people. They would bless you for having understood and answered their wishes expressed when they accompanied you with their acclamations on the holy mountain.*

*Pardon, sire, my zeal when I dare to make myself the mouthpiece of the entire city which is ever trusting and hopeful that its religious expectations will be fulfilled. I am, with the deepest respect, sire, the most humble servant of your majesty.*[[307]](#footnote-307)

1. Rey II, p. 764. [↑](#footnote-ref-1)
2. On January 4, the Emperor named Mr. Thouvenel to be Minister of Foreign Affairs. He replaced Mr. Walewski, who had been favorable to the Pope and hostile to Italy. [↑](#footnote-ref-2)
3. The arrival in Marseilles of the Fathers of the Blessed Sacrament made it possible for the Founder to establish perpetual adoration of the Blessed Sacrament in the diocese. The solemn opening took place on January 1 in the church of St-Martin which was being used as an interim cathedral. [↑](#footnote-ref-3)
4. Rey II, pp. 762-763. [↑](#footnote-ref-4)
5. According to his *Ordo*, Bishop de Mazenod went to Saint-Martin the first three days of January and again on the 6th. [↑](#footnote-ref-5)
6. On the 7th Bishop de Mazenod wrote in his *Ordo:* Adoration in the Mission de France. Benediction and procession. [↑](#footnote-ref-6)
7. Rey II, p. 763; Rambert II, pp. 547-548. Rambert writes January 6, but according to his *Ordo* Bishop de Mazenod went to Saint-Laurent on the 10th and the 11th of January. [↑](#footnote-ref-7)
8. Rambert II, pp. 542-543; Rey II, pp. 766-767. [↑](#footnote-ref-8)
9. Casimir Aubert (1810-1860), founder of the Anglo-Irish Province and, at that time personal secretary to the Founder in his relations with the Oblates. [↑](#footnote-ref-9)
10. Rambert adds: “The Diary is interrupted at this point. The Bishop did not have the strength to continue. He again took up his pen some days later.” [↑](#footnote-ref-10)
11. Lazare Luce, a Marseille business man, administrator of hospices and of the welfare office etc. [↑](#footnote-ref-11)
12. Orig.: Rome. Postulation Archives. L. M.-Guibert. [↑](#footnote-ref-12)
13. Father C. Aubert. Secretary General of the Congregation, 4th Assistant General and Provincial of the France-South Province, died at Le Calvaire on January 17th. He was the Founder’s most valuable collaborator in matters concerning the Congregation. Bishop de Mazenod wrote in his *Journal:* “The holy and incomparable Father Casimir Aubert died suddenly! I cover my face. I prostrate myself. I adore. *Nescio loqui!* Let them fall, let them fall my tears, that is all that I can do…” [↑](#footnote-ref-13)
14. Rambert II, pp. 542-543. [↑](#footnote-ref-14)
15. Rey II, p. 763. [↑](#footnote-ref-15)
16. Frs. A. Rey, Toussaint Rambert (1828-1829), and Aime Martinet (1829-1894). [↑](#footnote-ref-16)
17. Rey II, p. 763. [↑](#footnote-ref-17)
18. Rey II, pp. 763-764; Rambert II, p. 548. [↑](#footnote-ref-18)
19. Orig.: Rome. Postulation Archives. L. M.-Fabre. [↑](#footnote-ref-19)
20. Undated letter, but written on paper bordered in black and therefore shortly after the death of Father Aubert. The Procurator General that the Founder is greeting is Father Fabre himself. [↑](#footnote-ref-20)
21. Printed, without the No. 4. Rome. Postulation Archives. D M IX. 5*.* [↑](#footnote-ref-21)
22. Deceased at Marseilles on January 17, 1860. [↑](#footnote-ref-22)
23. Rey II, p. 769. [↑](#footnote-ref-23)
24. Circular dated February 1, published in *Écrits oblats* 12*,* pp. 201-202. [↑](#footnote-ref-24)
25. Rey II, p. 764; Rambert II, pp. 548-549. [↑](#footnote-ref-25)
26. Orig.: Rome. Postulation Archives. L. M.-Guibert. [↑](#footnote-ref-26)
27. The Pope’s Brief, dated January 28, was a reply to Bishop de Mazenod’s letter of January 6, in which Bishop de Mazenod had written in detail all that he had done in regard to the Emperor in defense of the Papal States. [↑](#footnote-ref-27)
28. “.....We praise you for what you have done to protect the rights of this Holy See and of Religion in regard to him who does not seem to have responded to what we could hope for. We repeat to you the decision made out of Our very special affection for you, namely, that when the times will be more opportune, to confer on your merits the highest award it is possible for Us to give. We pray the Lord, the Author and Dispenser of the heavenly blessings, to grant you every prosperity of body and soul, and want to impart to you as a pledge of the same the apostolic blessing….” [↑](#footnote-ref-28)
29. Copy: Rome, Postulation Archives. D. M. X: Reg. lettres l855-l863, p. 253. [↑](#footnote-ref-29)
30. Bishop de Mazenod left Marseilles on February 25*;* the legislative session was scheduled to open on March 1. [↑](#footnote-ref-30)
31. Orig. - Rome, Postulation arch. - L. M. Boisramé. [↑](#footnote-ref-31)
32. An allusion to the death of Fr. Casimir Aubert. [↑](#footnote-ref-32)
33. Rey II, pp. 774-775. [↑](#footnote-ref-33)
34. Orig.: Rome, Archive of the Postulation. L. M-Semeria. [↑](#footnote-ref-34)
35. Fr. Casimir Aubert died on January 17, 1860. [↑](#footnote-ref-35)
36. The Emperor suggested Bishop de Mazenod’s name to the Pope “for the cardinal’s hat left vacant in the order of designations for France” by the death of Archbishop Dupont of Bourges. Letter of M. Rouland to Bishop de Mazenod, August 13, 1859, cf.: Rey II, 737. The Italian War and the Roman Question prevented Pius IX from proceeding to the creation of new cardinals. [↑](#footnote-ref-36)
37. Bishop Bonnand of Pondicherry, was appointed for the second time by Propaganda to decide to which Vicariate the mission of Kurunegala should be given. [↑](#footnote-ref-37)
38. The Vicariate of Colombo was not given to the Oblates until 1883. [↑](#footnote-ref-38)
39. Bro. Paul-Etienne Poorey made his vows but died shortly afterwards on May 8, 1861. [↑](#footnote-ref-39)
40. Bro. Flanagan, cf.: Semeria Journal, Batayron copy, p. 366. [↑](#footnote-ref-40)
41. Rambert II, p. 556; Rey II, p. 775. [↑](#footnote-ref-41)
42. Conversation with Cardinal Morlot. Bishop de Mazenod left Marseille on February 25 and arrived in Paris on the 26th to take part in legislative assembly which began on March 1. [↑](#footnote-ref-42)
43. Edouard Thouvenel (1818-1866) Minister for foreign affairs from January 1860 to October 1862. [↑](#footnote-ref-43)
44. Orig.: Rome, Arch. of the Postulation, L. M.P. [↑](#footnote-ref-44)
45. Rey II, pp. 775-777; Rambert II, pp. 556-557. [↑](#footnote-ref-45)
46. France helped the King of Sardinia to hand over a part of Italy to Austrian domination. As a reward for its services France received Savoy and part of Piedmont (the county of Nice) in March 1860. [↑](#footnote-ref-46)
47. Arrangements made by Napoleon and, unknown to the Pope, added to the Concordat of 1801. [↑](#footnote-ref-47)
48. Organic articles or Four articles: Gallican declaration, drawn up by Bossuet and accepted by the assembly of Bishops and priests at the request of Louis XIV on May 12,1682. [↑](#footnote-ref-48)
49. Bishop Desire Pie, Bishop of Poitiers from 1849 to 1880, had sent some works on Naturalism to Rome. [↑](#footnote-ref-49)
50. T.M. Joseph Gousset, Archbishop of Reims from 1840 to 1866, very much an ultramontanist, had, in 1852, accused Bishop de Mazenod of being semi-Gallican. See Rey II, pp. 420-427. [↑](#footnote-ref-50)
51. Letter dated March 5, signed by Cardinals de Bonald, Gousset, Donnet, Morlot and by Bishop de Mazenod. The Pope replied on March 28. The letters are copied in Rey II, p. 777. [↑](#footnote-ref-51)
52. Rey II, p. 778. [↑](#footnote-ref-52)
53. These and other personal letters of Bishop de Mazenod to Cardinal Barnabò were not found in the archives of the Propaganda Congregation. [↑](#footnote-ref-53)
54. YENVEUX VII, 87. [↑](#footnote-ref-54)
55. Rey II, p. 779. [↑](#footnote-ref-55)
56. On January 19th, the Pope published an Encyclical defending the Papal States. Many bishops had it read in the churches and *L’Univers* published it. This angered the Government and it suppressed this newspaper and sent out several circular letters by which preachers were restrained, Mass in army barracks was suppressed, etc. Cf. J. LEFLON, *Mgr de Mazenod* III, p. 431. [↑](#footnote-ref-56)
57. YENVEUX II, 138; VIII, 30, 119. [↑](#footnote-ref-57)
58. Bishop Pallu du Parc. [↑](#footnote-ref-58)
59. Orig.: Rome. Postulation Archives. L. M.-Mouchette. [↑](#footnote-ref-59)
60. Rey II, p. 779. [↑](#footnote-ref-60)
61. Bishop de Mazenod spent some days (March 12-14) in Tours with Bishop Guibert. [↑](#footnote-ref-61)
62. YENVEUX II, 139; VII, 83. [↑](#footnote-ref-62)
63. Father Magnan had been commissioned to find a house in Paris. We have a number of his letters addressed to Fathers Vincens, Fabre and Tempier. Father Magnan insisted that Father Tempier come and see for himself. It would seem that the General Council wanted to begin quite poorly whereas the Founder wanted a fine piece of property. On March 26, Father Magnan wrote to Father Vincens: “I must tell you that the Superior General gives me the impression of taking into account the state of our funds when it is a matter of making a purchase; but that he somewhat forgets our misery and our debt of 300.000 francs as soon as it is a question of choosing a location or purchasing a house. His tastes as a gentleman are whetted and he is difficult. By this noble disdain I recognize his blood, the poet would say!” Finally, on March 31, the Founder gave the order to purchase the lot on the rue St-Petersbourg. Cf. L. Magnan-Vincens, March 31. [↑](#footnote-ref-63)
64. Bishop Gaston de Ségur (1820-1881) founded an association of diocesan priests who took their inspiration from the spirituality of St. Francis de Sales. [↑](#footnote-ref-64)
65. Orig. Italian: Rome, Arch. of Pr. Fide, Scrit. rif. nei Cong., America Centrale, V. 18 (1859-1860), f. 1251. [↑](#footnote-ref-65)
66. Orig.: Rome. Postulation Archives. L. M.-Guibert. [↑](#footnote-ref-66)
67. The petitions of Catholics addressed to the Senate in favor of the Papal States. Mr. Royer, the reporter of the commission, proposed as an agenda that the Senate refuse to forward these petitions to the ministries concerned. [↑](#footnote-ref-67)
68. They had heard that the Pope was preparing a Bull against all the errors of the time. On March 5,the Cardinals who were Senators and their colleague, Bishop de Mazenod, wrote to the Pope to assure him of their devotedness and discreetly to invite him to inquire among them first, before severely intervening at the risk of irking even more the civil authorities who were already unhappy with the clergy and the Catholics. [↑](#footnote-ref-68)
69. Rey II, p. 783. [↑](#footnote-ref-69)
70. Rey II, pp. 779-782; Rambert II, pp. 557-560. [↑](#footnote-ref-70)
71. The Catholics had sent numerous petitions to the senate asking that it intervene with the government to ensure the territorial integrity of the Papal states. [↑](#footnote-ref-71)
72. P.H. Ernest de Royer (1808-1877), magistrate and politician, Vice-president of the senate. [↑](#footnote-ref-72)
73. P.J.A.M. Ernest de Cadoine, Marquis of Gabriac (1792-1865). [↑](#footnote-ref-73)
74. Cardinal Ferdinand Donnet. [↑](#footnote-ref-74)
75. J.M.J. Cesaire Mathieu, Archbishop of Besançon (1834-1875). [↑](#footnote-ref-75)
76. H.E. Octave Rouille, Marquis of Boisy (1765-1866). [↑](#footnote-ref-76)
77. Rey II, p. 781. [↑](#footnote-ref-77)
78. Bernard Pierre Magnan (1791-1865). [↑](#footnote-ref-78)
79. Bishop de Mazenod returned to Marseille on Tuesday of Holy Week, April 3. [↑](#footnote-ref-79)
80. Rey II, p. 778. [↑](#footnote-ref-80)
81. The Pope wrote on March 28th. This letter to Father Tempier is not dated. It must have been written shortly before the Founder left Paris on April 2nd. [↑](#footnote-ref-81)
82. Rey II, p. 783. [↑](#footnote-ref-82)
83. Rey II, p. 783. [↑](#footnote-ref-83)
84. Orig.: Rome, Arch. of the Postulation, L. M.P. This letter was only signed by the Founder. [↑](#footnote-ref-84)
85. The request amounted to 204,500 francs; cf. report dated March 27. [↑](#footnote-ref-85)
86. Orig. Italian: Rome, Arch. of Pr. Fide, Scrit. rif. nei Cong., Francia, V. 4 (1857-1861), ff. 479-480. [↑](#footnote-ref-86)
87. The first page of this letter has been omitted. The Founder announced his return from Paris and requested an extension of his faculties for ordinations. [↑](#footnote-ref-87)
88. The Italian text is a play on words with the two verbs: proseguire (to continue, pursue) and perseguitare (harass, persecute). [↑](#footnote-ref-88)
89. Bro. R. B. Byrne, deceased in 1860. [↑](#footnote-ref-89)
90. A letter from the Ministry of Cults, received on August 15, 1859, informed Bishop de Mazenod that the Emperor had proposed him to the Holy See “for the Cardinal’s hat vacant in the order of appointments for France. A personal letter from the Pope informed Bishop de Mazenod on Jan. 28, 1860, that he would be made a Cardinal as soon as circumstances made it possible. The wars in Italy and the uprising in the Pontifical States at that time impeded the Creation of new cardinals. Favorable circumstances did not materialize before the death of the Founder. [↑](#footnote-ref-90)
91. Original: Rome, Arch. Post.: L. M-Taché. [↑](#footnote-ref-91)
92. Fr. Casimir Aubert died suddenly on January 17, 1860. [↑](#footnote-ref-92)
93. Original: Rome, Arch. Post.: L. M-Faraud. [↑](#footnote-ref-93)
94. Original: Rome. Arch. Post.: L. M-Végreville. [↑](#footnote-ref-94)
95. Rey II, p. 784. [↑](#footnote-ref-95)
96. Daughter of Eugène de Boisgelin. [↑](#footnote-ref-96)
97. Orig.: Rome. Postulation Archives. L. M.-Tempier. [↑](#footnote-ref-97)
98. Father Fabre did add a page to the Founder’s letter. [↑](#footnote-ref-98)
99. Fathers Tempier, Vincens and Magnan. [↑](#footnote-ref-99)
100. Rey II, p. 784. [↑](#footnote-ref-100)
101. Orig.: Rome. Postulation Archives. L. M.-Guibert. [↑](#footnote-ref-101)
102. Complaints or lamentations. [↑](#footnote-ref-102)
103. On March 29, when the petitions were being debated, Bishop de Mazenod was the last to speak. As the sitting had been a long one, he was brief and made, among other things, the following remark: “The purpose of your refusal [to send the petitions to the Ministers], of your agenda would be for them [the Catholics] a real affliction.... There would be grounds to make them greatly dissatisfied! Gentlemen, from dissatisfaction to aversion is a short distance and such a situation would be a grave misfortune, for it is important to rule over hearts.” [↑](#footnote-ref-103)
104. Mr. Baroche. [↑](#footnote-ref-104)
105. Cardinal Morlot. [↑](#footnote-ref-105)
106. Cardinal Gousset. [↑](#footnote-ref-106)
107. We no longer possess the second sheet of this letter. [↑](#footnote-ref-107)
108. YENVEUX IV, 73. [↑](#footnote-ref-108)
109. Rey II, p. 784. [↑](#footnote-ref-109)
110. Aristide Jean-Marie Hamonic (1834-1906), oblation January 19, 1859, priesthood on April 29,1860. [↑](#footnote-ref-110)
111. Rey II, p. 785. [↑](#footnote-ref-111)
112. Ms. Yenveux V, 184. [↑](#footnote-ref-112)
113. Rey II, pp. 786-787. [↑](#footnote-ref-113)
114. Orig. Italian: Rome, Arch. of Pr. Fide, Sent. rif. nei Cong. Francia, V. 4 (1857-1861), f. 483. [↑](#footnote-ref-114)
115. Bishop Pierre Louis Parisis. [↑](#footnote-ref-115)
116. Cardinal Fransoni, who died in 1856. [↑](#footnote-ref-116)
117. Bishop Allard, OMI. It is quite probable that the Founder inadvertently expressed himself badly in the original Italian which seems to indicate that Bishop Allard was in Marseilles. He was not there and the text has been corrected in the translation. [↑](#footnote-ref-117)
118. The end of this letter dealt with faculties requested for ordinations. [↑](#footnote-ref-118)
119. Orig. Italian: Rome, Arch. of Pr. Fide, Sent. nif. nei Cong., Africa, Isole dell’Oceano Australe, eec, V. 4 (1852-1860), f. 664. [↑](#footnote-ref-119)
120. Bishop Bonnand. [↑](#footnote-ref-120)
121. Fr. Cingolani. [↑](#footnote-ref-121)
122. Rey II, p. 787. [↑](#footnote-ref-122)
123. C.H. Augustin Plantier, Bishop of Nimes from 1855 to 1875. [↑](#footnote-ref-123)
124. H.A. Henry Jordany, Bishop of Frejus from 1856 to 1876. [↑](#footnote-ref-124)
125. Rey II, p. 786. [↑](#footnote-ref-125)
126. The second son of Prince Jules Armand de Polignac (1780-1847), president of the council and Minister for foreign affairs at the end of the reign of Charles X. It was he who was responsible for organizing the expedition to Algeria in 1830. [↑](#footnote-ref-126)
127. Ms. Yenveux VI, 62. [↑](#footnote-ref-127)
128. Yenveux writes “May l”. but in the Register there is a letter of Fr. Vincens to Fr. Gaudet dated June 1, in which he says that the Founder is writing on the same day. [↑](#footnote-ref-128)
129. Copy: Reg. letters l855-l863, Rome, Arch. Post.: DM 10. [↑](#footnote-ref-129)
130. Probably a reference to Fr. Maurel, or perhaps to Frs. Schumacher and Clos, who had already left. [↑](#footnote-ref-130)
131. Certified Copy: Marseilles, Registre des lettres administratives, Vol. III, p. 87, n. 221. [↑](#footnote-ref-131)
132. Mgr. de Forbin-Janson. [↑](#footnote-ref-132)
133. Rey II, p. 789. [↑](#footnote-ref-133)
134. Bishop de Mazenod left Marseille on June 2, accompanied by Fr. J. Fabre. He stayed in Paris from Sunday 3rd, to Friday 8th and returned to Marseille on the 8th. [↑](#footnote-ref-134)
135. Fr. H.J. Leblanc, former member of the Aix Youth Association. We have 31 of his letters to Eugene de Mazenod. [↑](#footnote-ref-135)
136. Marcellin Turinaz, Bishop of Tarantise from 1838 to 1866 and François Marie Vibert, Bishop of Saint-Jean-de-Maurienne from 1841 to 1876. [↑](#footnote-ref-136)
137. Rey II, p. 789; Rambert II, pp. 761-762. [↑](#footnote-ref-137)
138. The lengthy address is published in Rey II, pp. 789.791; there is an extract in Rambert II, pp. 561-562. [↑](#footnote-ref-138)
139. Rey II, p. 792. [↑](#footnote-ref-139)
140. Referendum for annexation to France. 131,744 voted in favour with 233 against. [↑](#footnote-ref-140)
141. Rey II, p. 792. [↑](#footnote-ref-141)
142. Rey II, p. 792. [↑](#footnote-ref-142)
143. Original, Angers, Bishop’s Archives. [↑](#footnote-ref-143)
144. Bishop Guibert. [↑](#footnote-ref-144)
145. Almost all of the Bishops had sent out a pastoral letter in defense of the Papal States; Bishop de Mazenod had instead written personally to the Emperor, requesting him not to assist Piedmont. [↑](#footnote-ref-145)
146. Manuscript has a different spelling in the French. [↑](#footnote-ref-146)
147. Father Loewenbruck had originally offered his property called “of the Angels”, somewhat distant from Angers; thereafter, he gave his house in the city to the Oblates. [↑](#footnote-ref-147)
148. Manuscript has “a” instead of “est” in French. [↑](#footnote-ref-148)
149. Orig.: Rome. Postulation Archives. L. M.-Soullier. The person to whom this letter is addressed is not specified, in his *Ordo* the Founder on July 14 noted: “To Father Soullier”. [↑](#footnote-ref-149)
150. Luke 5:5*.* [↑](#footnote-ref-150)
151. Isaiah 6:8. [↑](#footnote-ref-151)
152. Rey II, p. 793. [↑](#footnote-ref-152)
153. Rey II, p. 793. [↑](#footnote-ref-153)
154. An Italian village in the province of Mantua. A victory of the French over the Austrians on June 24,1859. [↑](#footnote-ref-154)
155. Rey II, p.793. [↑](#footnote-ref-155)
156. François J.E. Bonnefoy. [↑](#footnote-ref-156)
157. Rey II, p.793. [↑](#footnote-ref-157)
158. Bishop’s country house at Saint-Louis, near Marseille. [↑](#footnote-ref-158)
159. Rey II, pp. 793-794 and 795 (footnotes). [↑](#footnote-ref-159)
160. Rey II, p. 794. [↑](#footnote-ref-160)
161. Orig. Italian: Rome. Arch. of Pr. Fide, Scrit. rif. nei Cong., Indie Orientali, V. 17 (1859-1861), ff. 1292-1293. [↑](#footnote-ref-161)
162. Orig. - Rome, Postulation arch. - L. M. Boisramé [↑](#footnote-ref-162)
163. Bishop Vital Grandin [↑](#footnote-ref-163)
164. Orig.: Rome, Archive of the Postulation, L. M-Semeria. [↑](#footnote-ref-164)
165. Bro. Robert Bonaventure Byrne died in Ceylon on May 22, 1860. [↑](#footnote-ref-165)
166. Copy. The original was at the Postulation in 1926, but was not found again when the writings of the Founder were classified in 1957*.* [↑](#footnote-ref-166)
167. Bro. R.B. Byrne. [↑](#footnote-ref-167)
168. Fr. Grollier had reached the Arctic Circle in 1859, with the foundation of Good Hope, completed in 1860 with the subsidiary missions of Fort Norman and Fort Mc Pherson. [↑](#footnote-ref-168)
169. Orig. Rome: Arch. of Pr. Fide, Scrit. rif. nei Cong., Indie Orientali, V. 17 (1859-1861). ff. 1268-1269. [↑](#footnote-ref-169)
170. Bro. P. E. Poorey, deceased on May 8. 1861. [↑](#footnote-ref-170)
171. Frs. Crousel, Gourdon, Salaun, Bro. Bennett accompanied them. [↑](#footnote-ref-171)
172. Tricks, wiles. [↑](#footnote-ref-172)
173. Orig. in Italian. [↑](#footnote-ref-173)
174. Bishop Bonnand, Apostolic Vicar of Pondichéry. [↑](#footnote-ref-174)
175. Rey II, p. 821. [↑](#footnote-ref-175)
176. Rey II, p. 796. [↑](#footnote-ref-176)
177. A very long letter dated July 26 and which is copied in Rey II, pp. 796-800. Bishop de Mazenod takes up the defence of the society called Denier de Saint-Pierre *(St. Peter’s Pence).* He says that this society is not dangerous, even though its statutes have been composed “in completely inadmissible terms” . The government should encourage it and defend the Pope. [↑](#footnote-ref-177)
178. Rey II, p. 821. [↑](#footnote-ref-178)
179. Original, Anger, Archives at the Bishop’s house. [↑](#footnote-ref-179)
180. Undated. Bishop Angebault received it on July 29. [↑](#footnote-ref-180)
181. Rey II, p. 821. [↑](#footnote-ref-181)
182. YENVEUX VII, 19; VIII, 266; IX, 87. [↑](#footnote-ref-182)
183. This may refer to the scholastic H.-J. Courbet who left in 1860. Fathers P.H. Bordel and B. Séjalon also left the Congregation in 1860. [↑](#footnote-ref-183)
184. YENVEUX VI, 172. [↑](#footnote-ref-184)
185. The copyist of Yenveux has written: “comme salut”. [↑](#footnote-ref-185)
186. Original. Angers. Archives at the Bishop’s house. [↑](#footnote-ref-186)
187. Rey I, 801, 807-808, 821-822. [↑](#footnote-ref-187)
188. Vicar General. [↑](#footnote-ref-188)
189. Rey writes: “La Société de St-Pierre”. Rather, it is a matter of Peter’s pence. Cf. letter of July 16 to Mr. Rouland. Minister of Worship, in reply to the Minister’s May 5letter against the Peter’s pence. [↑](#footnote-ref-189)
190. Rey II, pp. 810-811. [↑](#footnote-ref-190)
191. Jean Charles Brisson, prefect from June 24, 1857 to September 29, 1860; Louis Philippe Lagarde, mayor from December 31, 1859 to January 29, 1861. [↑](#footnote-ref-191)
192. The French word is “concert”. [↑](#footnote-ref-192)
193. Orig.: Rome, Arch. of Pr. Fide, Scrit. rif. nei Cong., Francia, V. 4 (1857-1861), ff. 537-538*.* [↑](#footnote-ref-193)
194. The end of this letter has been omitted. It dealt with the Theatin privileges which Bishop de Mazenod wished to obtain and had been refused. [↑](#footnote-ref-194)
195. Rey II, p. 821 and in a footnote on p. 811. [↑](#footnote-ref-195)
196. Rey II, p. 800. [↑](#footnote-ref-196)
197. Archbishop Guibert had published a pastoral letter which showed his discontent that the government had asked the *Te Deum* be sung for the annexation of Savoy. On June 29 he wrote to Bishop de Mazenod: “They have apparently relished having us give thanks before the altar for an annexation which indirectly implies that we approve the plundering of the Pope” whose territories in Romagna had been taken away.

     Bishop de Mazenod therefore wrote to Mr. Rouland to explain and the minister replied on August 21: My Lord Bishop, the emperor is too high minded and is too kind hearted to hold any displeasure in your regard. His majesty, I do not deny, has noticed the lack of visits by the bishops for five or six months but he has attributed it to causes which are not so deeply felt. Especially in your own regard, Excellency, the emperor has commissioned me to let you know his great esteem and affection for you and how pleased he will be to see you in Marseille...” Rey II, pp. 881-882. [↑](#footnote-ref-197)
198. YENVEUX VIII, 279. [↑](#footnote-ref-198)
199. According to Father Mouchette’s report for the summer of 1860, several scholastics besides Brother Courbet were a cause of concern to the Moderator, especially for particular friendships. [↑](#footnote-ref-199)
200. YENVEUX VIII, 248. [↑](#footnote-ref-200)
201. Rey II, pp. 811 and 813. [↑](#footnote-ref-201)
202. Rey (II, pp. 811-812) copied the letters bearing this date and addressed to Mr. Condamin and to the mayor. [↑](#footnote-ref-202)
203. In his letter to the mayor Bishop de Mazenod had written, among other things: “It is in obedience to my conscience that I undertake to address this protest to you. I owe it to God and to the people of my diocese. My silence would be a scandal which I am so determined to prevent that, if there is no action taken as a result of this protest, I would consider it painfully necessary to publish a solemn protest against the evil to which the souls committed to my care would be subjected”. [↑](#footnote-ref-203)
204. Orig.: Rome, Archive of the Postulation, L. M-Le Bihan. [↑](#footnote-ref-204)
205. Orig.: Rome, Archive of the Postulation. L. M-Gérard. [↑](#footnote-ref-205)
206. At the time the Founder was writing this letter, Fr. Gérard had left St-Michel and founded the mission of N.-D. des Sept Douleurs more to the south west. Frs. Bompart and Le Bihan remained at St-Michel (cf. L. Allard-Mazenod, March 30, 1861). In the autumn of 1861, Bishop Allard and Fr. Gérard abandoned N.-D. des Sept Douleurs and went into the mountains of Basutoland where conversions were soon very numerous. [↑](#footnote-ref-206)
207. Rey II, pp. 804-805; Rambert II, pp. 569-570: Rey writes: September 1; the emperor arrived on Saturday September 8. [↑](#footnote-ref-207)
208. Rey II, pp. 805 and 807; Rambert II, pp. 570-571. Rey says it was September 2; according to the bishop’s *Ordo* the Mass and the address in Notre Dame de la Garde took place on September 9. The printed address bears the date of the 9th. [↑](#footnote-ref-208)
209. Rey says that, before the Mass, Bishop de Mazenod, in the presence of the emperor, delivered an address which made a deep impression on all who heard it. Rey (II, pp. 805-807) copies this long address and adds: “The attitude of the emperor and empress during the celebration of the Mass was everything that could be desired; it was evident that her feelings were deeply religious”. [↑](#footnote-ref-209)
210. Rey II, p. 807; Rambert II, p. 571. [↑](#footnote-ref-210)
211. Orig.: Rome, Archive of the Postulation, L. M-Barret. [↑](#footnote-ref-211)
212. Certified Copy: Rome, Arch. of the Postulation, Registre des Lettres... 1855-1863, pp. 279-280. [↑](#footnote-ref-212)
213. Bishop Bravi died on board a ship and was buried near Suez. [↑](#footnote-ref-213)
214. Notes from Frs. Duffo and Mola. Cf. Mazenod to Semeria, September 17, 1860. [↑](#footnote-ref-214)
215. Orig.: Rome. Archive of the Postulation, L. M-Semeria. [↑](#footnote-ref-215)
216. Bishop Bravi died on the boat that was bringing him back to Italy and was buried near Suez. Cf.: Semeria Journal, Batayron copy, p. 385. [↑](#footnote-ref-216)
217. Rey II, pp. 811 and 816. [↑](#footnote-ref-217)
218. Invited by the Chamber of Commerce to bless the new building of the Stock Exchange on the occasion of the emperor’s visit as he returned from Algeria on September 25, Bishop de Mazenod was also invited to the dinner which took place afterwards. [↑](#footnote-ref-218)
219. Rey (II, p. 811) that a question of precedence had arisen (although he does not say when) between the prelate and the general commanding the Marseille division. Bishop de Mazenod had already referred to it in the text quoted on August 15. [↑](#footnote-ref-219)
220. On the occasion of the blessing of the Stock Exchange on September 25, Bishop de Mazenod gave a long speech (published in Rey II, pp. 814-816) in which he mentioned the indecency of the nudity of the statues placed on the facade of the building. [↑](#footnote-ref-220)
221. Rey II, pp. 816-817. [↑](#footnote-ref-221)
222. The events of the war for the unification of Italy. On September 6, the King of Naples left his capital. Garibaldi entered the following day. On the 9th the Piedmontese Colonel Mori crossed the borders of the Papal States to take over the Marches. On the 18th the battle of Castelfidardo took place and the pontifical volunteers were defeated. On the 28th Pius IX addressed the secret consistory. The Pope protested against the invasion of the Piedmontese and complained that he had seen no effect of the promises made by “one of the most powerful princes of Europe” (See Rey II, p. 816). [↑](#footnote-ref-222)
223. Sisto Riario Sforza, Archbishop of Naples from 1846 to 1878. [↑](#footnote-ref-223)
224. According to his *Ordo,* the annual retreat for the clergy began on the evening of Sunday, September 23. [↑](#footnote-ref-224)
225. In 1851, on the occasion of his journey to Rome with Fr. Tempier for the approval of the changes to the Rule, the two travellers went to Naples and Pompei. [↑](#footnote-ref-225)
226. Archbishop Francesco Xaverio Apuzzo, Archbishop of Sorrento from 1855 to 1871. [↑](#footnote-ref-226)
227. Bishop Francesco Patagna, Bishop of Castellammare from 1850 to 1878. [↑](#footnote-ref-227)
228. Orig.: Rome. Arch. of Pr. Fide. Scrit. rif. nei Cong., Francia, V. 4 (1857-1861), ff. 548-549 [↑](#footnote-ref-228)
229. We have omitted the first pages of this letter, in which Bishop de Mazenod transcribed excerpts from a letter sent to the Minister of Cults on the Papal States and the wars in Italy. [↑](#footnote-ref-229)
230. YENVEUX VI, 82; VIII, 119. [↑](#footnote-ref-230)
231. Angers. [↑](#footnote-ref-231)
232. Mme de Damas, the Founder’s niece, resided at Cirey. [↑](#footnote-ref-232)
233. Orig.: Rome, Arch. of the Postulation, L. M.P. [↑](#footnote-ref-233)
234. Rey II, p. 817. [↑](#footnote-ref-234)
235. Jean Baptiste A. Landriot, Bishop of La Rochelle from 1856 to 1866. [↑](#footnote-ref-235)
236. Bishop Luigi Clementi of Damascus, then Apostolic delegate in Central America and Mexico. [↑](#footnote-ref-236)
237. Joseph Marie Benedict Serra was Bishop of Port Victoria. [↑](#footnote-ref-237)
238. This is not the name of any diocese in Mexico. [↑](#footnote-ref-238)
239. These documents have not been discovered. [↑](#footnote-ref-239)
240. Rey II, p. 817. [↑](#footnote-ref-240)
241. Orig.: Rome, Arch. of Pr. Fide, Scrit. rif. nei Cong., Indie Orientali, V. 17 (1859-1861), f. 392. [↑](#footnote-ref-241)
242. Bishop J. B. A. Landriot, bishop of La Rochelle. [↑](#footnote-ref-242)
243. Fr. Bonjean. [↑](#footnote-ref-243)
244. The circular letter of Oct. 14 regarding the latest invasions of the States of the Church. [↑](#footnote-ref-244)
245. Orig.: Rome. Postulation Archives. L. M.-Guibert [↑](#footnote-ref-245)
246. Rey II, p. 282; dated marked in the *Ordo.* [↑](#footnote-ref-246)
247. Rey II, p. 818. [↑](#footnote-ref-247)
248. Rey II, p. 822. [↑](#footnote-ref-248)
249. Rey II, p. 818. [↑](#footnote-ref-249)
250. Louis de la Moricière (1806-1865), commander of the pontifical troops (Zouaves) in 1860. He had just been defeated at Castelfidardo. [↑](#footnote-ref-250)
251. According to his *Ordo,* Bishop de Mazenod went to Aix on November 6 to baptize his grandniece, the daughter of Eugène de Boisgelin. [↑](#footnote-ref-251)
252. PAGUELLE DE FOLLENAY. *Mgr Guibert,* II, p. 408. [↑](#footnote-ref-252)
253. Bishop Guibert was one of the first who, as early as 1851, proposed Bishop de Mazenod for the Cardinalate and, indirectly, for the dignity of Senator. Cf. J. LEFLON. *Mgr de Mazenod,* III. p. 405 and note 99 p. 494. [↑](#footnote-ref-253)
254. Ms. Yenveux VII suppl. 15; VIII, 51-52. [↑](#footnote-ref-254)
255. Either the name is badly copied in Yenveux or this brother belonged to another institute. [↑](#footnote-ref-255)
256. Rey II, p. 822. [↑](#footnote-ref-256)
257. Polycopied text, without the no. 5*.* Rome. Postulation Archives. D M IX. 5*.* [↑](#footnote-ref-257)
258. On the various efforts made by the Good Father to affiliate his Association to a religious Congregation of priests, cf. Yvon BEAUDOIN and Sister Monserrat PALAU. *Nouveau* *dossier sur la vie et les vertus du S. de D. P. B. Noailles.* Rome. Congregation for the Causes of the Saints. 1985. chap. IV; and H. TASSEL. “Oblats de M.I. et Soeurs de la Sainte-Famille de Bordeaux. Une page d’histoire”, in *Etudes Oblates.* XI (1952). pp. 297-311. [↑](#footnote-ref-258)
259. Father Charles Bellon. [↑](#footnote-ref-259)
260. The Founder felt the need to consult the Congregation. As a matter of fact, the 1818 Rules had forbidden Oblates to be confessors or ordinary directors of communities of religious women (1er partie, chap. 2, parag. 1, art. 16). The 1827 and 1853 editions had retained this prohibition (pars I, cap. 2, parag. 1, art. 23). [↑](#footnote-ref-260)
261. Father Noailles was ill; he died on February 8, 1861. [↑](#footnote-ref-261)
262. Rey II, p. 822. [↑](#footnote-ref-262)
263. Rey II, p. 822. [↑](#footnote-ref-263)
264. Rey II, p. 822. [↑](#footnote-ref-264)
265. Rey II, p. 822. [↑](#footnote-ref-265)
266. Rey II, p. 822. [↑](#footnote-ref-266)
267. Rey II, p. 823. [↑](#footnote-ref-267)
268. Ms. Yenveux III, 39-40; VII, 93, 228. [↑](#footnote-ref-268)
269. Rey II, p. 819; Rambert II, pp. 572-573. [↑](#footnote-ref-269)
270. Senator C. Emile Maupas, recently appointed prefect of the Bouches-du-Rhone. [↑](#footnote-ref-270)
271. On September 8, the *Moniteur* had published a note declaring the individual offering for the St. Peter’s Pence collection was free, that it could be collected by the parish priests and the bishops, but that the government would not allow the organization of committees, decuria etc. [↑](#footnote-ref-271)
272. Rey II, p. 823. [↑](#footnote-ref-272)
273. This letter was not found in the Archives of Propaganda. In the Registre des lettres... 1855-1863, p. 283 (kept in the Postulation) the Founder himself wrote the summary published here. He omitted the date of Cardinal Barnabo’s letter and made a number of mistakes and inaccuracies, for example: he obviously intended the territories and not the “dioceses” of Coleville and Queen Charlotte. The diocese of Vancouver was not vacant. Bishop Demers stayed there for more than 10 years, but he wanted an auxiliary. With regard to the Irish soldiers in Ceylon, they were obviously English soldiers who were Catholic and of Irish descent. [↑](#footnote-ref-273)
274. Rey II, pp. 819-820; Rambert II, pp. 572-573. Another ministerial circular appeared requiring that the bishops’ pastoral letters and circulars be submitted for control and stamped. [↑](#footnote-ref-274)
275. Adolphe A.M. Billault (1805-1863), then minister without portfolio. [↑](#footnote-ref-275)
276. Rey II, pp. 818-819. [↑](#footnote-ref-276)
277. Rey II, p. 823. [↑](#footnote-ref-277)
278. Copy in Kurzer *Katholischer Katechismus für die Deutschen in Marseilles*, Marseilles, Marius Olive, 1861, pp. VI-VII. [↑](#footnote-ref-278)
279. Pp. VI-VII reproduce the approval of the Bishops of Freiburg-im-Breisgau. Paderborn, Basle and Strasbourg. [↑](#footnote-ref-279)
280. The Work of the Germans in Marseilles. After the conquest of Algeria in 1830, the French Government tried to colonize this land. Many Germans went to settle there. Difficulties of all kinds brought a number of them back to Marseilles, for the city’s port, commerce and industry was then rather prosperous. Canon de Lander of the Chapter of Marseilles founded this work which was continued by Father Martens from 1856-1857 onwards. [↑](#footnote-ref-280)
281. The Founder’s letter is reproduced in French and in German:

     Mein lieber Sohn.

     Den Katechismus, den du meiner Approbation unterwirfst, habe ich durch drei der deutschen Sprache kundige Priester meiner Diocese prufen lassen. Da der Bericht. den sie mir daruber mitgetheilt, deinem Werkchen Uberaus gunstig ist, erlaube ich die Veroffentlichung desselben, wie es dein Verlangen ist, und dieses thue ich um so lieber weil mehrere meiner bischoflichen Amtsgenossen aus der Schweiz und Deutschland dir ihre hohe Approbation haben zukommen lassen, welche sie diesem Auszuge der Wahrheiten, die jeder Christ glauben und ausuben muss, ertheilen.

     Fahre fort, mein Sohn, dich ganz der Mission, welche ich dir anvertraut habe, zu widmen. Ich segne sie, indem ich dich selbst mit der vaterlichsten Liebe segne.

     + K.J. Eugenius

     Bischof von Marseille [↑](#footnote-ref-281)
282. Original. Angers, Archives at the Bishops house. [↑](#footnote-ref-282)
283. Rey II, p. 823. [↑](#footnote-ref-283)
284. Rey II, p. 823. [↑](#footnote-ref-284)
285. Rey II, p. 822. [↑](#footnote-ref-285)
286. For the previous year the mayor had been Mr. Louis Philippe Lagarde. His place was taken by Mr. Theodore Onfroy, mayor from January 30, 1861 to February 21,1862. [↑](#footnote-ref-286)
287. Orig.: Rome, Arch. of Pr. Fide, rif. nei Cong., Francia, V. 4 (1857-1861), ff. 568-570. [↑](#footnote-ref-287)
288. We have omitted the first pages of this letter where Bishop de Mazenod announced the dispatch of circular letter on St. Peter’s Pence and explained that he continues to tell the Emperor the truth. The Pope has no reason to be displeased with the bishop of Marseilles. [↑](#footnote-ref-288)
289. Orig.: Rome, Arch. of Pr. Fide, Scrit. rif. nei Cong., Indie Orientali, V. 17 (1859-1861), f. 1547. [↑](#footnote-ref-289)
290. Bishop Bonnand. [↑](#footnote-ref-290)
291. Bro. Bennett and Fr. Crousel, accompanied by Frs. Gourdon and Salaun. [↑](#footnote-ref-291)
292. Rey II, p. 824. [↑](#footnote-ref-292)
293. Rey II, p. 824. [↑](#footnote-ref-293)
294. Fr. Achille Rey, OMI. [↑](#footnote-ref-294)
295. Rey II, p. 824. [↑](#footnote-ref-295)
296. Rey II, p. 825. [↑](#footnote-ref-296)
297. Jean Maurel (1835-1900), oblation on May 27, 1860, priesthood on December 26,1860. [↑](#footnote-ref-297)
298. Rey II, p. 825. [↑](#footnote-ref-298)
299. Jean Victor Genin (1827-1860), oblation September 21, 1850, priesthood June 5,1853. [↑](#footnote-ref-299)
300. Orig.: Rome, Archive of the Postulation, L. M-Semeria. [↑](#footnote-ref-300)
301. Translated from the Italian text which the Founder copied. [↑](#footnote-ref-301)
302. This last sentence is written at the bottom of the first page. [↑](#footnote-ref-302)
303. Rey II, p. 825. [↑](#footnote-ref-303)
304. Rey II, p. 825. [↑](#footnote-ref-304)
305. Certified copy: Rome, Arch. of the Postulation, Registre des lettres... 1855-1863, p. 284. [↑](#footnote-ref-305)
306. Rey II, pp. 825-826. [↑](#footnote-ref-306)
307. Rey (II, p. B26) follows this text by saying: “This plea for help for Notre Dame de ia Garde concludes the Diary of Bishop de Mazenod, a monumental work and most interesting. There are numerous blank pages; it is sweet for us to think of this final request as the expression of Bishop de Mazenod’s ardent devotion to Notre Dame de la Garde; he wanted to ensure the protection of the all powerful Virgin on him whom he regarded as the man of Providence, the restorer of France and the protector of the head of the Church, the vicar of our Lord Jesus Christ. This letter, like the one that preceded it remained unanswered as did also his last two letters to Pius IX. Providence continued to put the prelate to the test in matters which were dearest to his heart. That is how the year 1860 ended”. [↑](#footnote-ref-307)