1846

[To Bishop Baluffi, Secretary of the Congregation for Bishops and Regulars, at Rome].[[1]](#footnote-1)

104:XIII in Oblate Writings

Wants to obtain a new approval of the Congregation.

Baluffi, Bishop

Marseilles,

January 12, 1846.

Your Most Venerable Excellency,

How grateful I am for the interest you have shown in the matter that I referred to your kindness. No one could advise me better than you in terms of having its success. I will thus completely be in line with what was agreed upon with the very worthy Bishop of Viviers[[2]](#footnote-2) who has informed me of your views on this matter. We will set aside the various canons of the General Chapters. In fact, I am convinced that it is not opportune to involve the Holy See in these particular regulations; the motive which had inspired me proceeded from my devotion to pontifical authority, that is my excuse.

What I have especially at heart is to obtain from the Holy Father a confirmation of the solemn approval given to the Congregation by Pope Leo XII of happy memory. You are aware that the Bishop of Viviers spoke about this to the Holy Father. With his usual kindness the latter replied that he would gladly grant this confirmation since he could do nothing better than to approve the decisions of his predecessor Leo. I am therefore once again having recourse to Your Lordship to obtain this great favour. I would like this confirmation to be granted through Apostolic Letters as the first approbation was and in the usual terms of kindness which greatly encourage a Congregation’s members and binds them to their vocation. You can be sure that they are worthy of this consolation, so much do they generously accept sacrifices to go and preach the faith to unbelievers to the ends of the world.

This expansion of the Congregation of the Missionary Oblates of Mary Immaculate[[3]](#footnote-3) obliges me especially to ask the Holy Father, as you indicate in your precious letter, that the General Chapters, held every three years up to now according to the Constitutions, take place every six years from now on. This modification was judged necessary by the Chapter of 1843, considering the distance of the Institute’s new houses in America, as far as the Red River and Hudson’s Bay. Since this change would be a modification of a point in the Constitutions already approved by the Holy See, this decree of the Chapter must have a similar approval from the Holy Father. That is what I request, the more so because the Chapter should have taken place this very year, something which is now impossible due to the above-mentioned circumstances.[[4]](#footnote-4)

Excuse my indiscretion, Your Lordship, but you have shown me so much kindness that I had to place my confidence in you.

Accept my sentiments of gratitude and affection. Your very humble and devoted servant,

+ C.J. Eugene, Bishop of Marseilles

Diary

Oblate Writings XXI

**January 22**:[[5]](#footnote-5) [In England] conversions are increasing in an astonishing progression. In the month of December, fifty Anglican ministers abjured. Fr. Perron[[6]](#footnote-6) dined at Mr. Phillipps with Doctor Newman[[7]](#footnote-7) and five other converted ministers. He himself received several abjurations and prepared others of them.

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

60:I in Oblate Writings

Write more often. Take care of your health.

Telmon

[Marseilles]

January 26, 1846.

Inexplicable things are to be found in this world, my dear Father Telmon, such as your silence in my regard. The months pass as I await a letter from you. Anyone else might perhaps make the best of it and say he would manage without your letters, since you are lacking in such dutifulness. As for me, I admit it is impossible to reason in that fashion. I wait for your letters all the more impatiently for knowing that you have been ill and because details about your work and your situation are necessary for my administration... Now my son, if there remains a spark of affection for me in your heart, I beseech you, send directly to me news of yourself, quite detailed and replete with circumstances, accompanied by the promise to do all in your power not to put obstacles in the way of your complete recovery. If you were near me, I would take upon myself the carrying out of medical prescriptions; at 2000 leagues, I can only supplicate, order you if necessary, and suffer much anxiety...

I come back to your health. I see with deep sorrow that it is considerably weakened by the excess of work you have taken upon yourself. You have never known how to be moderate, my dear child. Yet you know the value I set on your existence and all I hope from your zeal and intelligence. Why make yourself incapable of acting for want of measuring your strength? I beseech you then, while there is still time, to postpone anything that can prolong your malady and aggravate it. Do nothing more or less than your doctor prescribes. You are no longer able to ignore the precautions which are indicated to you. Obey with simplicity - therein lies your merit at the present time.

I do not wish you to be unaware that I received, on the Feast of St. Thomas, December 20th, the religious profession of the hitherto Protestant lady whom you brought into the bosom of the Catholic Church. It is to the Capuchin nuns that she gave her preference.

To Father Courtès, superior of the Missionaries, at Aix.[[9]](#footnote-9)

887:X in Oblate Writings

Visit to Marseilles of Cardinal de La Tour d’Auvergne. Business. Missionaries at Tourves.

L.J.C. and M.I.

Courtès

Marseilles,

January 30, 1846.

You know, my dear friend, that the Cardinal de La Tour d’Auvergne is visiting me here; he will stay until Sunday. With such guests, one is hardly free with his time. I owe great regards to this venerable gentleman, so worthy of respect and besides so polite and so amiable towards me.

I should have liked to write you two words in reference to the authorization you request. I gladly consent to the exchange that you speak of, but if Tavernier thinks that your authorization is not sufficient, I shall have to make you another. To avoid this difficulty, you might take advantage of Tempier’s transit who is going to finish our business at Mas du Sauveur; his power of attorney is broad enough for that.

The pastor of Tourves insists very much that our Fathers go to conduct his ceremony of reconciliation. Father Martin would be just the man he needs, since he was one of the missionaries at Brignoles. If he can get leave from Aix, it would be possible to have Father Viala join him after Easter. Give me an answer on that point. Goodbye.

Diary

Oblate Writings XXI

**February 5**:[[10]](#footnote-10) Returning to my place, a lightning bolt! A letter from Fr. Lagier gave me the harsh news of the death of our good and venerable Fr. Moreau. I must bow my face low to the ground and profoundly meditate on the word of Sunday prayer: *Pater noster, fiat voluntas tua.* This loss is irreparable. The sadness which I experience is at its peak. He was one of the pillars of the congregation. His maturity of age (he was born on August 24, 1794), his experience, his application to study, independently of his great virtues, have made a very distinguished theme. As well, the bishop and the clergy of Ajaccio gave great importance to him. This prelate not only had wanted, even before he was made superior of the Major Seminary, to make him honorary canon of his cathedral, but he had given him letters of a vicar general and he had recently consented to making him promotor of his diocese, so much had he placed his trust in him. He was deacon in 1816, when the Lord called him to us. Faithful, among so many recalcitrants, to the voice of God, he came to find me when we were giving the mission at Grans.[[11]](#footnote-11) I prepared him for ordination during the stopover he made with me in St-Laurent du Verdon where I had withdrawn to work on coordinating our holy rules.[[12]](#footnote-12) I accompanied him to Digne in order to present him to Bishop Miollis,[[13]](#footnote-13) who ordained him priest at the ordination of September 1818. He made several missions with me, notably those of Barjois and of Lorgues.[[14]](#footnote-14) He was, in the fullest sense of the term, my spiritual son and my pupil, always good, always zealous, always a fervent religious and also always very fond of me, whom he regarded as his father.

He died as he had lived, a holy religious. During the night which had preceded his blessed passing, he wanted the portrait of our venerable Fr. Albini to be placed in front of him. He invoked him fervently, considered himself fortunate to have been his friend and recommended himself to his prayers. During the short delirium which preceded his death, he just prayed and readily repeated the names of Jesus, Mary and Joseph, which were suggested to him from time to time. He is in heaven; but we, while glorifying God for the glorification of his elect, how are we going to replace him on earth? His loss is heartrending for us. It is truly irreparable in the current state of the congregation. The Lord, to whom it belongs, and his saintly Mother, to whom it is consecrated, will soothe our grief in penetrating us with supernatural thoughts and considerations and will come to our assistance. We must live in this trust, without which there would be something about which to be disheartened.

Letter from Fr. Semeria. He is giving me an account of the funeral of our good Fr. Moreau in Vico. The entire populace came to meet the holy body and filled the church for the office which was celebrated. The bishop said the prayers after the office of the dead. The prelate does not run dry of praises which he does not cease to make about the blessed deceased. That’s right and just.

To Father Courtès, superior of the Mission on top of the Cours, Aix, B.d.R.[[15]](#footnote-15)

888:X in Oblate Writings

Announces the death of Father Moreau, superior of the Major Seminary of Ajaccio.

Courtès

Marseilles.

February 6, 1846.

Most Dear Father,

The Lord has just dealt us a very painful blow. Father Moreau, superior of the house at Ajaccio and 4th Assistant, passed away on the 2nd of this month, feast of the Purification of the Blessed Mother, at 8:30 in the morning, after an illness of only a few days. His death was that of a saint. In announcing this sad news to your community, you will kindly remind the members of the duty they have toward our dear departed; that is, the five Masses that each priest should apply, and the five Communions of those who are Oblates or lay brothers; together with the other prescriptions indicated in paragraph 3. chap. 4. of the second part of our Rules.

+ C. J. Eugene. Bishop of Marseilles.

Superior General.

To Madame the Superior of the Sisters of St. Charles, to be given to Father Tempier, vicar-general of Marseilles, upon his passage through Arles. At Arles, B.d.R.[[16]](#footnote-16)

889:X in Oblate Writings

Death of Father Moreau. Return immediately.

L.J.C. and M.I.

Tempier

Marseilles.

February 6, 1846.

My dear Tempier, a thunderbolt has just fallen on our heads. I open a letter from Ajaccio and I read there that our good, saintly Father Moreau died on the 2nd of this month after only a few days of illness. I do not have the courage to repeat the details of this catastrophe; I only want to remind you that you have five Masses to say for the repose of his soul and to apply to him all the indulgences you may gain during the eight days that follow your hearing of his death.

The Bishop is already asking for a replacement.in reminding me that I have to fill an immense void. He could have waited for at least another mail.

At Ajaccio they are asking for the names and given names of the dear departed’s father and mother. It is supposed that you have his will. Return as fast as you can; do not stop at Arles where I am addressing you this letter because I don’t know where else to send it. This should be a lesson for us that on future occasions we agree on an itinerary. Goodbye.

Diary

Oblate Writings XXI

**February 8**:[[17]](#footnote-17) Closing of the mission given at Roauevaire[[18]](#footnote-18) by Fathers Mille, Bernard, Rouvière and Rey. More than one thousand men earned their mission, that is, they went to confession and received Communion at the Mass which I said after having addressed to this people, reconciled with God, an oration which I believed suitable and having administered the sacrament of confirmation to some thirty adults of every age and even, as customary, of the most advanced age. I solemnly blessed the cross on the church square in the most beautiful weather of the world and solemnly gave, in the square in front of the church, the papal blessing to this vast gathering bowed low in order to receive it. While the procession from Roquevaire paraded past to return to the church, I went to Aubagne, which also ended its mission on that day. In the morning, 1,200 men received Communion at the Mass which my vicar general had come to say for them in my absence; and, in the evening, on my arrival, the church was newly filled with men, after being emptied of the women who had crowded it in a first exercise uniquely made for them and which I ended by the administration of the sacrament of Confirmation to the adults and Benediction of the Blessed Sacrament. I then attended every exercise for the men, of whom a great number of every age were confirmed, and I also gave them Benediction of the Blessed Sacrament.

Diary

Oblate Writings XXI

**February 16**:[[19]](#footnote-19) Death of the good parish priest of Saint-Victor, Reverend Billon,[[20]](#footnote-20) sudden but not unexpected. We are losing in him an excellent priest, as affectionate to me as can be and to whom I also have been sincerely attached because of his virtues and his good qualities.

Diary

Oblate Writings XXI

**February 19**:[[21]](#footnote-21) Letter from Fr. Ricard, insistent about his missions. He is requesting permission to cover his head, lacking hair on the top. Nothing more justified. This will be the first wig of the society.

To M. Pierre Aubert, superior of the missionary Oblates of M. I. at Saint Boniface.[[22]](#footnote-22)

61:I in Oblate Writings

He is the vanguard of the army which must drive the demon from his last entrenchments. A companion priest will be sent to him. Death of Father Moreau. Greetings to Brother Taché. Mgr Blanchet, Apostolic Vicar of Oregon, wishes to have Oblates.

L.J.C. et M.I.

Aubert P

Marseilles,

February 21, 1846.

I have only a few moments, my dear, my very dear Father Aubert, to write to you and yet I would wish to converse with you for a whole day. Your good brother warns that my letter must be posted immediately if I do not want to risk missing the mail and subsequently the departure of the mailship from Liverpool. I will hasten therefore, my dear son, to express to you all the satisfaction that your sentiments, so touching and so worthy of your heart and of your vocation, have made me feel. Why did I not follow my first impulse which was to despatch my thoughts to you forthwith but they dissuaded me, saying there would be time to write when the time came for communications to be re-established between Montreal and St. Boniface. I am happy to make mine all the things your brother has said to you. He has just read his letter to me - I would willingly put my name at the foot of it. Oh yes, my very dear friend, I love you also as a son and I consider you as an apostle, as the representative of our whole family, the vanguard of the army which must drive the demon from his last entrenchments and raise the sign of salvation, the Cross of the Saviour Jesus, in those regions where the true God never was known. You are increasingly present to my mind and well to the fore in my heart. How would you think I could forget you whom I have chosen out of so many others for this great mission. I feel your needs, they weigh upon me also. I did not wait for your letter to decide that an associate priest be sent to you. You had gone when my orders arrived at Longueuil. I wrote again that they send you a priest as one of the two who were to join you. I presume however that the dear companion who went with you to found the house of Red River has been raised to the priesthood and also that he has had to place his profession in your hands as I had authorized. It is good to make one’s vows on the battlefield in the face of the enemy one has come so far to fight. Such thoughts were on my mind on the 17th of this month and indeed I spoke of them at the fine reunion we had of all our Fathers and Brothers who renewed before me and in the presence of Our Lord Jesus Christ the consecration they had made of themselves to the Lord in years more or less remote. Alas! if thinking of you causes tears of joy and consolation to flow, the recent loss we have just suffered of one of our most valuable members of the Congregation wrings sorrow also from us. He is in Heaven, this good Father Moreau, deceased the 2nd of this month after only a few days of illness and he leaves a void in our midst most difficult to fill.[[23]](#footnote-23) He was so eminently virtuous and so attached to the Congregation that he honoured by his theological science and by all his good qualities. He enjoyed universal esteem and confidence and has been mourned beyond words. I speak of this cruel loss so that you can render to him the duties prescribed by the Rule. You know that each priest must say five Masses, etc. I have said ten to complete the number of 300 which he would have had if we had been 60 priests as we were before he was taken from us.

Reverting to the subject of Brother Taché whom I have not yet come to know, I await from him a little letter showing me his handwriting for in lieu of the person, it is something to see some lines traced by the hand of one we cannot see, but whom we already love by virtue of the admirable union of charity which makes all of us but one heart and one soul. I enjoin you earnestly, my dear son, to express to him all the sentiments which you know me to have for the children the good God has given me. As of now, you only form quite a small community. No matter. Conform yourselves to the Rule as much as you possibly can. Although you are only two, nothing prevents you from doing several things in common: your morning and evening meditations, your office, your examen. You will thereby accomplish a duty and those who live in the house of the Bishop will be edified. Remember that wherever you are, you must always be what you are.

Your brother had to pose several questions about your situation which I will not repeat. You will see that we had already made it a duty to procure what we believed you needed most of all. We feared you might be deprived of everything. The letter we received this very day from Longueuil affords the hope that you are not reduced to such an extremity. In your reply, you will explain everything to us.

You will know that Bishop Blanchet, Apostolic Vicar of Oregon, when passing through Marseilles, would have wished that I promise him missionaries of our Congregation for that part of his territory which borders on that of the Bishop of Juliopolis. It was doubtless very tempting but we find it impossible to extend ourselves beyond your mission which is already so remote and so difficult to supply. It would be as well just the same for you to give me your ideas about this, as about everything which can contribute to the propagation of the Kingdom of Jesus Christ amongst the infidels. Come to think of it, your letters should be volumes. I shall never tire of reading them. As to this, follow the advice your brother gives you. Prepare yourself in advance and do not be afraid of giving too many details. Follow point by point the method he shows you.

Adieu, my very dear son, I embrace you as well as your amiable companion with all my heart and bless you both most affectionately.

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

I beg you to present my respectful homage to the Bishop of Juliopolis, thanking him for all the kindness he shows to you.

To Father Dassy, missionary priest, with the Pastor of St-Marcel, near Bourg-St-Andeol, Ardeche.[[24]](#footnote-24)

890:X in Oblate Writings

Father Dassy to establish the new house of N. - D. de Bon-Secours. He is on loan for a year. His collaborators will be Father Hermitte and Brother Joubert. Missions. Patience and prudence in beginning a new work.

L.J.C. and M.I.

Dassy

Marseilles.

February 24, 1846.

Nothing is more fitting, my dear Father Dassy, than to write to you directly. If I have not done so before now, it is not from lack of good will. Besides, I must definitively answer your questions.

The mission that I am giving you is one of trust. I chose you to be the founder of our new house[[25]](#footnote-25) because I know your attachment to our family, your zeal, and your capacity to bring the matter to term. To succeed, much prudence and great discretion in making certain arrangements, which require secrecy, was needed. You have already perceived that consideration must be given to the priest to whom we succeed.[[26]](#footnote-26) He is a good churchman, but it is not surprising that it pains him to give up his place. It is only fitting to be more polite than usual; that is what I very explicitly recommend to you.

You want to know if you are to be definitely assigned to the new shrine; I would have wished it. but I understand that at this time it would be difficult to withdraw you from L’Osier.[[27]](#footnote-27) I have not decided this matter, but be discreet because I have not told the Bishop of Viviers about this solution, which he would probably have found unfavorable. Count upon staying at least a year at la Blachère and in the diocese of Viviers, which you will evangelize discreetly, but in a manner to be seen at various places in the diocese.

I find it more than impossible to provide a missionary for your mission of St-Marcel. I have in all only Father Aubert here for the services at La Calvaire and at Aix Father Courtès, helped by Father Pianelli who does not as yet have faculties for hearing confessions. You might have requested the help you need at L’Osier, where there are several men. What you are asking me, concerning Father Palle, is rather delicate; I do not dare to take that upon myself.[[28]](#footnote-28) I leave it to the judgment of Father Vincens, but there is something you must know: I insist that our young missionaries are not to be in the confessional too soon.

As far as Brother Joubert is concerned, nothing would be better than placing him at la Blachère; I consent gladly. but I think it would be better to wait until you are settled in.

I remarked to Father Tempier when he read me his letter that he wanted to make bed-sheets for a whole seminary. He must have corrected his first idea. You did well to reduce it even more. But do you think that you must go so far away from your house to get the furnishings other than the linens? It seems to me that you could find what you need much closer to home. Let us go slowly at the beginning and be patient. That is what we did in our time; imitate that example. We have to know how to spread ourselves out if need be, or, if you will, to be self-sufficient.

Goodbye, my dear son. I received your brochure.[[29]](#footnote-29) I would now wish the discussion to stop there. I wish you all the blessings of the

Lord as well as to our good Father Hermitte who must be delighted at the faith of the people you speak of. I embrace you.

+ C. J. Eugene, Bishop of Marseilles.

Diary

Oblate Writings XXI

**February 25**:[[30]](#footnote-30) I must say that every gathering has inspired devotion.[[31]](#footnote-31) The altars where the Blessed Sacrament is exposed are magnificently prepared and the lighting is most brilliant; here is such a church wherein close to one hundred candles could be counted. If this state of affairs is compared to that which took place when we came to Marseille, that’s something for which to bless the Lord a thousand times and to be delighted for having been able to contribute to such a striking change. At the time, it was a matter of placing our Lord on the altar with two miserable candles while six candlesticks burned weakly over the pews. No tapestries, no ornaments. It was pitiful. I admit that this universal change, so in keeping with the sentiments which our faith inspires in us, was one of the greatest consolations of my life. I also reveled in my visits during these four days, which for me are hours of good fortune. The spirit of the faithful improved so much on this very essential point that the step which I just took to adorn the doors of the churches where the Blessed Sacrament is exposed by placing a painting representing the image of the Blessed Eucharist on the upholstered door has been singularly appreciated and applauded by everyone. May God and our Lord Jesus Christ be praised, blessed and adored for it with more fervor. Amen.

Diary

Oblate Writings XXI

**February 27**:[[32]](#footnote-32) [Confirmation at the hospice de la Charité (hospice of Charity)]. Is it not a my good fortune to carry out every day the duties of a pastor? I am a bishop for this and not to write books and still less to lose my time with the riches of the world, or to court the powers of the world. It is true that in this manner a person does not merit any favors, but if one were able to become holy, should one not console himself with this?

[To the Oblates at Ajaccio and Vico].[[33]](#footnote-33)

891:X in Oblate Writings

Father Tempier to do the canonical visitation of the Oblate houses in Corsica.

L.J.C. and M.I.

Oblates at Ajaccio and Vico

Marseilles,

March 12, 1846.

My dear Fathers and Brothers of our communities of Ajaccio and Vico, the peace of the Lord Jesus Christ be with you.

I inform you by the present letter that I have invested the Reverend Father Tempier, my first assistant, with all the extraordinary powers and the title of Special Visitor to regulate in Corsica all matters concerning the interests of our Congregation and of the government of our Communities, both for the direction of the Major Seminary and for the direction of the missions.

I greet you affectionately and wish you all the blessings of the Lord.

+ C. J. Eugene. Bishop of Marseilles.

Superior General.

[To Bishop Casanelli d’Istria of Ajaccio].[[34]](#footnote-34)

105:XIII in Oblate Writings

Sadness at Father Moreau’s death. Father Tempier is sent to Ajaccio; he will propose Father Semeria as Superior of the Major Seminary.

Casanelli d’Istria, Bishop

[Marseilles],

March 12, 1846.

I am still stunned by the blow which just took Father Moreau from us.[[35]](#footnote-35) I am truly inconsolable at his loss. I was his father and guided him from his first steps in the holy vocation that he embraced. I watched him grow in knowledge and virtue; he never gave me an anxious moment; he was always worthy of his calling; in a word, he was a perfect Churchman. The good Lord wished to reward him, so I do not mean to envy his happiness, but I groan bitterly at his loss. Believe me, Your Lordship, that the loss I feel it brings to your diocese is a great part of my grief. You know very well that I have shared your solicitude from the beginning of your episcopate!

I am deeply grateful for your kind consideration in having the precious remains of our dear Father Moreau transported to Vico. They are well placed near the remains of his brother[[36]](#footnote-36) which rest in that sacred solitude. Oh! May their memory rouse zeal in all those who come after them! What a guarantee of dedication for the Congregation.

The bonds which join you and me, my dear Lord and friend, will last throughout this life and beyond.

... I am sending you Father Tempier, who has my fullest confidence and whom I know you regard very highly, to plan with you everything that will be of the best advantage for your diocese. He will let you know that I didn’t think that I could make a better choice to succeed our dear departed than a man filled with God’s spirit, wise, prudent, learned, already well known to great advantage in your diocese which he loves and by which he is loved, very capable in spite of his modesty, which sums up in a word all of Father Semeria’s good qualities. Only his age is against him, being only 33 years old. One has only to be 30 to be bishop, so it is a canonical age, but he has already given so many proofs of his prudence that he truly causes no fear on that score. Have confidence, my Lord, in the good God and the Blessed Virgin, our Mother and Patroness, and everything will go as we desire.

Diary

Oblate Writings XXI

**March 15**:[[37]](#footnote-37) While reciting the psalms and canticles[[38]](#footnote-38) with the greatest fervor possible, I gave myself over to a type of filial trust for imploring this good Master to not permit me ever to be separated from Him in eternity. It seemed to me impossible that, having the signal good fortune of seeing him, of contemplating him so closely, of placing him upon my breast, of adoring him while rendering him this duty, it seemed to me impossible, I say, that he would not grant me to follow him and to possess him eternally. The thought of my sins could frighten me, but, during these precious moments, it seems to me that the mercy of my Savior absorbs every fear and every terror and that there is place in my heart only for trust and for love. This is the feeling that I experience every time that I carry the Blessed Sacrament.

[To Father Santoni, Master of Novices at N.-D. de L’Osier].[[39]](#footnote-39)

892:X in Oblate Writings

The formation of novices. Vows of Brother Pulicani, etc.

Santoni

[Marseilles.]

March 16, 1846.

Do not fear these beginnings, even if they are a bit painful. What is essential is that they accept the spirit of our Institute, which includes all that is needed for the formation of a religious man.

Keep repeating to the novices that by their consecration they give themselves to the Church without reservation, that they completely die to the world, to their families and to themselves; that they vow a perfect obedience by which they sacrifice unreservedly their own will so as to wish only what is prescribed by obedience; it is not only a question of obeying, but also in heart and spirit acquiescing with obedience, of being detached from places, things, even persons whom they should all love with the same charity; that they vow also voluntary poverty which obliges them to demand nothing, to be content with everything, to consider themselves blessed if something is wanting to them and if they suffer, as a result of holy poverty, privations and even destitution. Without this disposition, poverty is only a word void of meaning. Chastity obliges them not only to avoid everything that is forbidden in this matter, but to preserve them from the least harm that could befall this beautiful virtue. It is in accord with this principle that we hold in such horror the sensual tendencies that bear the stigma of particular friendships, to call them what they are, for they really wound this most delicate virtue that the slightest breeze can harm. Be inflexible on this topic; no explanations, no excuses can hold up; the hot wind of passion burns up every flower of virtue, the downfall of religious communities, the source of unfaithfulness and of sin. I particularly insist on the separation of the different categories as I have established; let this be observed meticulously.

I send you Augier,[[40]](#footnote-40) who had been sent away from the Congregation but will re-enter. We have been very satisfied with his disposition. He must begin his novitiate again and complete it entirely.

Brother Pulicani is admitted to profession. Father Tempier will send to L’Osier the crucifix of our dear Father Moreau; it is to be given to this young Brother, so that it may be a powerful means leading him to every good undertaking.

Of course, the Master of Novices must serve his turn at waiting on table.

[To Father Tempier, at Ajaccio].[[41]](#footnote-41)

893:X in Oblate Writings

Bishop Casanelli d’Istria refuses Fathers Semeria and Logier as superior of the Major Seminary.

[Marseilles.] March 18. 1846.

My dear Tempier, do not hesitate, since we will have to go by way of Father Burfin[[42]](#footnote-42) or through the door. I had well expected a great deal of resistance from the Bishop, but I had hoped that he would not dare to hold out against your persistence. What’s to be done? If only the other man is successful, something I doubt very much.[[43]](#footnote-43) We are playing a losing game. To think that such important matters will be placed in such hands is enough to despair. This good man understands things in his own way, and I do not think we will be able to direct him. However, we have no one else, for in conscience I find it impossible to send Father Magnan, who would be the only man suitable for this house. Try to soften the blow to Father Lagier, who must have been surprised to discover that he is so little appreciated by the Bishop; he will now understand why I did not consider him. Things being what they are in spite of what Father Nicolas may think, our house will be poorly provided for with the superior that necessity forces us to give it. And again, may God grant that I do not encounter some difficulty with him. Some souls are forged oddly. I am going to write him to come to Marseilles with all his baggage, and from here I will send him on his way. I do not want the people up north to know to what I am assigning him. Before leaving, settle in my name that which should be done or not be done by the future superior.

One difficult point is that of finances. That’s where we might find some bad accounting, for Father Burfin has a sieve between his fingers and doesn’t take small sums into account. Let it be well established that the bursar follow the rules and give an exact statement of his accounts every ten months. I believe this has been neglected up to now. Give him some indication of what he should provide to the house at Vico. In a word, after having examined everything attentively, write out some account of your visitation.

In my name, regulate, before leaving, what should be done and not be done by the future superior. Alert them all that council must meet according to the exact terms of the Rule, because the superior, being so new, will need the experience and advice of his assistants.

Goodbye. I pray the Lord to give you weather as pleasant for your return trip as you had for your arrival; the day after your arrival at Ajaccio we had a terrible windstorm.

Diary

Oblate Writings XXI

**March 22**:[[44]](#footnote-44) [Conclusion of the mission at St-Antoine.] The conclusions of missions are most wonderful days for a bishop! May I not at all be known as ever inclined to refuse being present at them. To see a parish reconciled with God, to receive from the hands of its pastor the body of Jesus Christ, to address some edifying words to this part of my flock, to fulfil in this way the great duty of preaching imposed on bishops, to give Confirmation to men who would not receive it without this, it’s a consolation which recompenses for every fatigue. I would believe myself to be committing a mortal sin if, being able to so easily give the Holy Spirit and to make perfect Christians, I refrained for frivolous reasons from bowing to the desires of souls whom have been entrusted to me.

I indeed trust that all these souls, who are indebted to me for the great graces which they have obtained in the last moments of their life[[45]](#footnote-45) and for the glory which they will obtain in heaven in virtue of the sacred character which has been communicated to them by my ministry, will obtain for me in their turn the graces which I myself need to fulfil my duties, to sanctify myself and to save myself through the mercy of God.

To Father Courtès, superior of the Missionaries, Carmelites’ Square, at Aix. B.d.R.[[46]](#footnote-46)

894:X in Oblate Writings

We must not meet Cardinal Bernet. Difficulties in finding a superior for the Major Seminary at Ajaccio.

L.J.C. and M.I.

Courtès

Marseilles.

March 23, 1846.

My dear Courtès, I don’t think you are obliged to meet the Cardinal.[[47]](#footnote-47) I even say: You should not. If they had really wanted you to be part of the retinue, they would have included your house in the program. That favor the Dean reserved for his favorites, the Capuchin Fathers. Father Pianelli would do better to offer to the Lord the mortification of depriving himself of seeing that ceremony. I recall that when Madame the Duchess of Berry passed through Aix on her way to Paris for her marriage, the more fervent among my young sodalists made the sacrifice of this very legitimate curiosity, and, while the procession was going by, were in our church making the Stations of the Cross. And these were young lay-people. Pianelli could not show himself as a mere spectator while the whole procession is vested and officiating; he could only appear by joining a parish group, and such an action would be beyond the bounds of propriety. If being deprived of this curiosity were to make him die of grief, you could permit that he join in with the Gray brothers. I see less of an impropriety in that.

I await Tempier the day after tomorrow. He will give me the model of a proxy statement, which he forgot to give me before leaving.

The Bishop of Ajaccio wanted neither Father Semeria nor Father Lagier. We have fallen back into the same dilemma. However, the Bishop of Viviers wrote to me that he thought Semeria so well fitted for such a position that he was going to propose him to me.

I stop now so as not to miss the mailman. Goodbye.

To Father Courtès, superior of the Missionaries, at Aix. B.d.R.[[48]](#footnote-48)

895:X in Oblate Writings

In order to maintain the Congregation’s houses in Corsica, Father Courtès will have to accept being superior of the Major Seminary at Ajaccio.

L.J.C. and M.I.

Courtès

Marseilles.

April 1, 1846.

My dear Courtès, I have just received a letter from the Bishop of Ajaccio which leaves me at wits end. I had already known by letter from Father Tempier that the Prelate, while acknowledging the excellent qualities of Father Semeria, absolutely refused to accept him as superior. He needs the best member of our Congregation for the thousand and one reasons he adduces. Judge our position for yourself. It is a take-it-or-leave-it proposition, and with the seminary there is a house of the missionaries, which is sustained by the seminary, and with it all the hopes of this new establishment of which you were one of the first to feel the need of for Bastia. I would still have a thousand reasons to give and convince you that you are the only man who can accomplish this difficult task. At most, it requires only one-third of a year for two or three years. Father Aubert will go to see you and tell you what I, Tempier, and all the Congregation, if it were consulted, would tell you. I refer you to him. On you the Congregation’s existence in Corsica depends.

You see, my dear man, that I come to urge you thus only in desperate circumstances. I believe nevertheless that this is an arrangement by Providence to get you out of a situation that is below your merits and your worth.

Goodbye. I embrace you. Take counsel only from your conscience and the good of the family.

+ C. J. Eugene. Bishop of Marseilles.

To Father Courtès, superior of the Missionaries, at Aix.[[49]](#footnote-49)

896:X in Oblate Writings

The Founder’s joy on learning that Father Courtès accepts to go to Corsica.

L.J.C. and M.I.

Courtès

Marseilles.

April 3. 1846.

I expected nothing less, my dear Courtès, of your good spirit and religious virtues than the answer that you gave to our cry of distress. I had called upon Father Burfin. When I had seen him at close quarters, I found it impossible to confide to him those great concerns which are now at stake. He is a hundred stages away from the height of the position to be filled. I must necessarily come back to you: all the weight of my confidence can only be placed on you. I feel all that can be painful in the steps that must be taken; but I also see therein many great advantages not only for the Congregation, but for yourself personally. You will occupy a position proper to your rank in the Congregation. You will fulfill the requirements with distinction. The Bishop, in giving you the proof of his esteem, will honor you in the eyes of the clergy, and thus give a cutting lesson to those who have waited so long before showing ever so slightly, if in fact it is true, the intention of recognizing services scorned for too long. On the other hand, this shifting is not for forever. It will suffice to fill the position so that someone else will have the time to come forward and later replace you. This must not be openly said now, but after your three-year term, you will have ample reasons of health to allege; meanwhile nothing prevents you from taking your three months of vacation on the Continent. And, for this first year, you can tell those at Aix that it is only for a trip of less than three months, for you will be able to return in July.

This arrangement seems so fitting that I should not like to attempt to find another, even if I had the hope of succeeding; that is hardly probable, for the Bishop does not want as superior anyone who is already on the island.[[50]](#footnote-50)

Goodbye, my dear man. It is ten o’clock. I have to go up for prayer, in which you will be included. I embrace you tenderly.

+ C. J. Eugene, Bishop of Marseilles

Diary

Oblate Writings XXI

**April 12**:[[51]](#footnote-51) Letter from the bishop of Viviers. The Jesuit Fathers have done some good in Viviers in the retreat which they have just given; they are men of God, but Bishop Guibert is not less convinced that the method of our Fathers is worth more than that of the Jesuits. Fathers Dassy and Hermitte[[52]](#footnote-52) at this moment are in Baix,[[53]](#footnote-53) where they are renewing the marvels of the previous year. The members of the clergy most certainly appreciate this manner of evangelizing their people.

[To Bishop Casanelli d’Istria of Ajaccio].[[54]](#footnote-54)

106:XIII in Oblate Writings

Plans to name Father Semeria or Father Lagier Superior of the Major Seminary.

Casanelli d’Istria, Bishop

[Marseilles],

April 15, 1846.

When I proposed Father Semeria as Superior for your Major Seminary, I was quite convinced that this excellent man would worthily fulfil that position. The Bishop of Viviers wrote me in these terms: “I don’t think that anyone would be better suited for directing the seminary in Ajaccio than Father Semeria. He will leave a great void in our missions. Your inspiration is good.” Only his too-great modesty is against him, but once he starts to work, he would infallibly move into his proper place

I am proposing Father Lagier to succeed Father Moreau.[[55]](#footnote-55) He has experience in a seminary, and is prudent; everyone admires his virtues; he is personally attached to Your Lordship; he has directed a seminary for several years as director and professor; he possesses all the required qualities of a good and worthy seminary Superior…

To Father Semeria, superior of the Missionaries, at Vico, Corsica.[[56]](#footnote-56)

897:X in Oblate Writings

Illness of Father Gibelli. Bishops visiting Marseilles.

L.J.C. and M.I.

Semeria

Marseilles.

April 19, 1846.

If ever, my dear son, I have been upset by the disturbances normal in my position, it is certainly in the present circumstances in which I would not only have wanted promptly to send you a letter but in which I would have wanted to go to you myself and help care for our dear sick man and share in all the concern that his state of health brings you. Here, I can only pray and that is what I have been doing in offering the Holy Sacrifice for him the moment I heard of his illness. But I missed the post twice, once through being obliged to go to Aix upon the insistent invitation of Cardinal Bernet, once because the Bishop of Frèjus[[57]](#footnote-57) came to spend a few days with me. I seem to have foretold the misfortune that happened to us when I suggested to you that our good Father Gibelli should halt all work. And now he will not be able to work for some years if the good Lord listens to our prayers. Many thanks, dear son, for the consideration you had in keeping me informed of the health of our dear patient. I have explained why I did not answer sooner. I have been obliged to start even this short letter several times and certainly not because I did not want to finish it and send it off to you.

Now do not persuade yourself to continue all the work as if nobody was missing. Eliminate and go gently. We are not obliged to kill ourselves and try to do more than we can. You are not strong enough to neglect your health. So go easy, go easy, go sanely. I won’t say anything further.

Yesterday. the Bishop of Frèjus was visiting me; today it is the Bishop of Périgueux;[[58]](#footnote-58) tomorrow I expect the Cardinal de La Tour d’Auvergne, and so I must get this letter into the mail. I embrace you and especially bless the well-loved brother who is suffering. I would be so happy to ease his pain. Embrace him well for me, your heart is worthy to be the interpreter of mine, which feels so keenly the sufferings of our people. I greet affectionately our dear Fathers Deveronico and Luigi.

+ C. J. Eugene. Bishop of Marseilles.

Diary

Oblate Writings XXI

**April 20**:[[59]](#footnote-59) Letter from Brother Chevalier in an intolerable tone. He is refusing to move forward in orders.[[60]](#footnote-60)

To the Members of the Central Council of the Missionary Society of the Propagation of the Faith, Lyon.[[61]](#footnote-61)

99:V in Oblate Writings

Dispatch of notes by Fr. Casimir Aubert, procurator for the missions, on the subsidies requested by the Oblate Congregation. The missions depend on the aid of the Propagation of the Faith. Even if the amount requested is high, it is important that it not be reduced. New foundation in the county of Leicester in England.

Propagation of the Faith

Marseilles,

April 20, 1846.

Dear Sirs,

Please find herein enclosed the two notes written by Fr. Aubert, the procurator for the foreign missions of the Congregation of the Oblates of Mary Immaculate. These two notes relative to the grant requested of your Council by the aforementioned Congregation for its missions in 1846 would have reached you earlier if the Father responsible for this task had not been obliged to delay the conclusion by a few weeks. I therefore hope they will reach you in sufficient time in order for the needs of our various foundations in foreign countries to be included in the distribution process presently underway.

I can vouch for the exactitude of the information upon which these two notes I am sending are based. They present the actual state of our distant missions with all the details one could desire and give such an exact picture of their needs as well as the qualities they possess to claim the assistance of the Propagation of the Faith that I feel dispensed from adding anything myself in this letter.

Nor do I feel it necessary, Gentlemen, for me to return to what I have had the honor to state a number of times on the position of the Missions of the Congregation of the Oblates of Mary Immaculate for which the aid of the Missionary Society is requested. Their position is such that without the charitable alms of the Propagation of the Faith not only would they be unable to undertake the development for which they are destined, they wouldn’t even be able to sustain the good begun. Were Providence to withdraw from them the hand which provides for their needs they would collapse in a short time and end up by being reduced to nothing. Their very existence is therefore bound to this condition. This observation applies as well to the missions of our Congregation in Cornwall, Upper Canada, and the Apostolic Vicariate of Hudson Bay. This clearly indicates, Gentlemen, that I hope you will grant the entire amount of the assistance requested to the extent to which the resources of the Missionary Society will make it possible.

You may find the total figure of the allocations requested by the various missions of our Congregation[[62]](#footnote-62) somewhat high, but I should point out that it is a matter of extraordinary expenses which, once made will never appear again in the future. For example, the increased amount of our requests for America as well as England is due solely to the expense entailed in the construction of the house for the workers in these different missions.

By no means do I wish to finish my letter without expressing on my own behalf the keen desire I nourish to see you receive in a favorable manner the request for aid to found a new Catholic post in Leicester County in England.[[63]](#footnote-63) This act of generous charity which befits the Missionary Society of the Propagation of the Faith at all times, will produce an even more beneficial effect under the present circumstances when it is so important to promote everything that can contribute to the movement back to Catholicism which so evident in that part of Great Britain.

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

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

Diary

Oblate Writings XXI

**April 22**:[[64]](#footnote-64) [Death of Reverend Gastaud.[[65]](#footnote-65)] This holy priest had reached the height of good fortune, he was aware of his good fortune and he appreciated it, except that he would jokingly say, as he always did: *maï que dure.*[[66]](#footnote-66)I had rewarded, in naming him titular canon, an entire life assiduously given to the Church in the various ministries which he exercised, but especially in the hospitals where I am taking him in order to lay his remains in a stall of the cathedral.

Diary

Oblate Writings XXI

**April 29**:[[67]](#footnote-67) Letter from Fr. Vincens, an account given of the works of the mission of Lumières. Fr. Françon is a holy missionary. Fr. M[[68]](#footnote-68) is not edifying, far from it. He does not know how to arise and go from his bed to the altar. It’s a scandal for the young people who are witnesses in the matter.

Diary

Oblate Writings XXI

**April 30**:[[69]](#footnote-69) [Confirmation and Communion at the prison.[[70]](#footnote-70)] Such is the fruit of the religious education given to these little creatures degraded by the corruption of our society.

Diary

Oblate Writings XXI

**May 5**:[[71]](#footnote-71) Letter to Fr. Vincens. That he have Brother Faraud,[[72]](#footnote-72) whom I want in Canada, depart immediately. That he prepare himself for directing the studies of our young priests whom I am intending to bring together in Notre-Dame de Lumières so as to have them do their preparatory studies for the holy ministry and to practice preaching.[[73]](#footnote-73)

To Father Vincens, superior at N.- D. de L’Osier.[[74]](#footnote-74)

898:X in Oblate Writings

Father Burfin will stay at L’Osier. Brother Faraud should prepare to leave for Canada. Summer courses to prepare the young Fathers for preaching and ministry.

L.J.C. and M.I.

Vincens

Marseilles.

May 5, 1846.

So you have won your suit, dear Father Vincens: Father Burfin goes back to you. Now what happens in Corsica remains to be seen. I leave the whole matter in the hands of God, for I depend but very little on men, since the Bishop is as difficult as he is. I have not yet received any answer to the proposal I made him. If he refuses, we will lock up and go away.[[75]](#footnote-75)

The time to leave for Canada has arrived. We will even have to hurry so as not to miss the departure from Le Havre. The preparations that must be made here require that people arrive here at Marseilles without delay. So you will alert Brother Faraud that he has been chosen for this new sending out of missionaries. Have him get on the road immediately. If he wishes to see his parents on the way, I authorize him to do so provided he does not tell them that this is goodbye forever. We can go and come back from that country in twenty-five days, even in twelve if a person is in a hurry and takes the steamboat. I also authorize him to go by way of Lumières if he wants to embrace his brothers and receive the blessing of Father Françon[[76]](#footnote-76) to whom. I believe, he owes his coming into the Congregation. We will provide him here with clothing for the trip. That’s the reason he must lose no time, for he must be at Le Havre before the end of the month.

Next, I must tell you in advance that my Council decided that our young priests would meet at N.- D. de Lumières[[77]](#footnote-77) to prepare themselves by study for the holy ministry, which is being compromised daily by the ineptitude of those who exercise ministry without experience, possessing little doctrine and less written material. Those I am calling will be rather many. To make this more serious and give a good direction to this important undertaking, I have chosen you, for a few months at least, as moderator for these studies. You will have as your first pupil Father Magnan, who will fill in for you when you have to return to L’Osier. So make your arrangements; the course will begin in July. If you have a few topics to propose on which sermons. instructions or conferences are to be prepared, be so good as to tell me now so that I may give the theme to those who must do the work. From L’Osier, you will bring Fathers Palle and Piot with you. If I am to believe Father Burfin, Father Lavigne would also need this study to use his talents better. During the few months of your absence, Father Burfin will replace you at L’Osier, helped by Father Santoni; they will be in correspondence with you so as not to be deprived of your counsel. Concerning Father Burfin, I must tell you that I was very happy with him during his stay with me. I showed him my satisfaction in every possible way: I hope he will appreciate it. He has not written to me, however, since he is back at L’Osier.

Goodbye. dear Father Vincens. I don’t think I have anything more to say to you. Father Tempier will answer for the remainder.

+ C. J. Eugene. Bishop of Marseilles.

Diary

Oblate Writings XXI

**May 11**:[[78]](#footnote-78) My visits with the members of the municipal council have not been in vain. Today, the council unanimously decided to take into consideration and to refer to the joint commissions for finance and public works the proposal made by Mr. Albrand, first assistant, of making an offer to the government to work towards an amount given for the construction of a cathedral in Marseille. The proposal of Mr. Albrand was to offer a million payable by an annual installment of one hundred thousand francs for ten years.

To Father Dassy, priest missionary, at N.- D. de Bon Secours.[[79]](#footnote-79)

899:X in Oblate Writings

Father Tempier’s Canonical Visitation of Notre Dame de Bon Secours. Patience. Two young Fathers will join Father Dassy during the month of November.

L.J.C. and M.I.

Dassy

Marseilles,

May 14, 1846.

My good and dear Father Dassy, I was awaiting your return before writing you, but Father Tempier will be going your way and will answer pertinently all your questions and concerns, since he is making his rounds in his capacity as Visitor. He will tell you that we must not try to do everything at once, that all beginnings are painful and difficult. You have only to remind yourself how we began at N. - D. de L’Osier. Were you not all alone? In time everything went well. It will be the same at la Blachère, but you must not push things along too hastily. It is already a great deal on which we have a foothold. Do not undertake more than your means allow. The necessary steps already taken for this year do not allow me to assign any more young members. They are at work getting ready for the holy ministry. They will spend the whole year in study. Therefore do not count on having much extra help very soon. As for the confessors for the crowded season, you will arrange it in the same manner as before. Once again, be patient and do not try to travel any faster than the sails or the winds of Providence allow. However. I did exaggerate in speaking of a whole year of study for our young priests. This study period will not be extended beyond the end of October, since the professor is needed elsewhere from November on. I think that at that time I will be able to send two people to la Blachère. That bit of consolation I can give you, my dear son, in embracing you with all my heart.

+ C. J. Eugene, Bishop of Marseilles.

Do not forget to greet our good Father Hermitte for me.

[To Father Guigues].[[80]](#footnote-80)

62:I in Oblate Writings

The Founder is distressed that Fathers Telmon and Honorat have ceased to write. Brother Chevalier refuses to receive Orders. Death of Father Moreau and illness of Father Gibelli. A juniorate must be opened in Canada like that of Lumières. This house has given its first fruit: Brother Faraud who leaves for Saint Boniface. Send a precise account of the personnel and the houses.

Guigues

[Marseilles]

May 14th and 16th, 1846.

I cannot comprehend why this good Father, by refusing to obey the general rule obliging all local superiors to write to the Superior General once every three months, adds to the keen sorrow that the knowledge of his condition causes me the grief I cannot help feeling when I look at the lack of consideration he has for me, whose sensitivity he knows well enough to be able to calculate the depth of the wound he makes in my heart. Father Honorat is also late. Kindly recall to him this duty whereof I request the performance.

[Brother Chevalier refuses to advance to Holy Orders]. To men of our experience, this gives food for thought. I want to believe, however, that there is nothing to it. If his conscience is in order, there is nothing to hesitate about and all his repugnance should, as I believe you have already intimated to him, yield to obedience when the superior calls.[[81]](#footnote-81) It was thus I made Brother Naughten advance to the diaconate when he too had untimely misgivings.

Here, we are not at the end of our trials. To the sorrow of the death of our excellent Father Moreau is now joined the imminent danger of the loss of the good Father Gibelli, so perfect a religious, so excellent a missionary, whose zeal no one could resist, full of piety, of talent, of warmth of heart for us all, of inviolable attachment to the Congregation. Well, this dear child has vomited blood and since then the fever has not left him and it seems he will soon be reaped to receive a too premature recompense which will deprive us of his cooperation so lively and powerful.

That is woe enough for us. Yet now the Bishop of Ajaccio is being difficult about accepting a superior for his major seminary in replacement of Father Moreau and we will have to put up with his caprice if we do not want a rupture with him. All that increases a burden which would be heavy enough already without such vexations. I assure you I am in great need for God to give me resignation and patience.

I am obliged to adopt for Canada, where the flow of vocations has so soon dried up, our system at Lumières. We have only this means left to supply our novitiate. It is a long road but one eventually reaches the end. Brother Faraud,[[82]](#footnote-82) who leaves soon for Saint Boniface, was the first to enter this preparatory house. And now see him off to a royal career in the holy foreign missions. Others have followed him and each year some of them enter novitiate.

Please greet for me affectionately Father Allard whose letter I at last received. It will give me pleasure if, in one of your first letters, you give me a personal account of all your members in the mission of America. Speak to me of the progress they are making in virtue, of the efforts they make to remove from their characters whatever may be defective, of their regularity and obedience, of their unity, of their capacity for different ministries, etc. This account should reach me at least once a year. So much for persons of whom not one is to be excepted. You will do the same for the state of each house and each mission. Should this second report be too much for you to write, you can dictate it to Father Allard. Exactitude, precision, absence of exaggeration, confidence, simplicity, such I expect from you for my guidance.

To the Members of the Central Council of Southern France, the Missionary Society of the Propagation of the Faith, Lyon.[[83]](#footnote-83)

100:V in Oblate Writings

Announcement of the departure of two missionaries for America; their journey and that of the two brothers going to St. Boniface will cost 7500 francs.

Propagation of the Faith

Marseilles,

May 15, 1846.

Dear Sirs,

The two missionaries of the Congregation of the Oblates of Mary Immaculate, whose departure was announced in one of the notes I sent you with my letter of April 21st, are to leave for Canada, where together with two Canadian catechists, they are to go to the Apostolic Vicariate of Hudson Bay to join their confreres, who have been there since last year, on the banks of the Red River in the midst of the savage tribes of North America. Since the Missionary Society of the Propagation of the Faith has thus far kindly paid the travelling expenses for the members of our Congregation who labor in the foreign missions, I have every reason to hope that it will not refuse to continue granting us that same favor. Therefore, I hereby ask you Gentlemen to grant us the sum already requested to that effect in the aforementioned note, and that is 2 500 francs for the journey of the two missionaries from Marseilles to Montreal, and 5 000 francs for their passage and that of the two catechists from Montreal to St. Boniface on the Red River. The departure is scheduled for the beginning of June from Le Havre and there is no need for me to tell you that it would be desirable if your answer were to reach me before the end of this month so it will be possible for us to make sure that the approved grant will reach its destination.

Nor is it necessary to inform you that, even if no further reference will be made in my letters subsequent to the departure of these two missionaries of the Congregation of the Oblates of Mary Immaculate, you can announce it in the next issue of the Annals; they are Fr. Ryan, of Irish origin, and Fr. Faraud from the diocese of Avignon. You can add to them Frs. Molloy, Bermond, and Chevalier, who left for Canada last year in July.

With my high regards, I remain your most humble and obedient servant.

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

[To Father Ricard, at N.-D. de Lumières].[[84]](#footnote-84)

900:X in Oblate Writings

Father Tempier is appointed Visitor of the house of N. - D. de Lumières.

Ricard

Marseilles.

May 15,1846.

My Reverend Father Ricard, I am appointing Reverend Father Tempier to make the canonical visitation of our house of Notre-Dame de Lumières. You will receive him in that capacity and give me a full account of his stay there.

I wish you the blessings of the Lord.

+ C. J. Eugene. Bishop of Marseilles.

[To Father Semeria, at Vico][[85]](#footnote-85)

901:X in Oblate Writings

Affection for Father Gibelli. Prayers for his recovery. Gift of a ciborium for the parish of Nesa.

L.J.C. and M.I.

Semeria

Marseilles,

May 15,1846.

Thank you, dear son, for your care in giving me news about our patient with each mail. Your letters are still too far apart, so great is my impatience. If he had been able to recover sufficiently to come to the Continent, with what great happiness we would have nursed him here; but I don’t know if this wish is reasonable, since the climate at Vico is very likely much better than ours: we are too close to the sea for the kind of illness that our well-beloved Gibelli has contracted. It is now a matter of rigorous obedience to the doctor’s directives, be it for quiet or for diet; the least imprudence is capable of bringing on new danger. I therefore recommend to our well-beloved brother, son, friend, whatever name will indicate that he is loved tenderly, that he scrupulously follow these prescriptions and impose these on himself as a penance. I have seen here that this system worked very well with the younger brother of my vicar Cailhol. Lately he was vomiting quantities of blood. Immediately he went to bed and spoke no more. It seems that the wounded vein healed over because he is much better. Therefore silence and nothing that will cause coughing, which must be avoided at all costs. Be sure to tell him for me that I greatly regret I cannot show my concern by giving him the greatest care. Because of our separation. I always keep him in mind at the Holy Sacrifice. I have asked our saintly nuns to pray for him. I would give my blood to see him quickly recovered. Once he is on the way to health, we will not put him to rest; this expression does not respond exactly to what is needed. but in a cocoon, until his strength returns and is even doubled, so to speak.

Father Luigi did well in not keeping the infirmary filled too long. and you, good little Father, take care not to return there. As to Father Deveronico, he charms everyone with his pleasant voice; this is good. especially during the Easter-tide, a time to be joyful. In a quick glance at the letter he has just written to Father Tempier, I thought I read that he would like to get a ciborium for his basilica of Nesa. If that is his great pleasure, I think I am his man. I don’t think he needs a sacred vessel of very great size, since the number of faithful attending his church is not that large. If that suits his plans, I will see to getting this for him, provided he has the people at Nesa pray for me and for Gibelli. Let him count on this, unless my plan displeases him. If such is the case, he should let me know quickly so that I will not insult him by sending what he does not want. Consult our dear sick man on this delicate point. I pray that, with every Communion given from that holy ciborium. there will be a grace for him, and please God. may these be graces for a quick cure, independently of the graces for the soul which we always need.

Goodbye, my dear son. I am sending my letter quickly to the mail so as not to miss today’s steamboat. I embrace and bless you all.

+ C.J. Eugene. Bishop of Marseilles.

Diary

Oblate Writings XXI

**May 19**:[[86]](#footnote-86) Visit by two Passionist Fathers who are going to Tournai and to England. As customary, I lodge them in Calvaire. The Order of these holy religious, which has remained stationary for quite a long time, is making a great extension today. The current general,[[87]](#footnote-87) who ought to be appointed archbishop of Macerata, see of Bishop Strambi,[[88]](#footnote-88) followed a method other than that of his predecessors and it was successful for him.

To Father Courtès, superior of the Missionaries, Carmelites’ Square, at Aix. B.d.R.[[89]](#footnote-89)

902:X in Oblate Writings

Permission to purchase a piece of land. Brother Ferrand should not isolate himself from the community.

L.J.C. and M.I.

Courtès

Marseilles.

May 19, 1846.

My dear Courtès, it seems to me that in the first proposal it was a matter of acquiring the whole house of this neighbor, who had invaded our rights by having windows opening onto our courtyard. Now it is a question of a passageway that will give us an outlet on to the St-Jean street. I see, as you do, that this passageway has some advantages, though I cannot envision just where it will end up. I think it will be under the choir-loft in the vaulted part where the well is located. I have always regretted that we have not used this portion of the basement church by clearing out all the rubbish that Mrs. Gontier had heaped up there. Besides I do not wish that the place be a disgrace in the new plan. Since you think the matter opportune. I gladly authorize you to make the purchase and take advantage of this circumstance to have recognized our right to have the above-mentioned windows closed: they should not remain open without a positive leave on our part. I must tell you. however, that the general treasury cannot furnish the sum necessary for this purchase. I do not see any great inconvenience that you make this contract in your name, provided you take the usual precautions to detach this property from the legal heirs, as I have done for all our acquired properties.

You did well to inform me about the request that might be addressed to me. I did not understand what it was all about, but that does not matter. On your word, I will refuse. Concerning Brother Ferrand, I am far from agreeing to allow him to isolate himself from the community. What he cannot do at Champouce, he can have done by the workmen.

Goodbye. dear friend. I embrace you cordially.

I

+ C.J. Eugene. Bishop of Marseilles.

Diary

Oblate Writings XXI

**May 20**:[[90]](#footnote-90) Letter from Fr. Guigues, tiring by the obnoxious style which he has adopted. It’s always the same style: complaints, dissatisfactions, exaggerations, little uncontrived, little straightforward, in a word, so contrary to my way of thinking and of acting that I no longer wish to correspond directly with him.

Diary

Oblate Writings XXI

**May 21**:[[91]](#footnote-91) Feast of the Ascension, pontifical attendance. I had a prie-Dieu and some cushions prepared for Bishop Pecci,[[92]](#footnote-92) bishop of Pérouse, returning from his nunciature in Brussels and going to his diocese by way of Rome. This prelate was ailing and was not able to go to the cathedral as he had planned. We saw each other yesterday and today, the day of his departure, and I was pleased with his way of thinking about the issues of the Church of France. He has the goodness of entrusting himself with my letter to Bishop d’Isouard and with the brief which I am sending to him and with a response to Cardinal Acton.

To Monsieur Guigues, Visitor General to the Oblates of Mary Immaculate in Canada, at Longueuil, near Montreal, Canada.[[93]](#footnote-93)

63:I in Oblate Writings

Departure of Brothers Ryan and Faraud.

L.J.C. et M.I.

Guigues

Marseilles,

May 24, 1846.

My dear Father Guigues, today I am writing to you post-haste. Hurried as we are, I will say nothing more than that I am sending you the two good brothers whom I have announced to you. They are setting out within the hour. They are Brother Jeremy Bernard Ryan (pronounced Royan), an Irishman, and Brother Henri Joseph Faraud. They are both quite good but not much advanced in their studies. Had you not encouraged me in your letters, I would not have dared to send them out so soon but then, I would not have been in a position to satisfy your desires. So I yield them to the protection of God and of our good mother Mary. They leave happily, that is the main thing. They are bearers amongst other things of a trunk full of things for the service of the missions of Red River.

Adieu, my dear Father Guigues, I greet you affectionately and I bless you.

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

[To Father Guigues][[94]](#footnote-94)

64:I in Oblate Writings

Grief over the disgrace of Father Fisette and the ironical and affected tone of the letters of Father Guigues.

Guigues

[Marseilles]

May 28, 1846.

Your letter has laid me low. I can take anything except this kind of calamity. To lose oneself and lead astray others whom one had a mission to save! This is enough to bring down God’s malediction on our whole family or at least a loss of graces which she cannot be without in order to carry out her great mission. I say nothing of the bitter grief with which I am afflicted by the information you give me. I cannot console myself. However I am quite disposed to welcome the penitent with paternal feelings.[[95]](#footnote-95)

I cannot forbear making some observations about the general tone of your letter, full of irony, reproaches and affected pleasantries.[[96]](#footnote-96) It is certainly not in this fashion that Jesuits write to a simple provincial. At this moment I have in my hands the first volume of their letters from Canada which it has been possible to reproduce. They do not amuse themselves with mockery, retorts, complaints, pretences of showing up the supposed impossibility of things demanded by the superior; rather they give 180 pages, each one as interesting as the other, full of religious spirit, of things of value, of descriptions, details of every kind, etc. It is a very exact account of what they have done since their return to Canada. They are a worthy sequel of the former collection of edifying letters of this Company, each member of which takes care to manifest her glory and her right to the gratitude of the Church. I enter into these details in order to give our Fathers the example which they should follow. I could wish very much to be able to send you this volume of the letters of the Jesuit Fathers. You would thus see what should be said to make a narrative interesting. I am not surprised that the administrators of the Propagation of the Faith give their preference to other letters and put off from one month to another the printing of the letters of our Fathers that we pass on to them. They are generally written very negligently and have little of interest. Those in particular which are written to me are insufficient.

Diary

Oblate Writings XXI

**June 5**:[[97]](#footnote-97) Grievous news of the unexpected death of Pope Gregory XVI.[[98]](#footnote-98) Letter from Bishop d’Isoard, who informs me about it in these terms: *“After several days of an illness which caused some anxieties more because of the age of the patient than by its seriousness, this morning (June 4), at nine o’clock in the morning, our Holy Father the pope rendered his soul to God. You know how much friendship this outstanding pontiff had for me. I am thus very saddened. But I am much more preoccupied with the grave circumstances in which this august event occurs. Never have the spirits been more poorly disposed. This very night a courier announced the discovery of a conspiracy at Ancône; but God is alert; I have full confidence in him and I firmly believe that he will bring forth from the unknown a man suitable for the circumstances. What a grand pontificate an eminent man might make himself with the help of God! No doubt, but how to find such an eminent man? God will fashion him if he does not exist.”*

[To Bishop Phelan, coadjutor of Kingston].[[99]](#footnote-99)

65:I in Oblate Writings

Courage in difficulties. Father Mulloy is shortly to arrive at Bytown. He nearly lost his life on the way. The Founder sends a souvenir.

Phelan Bishop

[Marseilles]

June 8, 1846.

I take a keen interest in your dear mission of Bytown and follow progress there with anxiety. The difficulties[[100]](#footnote-100) do not alarm me because I am accustomed to meet them in all enterprises which have to do with the glory of God and the salvation of souls. And as you see, Monseigneur, a great number of difficulties have been overcome. Little by little, everything will fall into place. I regard as a miraculous protection of God and a sign of the blessings which the Lord wills to pour down upon Bytown the most timely gift he has made us of the Irish Father so necessary to the mission of Bytown. The accident which happened to him on the way in which he nearly lost his life[[101]](#footnote-101) would prove to me that the demon is disturbed by the good that he is called upon to do in your diocese. Let us not underestimate the goodness of God. He will not fail to furnish us the means in proportion to the needs he knows we have. Our desires always run a little too far in advance of the approach of divine Providence. Father Telmon has not left me unaware of all you have done to consolidate the welfare of Bytown. For that you needed all the firmness that you brought to bear; it is the way to proceed when one has an authority that is divine.

I have taken the liberty of sending you in the care of our two young Oblates a little souvenir. It will suffice to call me to mind in your holy prayers and to me, it will be a gauge of the fraternal union which I am happy to have contracted with you by the bonds which unite us to our dear missionaries who are your children as they are mine.

Accept with thanks for all your kindnesses the assurance of my respectful affection...

[To Father Allard].[[102]](#footnote-102)

66:I in Oblate Writings

The good qualities of Brothers Ryan and Faraud. Refusal of Brother Chevalier to take Holy Orders. Establish a juniorate similar to that of N. D. de Lumières.

Allard

[Marseilles]

June 10, 1846.

Brothers Faraud and Ryan are excellent. They were admirable in their obedience when they learned of their destination. They are very good children from whom you will profit a great deal. They crossed the whole of France in a religiously edifying. manner. Each of them wrote a charming letter before embarking. They are inspired with the best sentiments. I would have wished that they were more advanced in their studies. I cannot but...

This brother (Chevalier) ought only to respond with the most complete acquiescence to what is prescribed by obedience. There is in this case only one question to put. “Is it your confessor who orders you to ask for a postponement of your presentation for Orders?” That is all.

I think you should establish a juniorate in Canada as we have done at Lumières. This is our resource. It is the missions which provide us the occasion to become acquainted with these youngsters and direct them to Lumières. It is not much for the time being but one is compensated by their good conduct and by the promise of their future usefulness. You cannot fail to succeed if you undertake this (policy) in a country with faith such as yours. Cut down somewhat on the direction of nuns and time will not be lacking.

Diary

Oblate Writings XXI

**June 21**:[[103]](#footnote-103) June 21, as early as five o’clock in the morning, a letter which informs me about the election of the new pope.[[104]](#footnote-104) I took the news to the cardinal [de Bonald],[[105]](#footnote-105) who was stupefied by it, just as we all had been. A little later, I said Mass for His Holiness; doubtlessly, this is the first Mass which was said in France for the head of the Church. Some moments later, I received a letter from Mr. de Latour-Maubourg, attaché of the embassy of Rome, who had written from aboard[[106]](#footnote-106) to inform me about the grand news. I received, at the same time, a very interesting letter from Bishop d’Isoard which I had inserted into le *Gazette du Midi [*the *Midday Gazette].* It emphasizes the protection of God over his Church and gives some details about the admirable effect this prompt election had on the city of Rome.

Diary

Oblate Writings XXI

**July 1st**:[[107]](#footnote-107) Fr. Cooke,[[108]](#footnote-108) an Irish priest of our congregation whom I ordained the other day, came to take his leave of me. He will be leaving to go to England. He is an excellent religious, a capable man who will do much good in the mission. He made a first endeavor in his apostolate among the English who work at St-Henri.[[109]](#footnote-109) He made a good number of them return to the bosom of the Church.

[To M. Ambrose Lisle March Phillipps, Grâce-Dieu Manor].[[110]](#footnote-110)

107:XIII in Oblate Writings

Is sending Fathers Casimir Aubert and Robert Cooke. Invitation to come to Marseilles.

Phillipps M.

Marseilles,

July 2, 1846.

Feast of the Visitation of the Blessed Virgin.

Today, I am pleased, dear Sir, to give you new proof of the interest I take in your mission. I am putting two excellent religious of the Congregation of the Oblates of Mary Immaculate on their way to Grâce-Dieu. One is French, the other is Irish. Both are of great worth. Without speaking of the former, I will tell you that Father Cooke is a man distinguished for his learning and piety. He has just tested his zeal here among a colony of English people who came to work for the railways. This good Father Cook[e] succeeded in winning over those people, and had several of them return to the Church’s bosom. You will be pleased with his modest and edifying bearing, his conversation, good judgment; in a word I am giving you a veritable present, and have great hope in him for the good of the mission. Reverend Father Aubert, to whom I have given powers of Visitor, will have the honor of seeing you and discussing everything concerning the good of religion in your region. He is my alter-ego whose merits you already know.

I will not close without thanking you for all the kindness that you always show to our Fathers.[[111]](#footnote-111) They are grateful for it as I am on my part. God willing, I hope to be able to go and thank you personally by word of mouth in paying you a short visit next year at Grâce-Dieu.[[112]](#footnote-112)

If you are ever inclined to make a pilgrimage to Rome, remember that you must make yourself at home by coming here and resting a few days. It would be a great consolation for me to have you in my manor in the city or in the country depending on which season you might choose for your trip. If my invitation would suffice to help you decide, I give it wholeheartedly as well as to Madame Phillipps,[[113]](#footnote-113) and I assure you that my house is big enough for me to welcome the grandchildren as well as their governess if they are to come with you. You must make this trip sooner or later. Make sure that you do not put it off too long so that I can show you around my beautiful episcopal city before I die or become too old.

Accept, dear Sir, the assurance of the sentiments with which I have the honor of being your very humble and obedient servant.

+ C.J. Eugene, Bishop of Marseilles.

To Father Courtès, superior at Aix. B.d.R.[[114]](#footnote-114)

903:X in Oblate Writings

Illness of Cardinal Bernet. Irish scholastic sent for a rest.

L.J.C. and M.I.

Courtès

Marseilles.

July 2, 1846.

My dear Courtès, I am writing to Mr. Ginoulhiac on a business matter and I take the opportunity to tell him of my anxiety over the disturbing state of the Cardinal’s health. I am truly sorry that he has enjoyed his position so little. From my point of view, very glad that he won over his rivals as much because I prefer him to them as to the honor that accrues to the See of our city to which I am always attached. I think that, if the Cardinal were to pass away. I should be told so that I may be able to pay the respects due under similar circumstances by the senior suffragan bishop.

We had to place in your community one of our English Oblates who needs to take the waters at Aix. See that he follows the prescribed remedy, so that he may be ready for his travelling companion, whom I am keeping here for some sun-bathing on the beach, who will pass by to pick him up.

I am giving my letter to my nephew who stopped by for a few hours.

Goodbye.

To Father Semeria, superior of Missionaries, at Vico, Corsica.[[115]](#footnote-115)

904:X in Oblate Writings

Father Gibelli may come to Marseilles if the doctors prescribe this transfer, but choose a period of good weather.

Semeria

Marseilles.

July 2, 1846.

My dear Father Semeria, I have just about time to take advantage of the postman’s departure and write you two words. The purpose is to give you entire latitude concerning our dear Father Gibelli. You understand how you did not receive a prompt answer to your last letter. It was not given to me until Saturday, and the boat leaves on Friday. Therefore, there was no reason at all for me to hurry.

Now, I cannot tell you that I have confidence that a change of air will better the health of our dear patient. On the contrary. I am fearful each time the doctors propose this alternative. They want to distance themselves from the patients so they won’t die on their hands. Nevertheless, I will not take the responsibility of resisting the doctor’s orders. So do what you think proper, but get assurance about crossing the sea. If the patient were to get seasick, isn’t there the danger that the vein causing the bleeding may rupture again? So try to choose a good calm day. Take out an open booking. If there is a wind, wait until it is calm. In short, take all possible precautions against any misfortune.

I cannot write any more; I am sending the letter to the city to put it into the mail on time.

I affectionately greet all our Fathers and particularly our dear patient.

+ C. J. Eugene. Bishop of Marseilles.

To Father Tempier, provost, vicar-general, at Marseilles.[[116]](#footnote-116)

905:X in Oblate Writings

Request to come and visit: obediences to give, admissions to vows, etc.

L.J.C. and M.I.

Tempier

Marseilles,

July 11, 1846.

I find myself, dear Tempier, a bit embarrassed with Father Chauvet, since the plan that had been decided has been modified. The fact is, I no longer know where he was assigned to. He was at first supposed to go to la Blachère, then he was to stay at Lumières. I would need to check over the list that we made to determine those who were to go up to L’Osier. Bring that list with you this evening when you come out to the country, as well as the letter of Father Vincens. I will write to no one until I have perused it.

Father Chauvet tells me that the children at Lumières do not know anything as yet. They can hardly translate *De Viris,* and that only in their own style.

We will have to come to a prompt decision about the admission of Brothers Cooke and Dunne whom Father Santoni is presenting to me for profession on August 2. We will take care of this tomorrow for Monday.[[117]](#footnote-117)

Goodbye. If you come for dinner, remember that we dine at five or five-thirty o’clock. Goodbye.

*P.S.:* I am returning to you a letter addressed to Jean Maillard; you are to give to Laurent who will have him pay for it when he gives it to him. He has too active a correspondence for my willingness to pay all the expenses.

Diary

Oblate Writings XXI

**July 12**:[[118]](#footnote-118) Letter to Brother Bourgeois in order to refuse him to go see his parents in Gap.

[To Fr. Casimir Aubert].[[119]](#footnote-119)

13:III in Oblate Writings

Mandate as Canonical Visitor in England.

Aubert C

[Marseilles]

July 15, 1846.

Charles Joseph Eugene de Mazenod

Superior General of the Congregation of Missionary Oblates of the Most Holy and Immaculate Virgin Mary

To our beloved son in Christ

Rev. Father Casimir Aubert

priest of the same Congregation

and superior of Our Lady of Marseilles

Greetings in the Lord

Whereas, by the intervention of the mercy of God, houses of our Congregation have been established in Great Britain wherefrom to work day by day for the promotion of divine glory and to procure the salvation of souls, especially by converting those beholden to error, we have this day deemed yourself to be the one most apt to take in hand the welfare of these houses and to spend your time profitably in visiting them.

Therefore have we fully empowered you so to visit these houses, conferring on you the use of all prerogatives which, according to paragraph No... of our Rules and Constitutions, are attributed to Visitors. The power be yours moreover to constitute these houses and assign therein the functions they entail, including those specially reserved to us, to those who appear to you suitable to fulfil them, and to concern yourself with other duties which, according to the spirit of the Institute and the tenor of these presents, will seem to you opportune and useful.

Furthermore, as the reason for your mission to Great Britain is to promote the good of the Church by the growth of our Congregation of the Blessed Virgin Mary Immaculate, in this matter also, according as it be wholly within our competence, we grant you full power to act, approving all that you shall have undertaken and declaring ratified all that you shall have concluded. Hence we recommend you to the benevolence of the most Illustrious and Reverend Prelates in England as in Ireland, so that they be willing to consider you as our worthy delegate and to deal with you kindly and favourably in all affairs resulting from your mission. We likewise pray them in the Lord to authorize you to celebrate Mass and accomplish, if circumstances require, other sacerdotal functions, it here being represented that not only are you above all suspicion and entirely free of ecclesiastical censures, but also that you shine by the lustre of all virtues, enjoying with everyone an irreproachable reputation. Whereof in truth we can testify and indeed we do testify to all whom the matter can rightfully concern or does concern.

Take up then, dear son, with our blessing, the mission that it is our will to confer upon you. May all the holy patrons of England and Ireland come to your aid. May the Most Holy and Immaculate Virgin Mary, our most loving Mother, keep you in her constant protection. For our part, we do not cease to implore from Heaven an abundant rain of graces for yourself and for all those of our Society placed under your direction.

Given at Marseilles, in the year of the Lord 1846, the 15th of July.

+ C. J. Eugene, Bishop of Marseilles

[To Bishop Casanelli d’Istria of Ajaccio].[[120]](#footnote-120)

108:XIII in Oblate Writings

Bishop de Mazenod insists that Bishop Casanelli d’Istria accept Father Lagier as Superior of the Ajaccio seminary.

Casanelli d’Istria

[Marseilles],

July 15, 1846.

Your Lordship,

You state that Father Lagier had not gained the support of his fellow-religious. Possibly, when they were his equals, they took the liberty not to always agree with him, but once he becomes their Superior, everything changes in a religious Society animated with a good spirit which, thanks to God, reigns in ours. I can prove it to you in the present case since, from the moment they knew I had designated Father Lagier as Superior, his fellow-religious wrote to assure me of their perfect obedience, submission and deference for the one who holds the place of God among them. So, I think, Your Lordship, that everything should move you to overcome your first reluctance which was founded only on a supposition that does not exist any more, and thus allow me to offer you again Father Lagier as Superior of your seminary, of which he is already *bene merito* through several years of assiduous and fruitful service. It would be too inconsiderate to reward him with the dishonor of a kind of rejection which might ruin his reputation

[To Father Semeria, at Vico].[[121]](#footnote-121)

906:X in Oblate Writings

Serious illness of Father Gibelli who is not well enough to travel to Marseilles. Has the ciborium sent to Deveronico been received? Father Nicolas should have written.

L.J.C. and M.I.

Semeria

Marseilles.

July 16,1846.

My dear Father Semeria, I am inserting these few lines into the letter that I am writing to Father Lagier, to acknowledge all of your good letters and to tell you of my sorrow concerning our well-loved Gibelli. I really don’t know why the doctor at Ajaccio continues to give you a degree of hope that I am far from sharing. When I reluctantly agreed to this dangerous journey, it was because I felt that there was no remedy, and that the crossing could do nothing else but speed up the calamity we feared. Doctors readily part with those patients they cannot cure, that is the common history of all of them. Speak very affectionately to our dear patient. It is a difficult matter to see him waste away without help. God grant that we have nothing to reproach ourselves for as to the cause. Were there not any warning signals of this terrible vomiting. At the first sign of spitting up blood, we must immediately avoid all fatigue of the chest or of the voice.

I was beginning to worry about the silver ciborium that I had given Father Aubert to pass on to Father Deveronico. I had hoped to hear you say he was happy about it, for I thought I had gone beyond his hopes regarding it; and now I do not hear even a word about it. Ease my mind as to whether you have received it.

Goodbye, my most dear son. I greet and bless the whole community. Father Nicolas could have written to me. In the painful circumstances in which his lordship of Ajaccio has placed us, I need each one to pay his share. I have just sent that Prelate a long letter, the outcome of which I refer to the Lord.[[122]](#footnote-122) Goodbye.

+ C. J. Eugene. Bishop of Marseilles.

[To Father Courtès, at Aix].[[123]](#footnote-123)

907:X in Oblate Writings

Father Pianelli will not be chaplain of the prisons during the summer, even if the administrators want to keep him. Lion de Saboulin may proceed to the priesthood despite his delicate health.

Courtès

[Marseilles.]

July 17, 1846.

I will tell you, dear Courtès, with the frankness you have a right to expect from me, that your lamentations about the prisons have no effect on me. It will never enter my mind to restrain myself in the administration of our Society, and, when there is a question of its internal benefit, to be anxious about what the gentlemen directors of that work will say or do. We fulfil our ministry as we understand it, and to that end we employ those men that we see fit to place there. If that displeases them, let them complain to the ecclesiastical authority and the latter will decide as it will. It matters little to me! I know that with me it is not the administrations who are governing. I will listen to their entreaties when they make them, as they so rarely do, and I take no account of them. If you have promised these gentlemen to leave Father Pianelli with them for a year, you were wrong in doing so. Never did I intend to leave this Father at Aix, and I will admit that, in the circumstances, I am surprised that you placed your private and temporary convenience before the considerable benefit that must accrue to the Congregation as a whole from the wise and indispensable decision that I took.[[124]](#footnote-124)

I have no hesitation in saying that if the health of Leon de Saboulin allows him to recite the Divine Office, he must not be turned away from becoming a priest, but we must allow him great latitude in doing his studies, so as not to exhaust him. He will be able to accomplish much good if only by saying Mass and giving an example of a holy priestly life.

Diary

Oblate Writings XXI

**July 19**:[[125]](#footnote-125) I do not at all want any smoking wicks in the society, may they burn, may they burn, may they be rekindled, may they light the way or leave.[[126]](#footnote-126)

[To Father Courtès, at Aix].[[127]](#footnote-127)

908:X in Oblate Writings

Congratulations on the completion of a difficult matter. Bishop de Mazenod will never accept to leave the diocese of Marseilles.

Courtès

[Marseilles.]

July 27, 1846.

I have been so busy these recent days, my dear Courtès, that I have not had the time to compliment you on the successful conclusion of that matter.[[128]](#footnote-128) Really, I cannot imagine how there can be such uncivilized people who allow themselves all the insults they addressed to you in this instance. In business matters, it seems to me that issues are rather simple; do you want to, yes or no? Take it or leave it. How is there any room for injury and uncouthness? Be that as it may, I admire your patience and I can only praise you for it. One thing however caused me pain: that because of these wretches, you set down in the contract only half of the sum. I would not have done that. It is not worth, for the sake of 30 or 40 francs, to avoid the trouble of the resulting embarrassment, independently of the deceit to which one consents.

Well, someone has told me that certain priests of Aix, afraid that I might be named Archbishop, got together to write a pamphlet against me and thus stave off such a misfortune. These poor folks could easily have spared themselves the trouble of this crime if they had known how far such a change, as any other, is from my mind. I am given to understand that Bicheron was in the plot. What do you say about this new facet? Let them be reassured: there is no archbishopric in the whole world which tempts me and which I might prefer to my present diocese to which everything ties me, since I am the one who organized it, who has taken out all the weeds, who has nurtured it, who has made it what it is, as everybody knows. I wish with all my heart that they will find a bishop who frightens them less than I do and who can teach them to be just, more equitable, in a word, more charitable.

As for me, I forgive them and they can be assured that I will never do them any harm, even though I were more certain of their ill will. I should be very unworthy of my character as a bishop if I had other feelings.

[To Father Guigues][[129]](#footnote-129)

67:I in Oblate Writings

House of studies for the young Fathers at Parménie. Make known the work of the Congregation. Never send a Father alone on a mission.

Guigues

[Marseilles]

July 30, 1846.

In the meantime I find that we are not making the achievements of our Congregation well enough known to prompt the zeal of those who would feel an urge to take part in them.

I learn that Father Bermond does not feel much sympathy for Father Aubert. It is a weakness of which he will be cured. It should not be otherwise between brothers called to a ministry so sublime.

I have at last been able to realize a project which I have much to heart and which should have happy consequences for the Congregation. It is to send all our young Fathers back to study. To this end I have not recoiled from almost emptying all our houses. I have brought them all together at Parménie under the immediate direction of Father Vincens who is appointed to direct their studies and make them work. They have been at it since the beginning of the month. If vocations are rare, let us at least train presentable men.

What Father Allard tells me about the Red River leaves me no choice but to be alarmed. Our two Fathers, he tells me, are going to be separated for a year. But it is not my intention that this be so. I cannot consent that our Fathers go alone into any kind of mission. Any kind of good (envisaged) should be dependent on that (policy). Explain this, I beg you, to their Lordships the Bishops and take this to be the rule of your own administration.

Adieu, my very dear Father Guigues, greet affectionately on my behalf all our Fathers and Brothers and receive, all of you, my paternal benediction. Tomorrow, I enter into my 65th year which begins the countdown for eternity. Pray for me.

[To the Grey Nuns of the hospital of Bytown].[[130]](#footnote-130)

68:I in Oblate Writings

Gratitude for the care taken of Father Telmon. Gift of a statue of St. Joseph.

Grey Nuns

Marseilles,

July 30, 1846.

Were I to delay longer writing to you, my dear Sisters, you would come to believe that I am rather indifferent to the kindly thought which prompted you to reassure me with a charming letter - I would not want to look at its date again and thus be even more embarrassed. Yet I did not intend to defer so long my thanks for the care you have taken of my beloved son Father Telmon during his illness. Would to God, my dear Sisters, you had as much power to dissuade this Father from throwing himself into a whirl of activities as you have charity to assuage his illness. It is a torment to be at an immense distance from this object of my tender affection. I know beforehand that, notwithstanding all the orders I give him, he will let himself be drawn into doing more than his strength will bear, though he sees what comes of it. Oh my dear Sisters, tell him that this is not willed by God and consequently no one in the world can demand him to ruin his precious health. It has now been cruelly impaired. The kind of malady he has contracted demands prolonged moderation, sparing himself continually for a long time. If he lets himself go as before, he might as well have a burial shroud ready and I might as well weep for him as dead! I cannot reach this dear child from here, he does not listen to me. Be, dear Sisters, my voice beside him, sounding incessantly in his ears. Say time and time again to him that he is not expected to do more than he reasonably can. Say that I forbid him to compromise his existence which depends on a just and reasonable reserve and, for that matter, obliges him in conscience. Otherwise what good is it for us to make vows for his preservation? It is forbidden to tempt God.

I know that the good Father Telmon has a great devotion to St. Joseph and with good reason. It is impossible that in his great illness he has not invoked this great saint as he did in that which nearly took him out of this world when he was sixteen. Also I believe you bear the name of this Patriarch and I know you do not have his holy image in your chapel. I think therefore that it would accord with the views and gratify the devotion of Father Telmon and, I must say, my own in offering you quite a fine statue of St. Joseph to which you can give a place of honour in your chapel. I have not wished to bless it so that you will be able to have a lovely ceremony for the occasion.

It would be fitting to have the blessing from the Bishop and obtain from his bounty that he grant in perpetuity an indulgence of forty days to all who make a short prayer before this holy statue. Tell Father Telmon that I am the one who is paying for it and that consequently he need not go to the trouble of reimbursing the cost. I intend thus to settle a twofold debt: the first towards God and His servitor who have preserved our dear Father Telmon and the second towards yourselves, my dear Sisters, for all the care you have taken of a son who is so dear to me for many reasons.

Please invoke now and then on my behalf this patron we have in common. Never forget me in your prayers and accept the expression of my respectful affection.

+ C. J. Eugene, Bishop of Marseilles.

P.S. Remind, I beg you, Father Telmon that his last letter for which I waited so long is of March 25th. Let him note this date so as to do more, if possible, than I have prescribed to him.[[131]](#footnote-131)

Diary

Oblate Writings XXI

**August 4**:[[132]](#footnote-132) Mr. Clapier[[133]](#footnote-133) will forget his former antipathies for the clergy and the opposition which he always gave me in the municipal council, excepting therefrom the cathedral for which he did vote.

[To Father Courtès, at Aix].[[134]](#footnote-134)

909:X in Oblate Writings

Have Father Mille prepare his sermon on the Transfiguration well.

Courtès

[Marseilles.]

August 6, 1846.

I am confident that Father Mille will do well. Your idea to have him give the sermon on the Transfiguration was good.[[135]](#footnote-135)

I hope he understood the necessity of writing it out and of applying himself to the task. This is a turning point for him. If he does well, his reputation is made. He must learn his sermon well, and be more at ease in the pulpit. He lacks in gesture and diction. If the composition is well done, such things can be overlooked; but if he hesitates, if he grasps the pulpit, if he chases after the words and succeeds only in having them follow one another at a distance, beware! I hope that nothing of that kind will happen.

[To Fr. Casimir Aubert in England].[[136]](#footnote-136)

14:III in Oblate Writings

The Fathers of Grâce-Dieu are to extend their endeavours throughout the region.

Aubert C A

[Marseilles]

August 7, 1846.

I share the feelings which are aroused in you by the charming locality of Grace-Dieu.[[137]](#footnote-137) It will suit our Fathers marvellously well but I would wish that they might be more then simple incumbents there. I insist that they be able to extend their zeal, first in the vicinity and then still further away as has been done at Penzance. It is why I desire so much that the mission of Ashby be a success.[[138]](#footnote-138)

Diary

Oblate Writings XXI

**August 9**:[[139]](#footnote-139) [Funeral of Cardinal Bernet,[[140]](#footnote-140) in Aix]. During the procession, in the absence of singing, I said some rosaries for the deceased. My spirit was preoccupied with a thousand thoughts. First that a state pretty much the same was reserved for me, that I will myself be carried as I was seeing this cardinal being carried, that his successor would perhaps come to render to me what I am doing today for him, by consequence, that the life of this world was a little thing, etc. How not to reflect on the vanity of things of the world when one thinks that it is not more than one hundred days, barely one hundred days, that Bishop Bernet made his triumphal entry pretty much by the same streets where we were carrying him dead today. Thus, his red soutane was but a shroud for him.

To our very dear Brothers and sons in Jesus Christ, Brothers Bonnard, Martini, Cooke and Dunne.[[141]](#footnote-141)

910:X in Oblate Writings

Congratulations on their profession. Requirements of religious life and the greatness of their vocation.

L.J.C. and M.I.

Bonnard, Martini, Cooke and Dunne

Marseilles.

August 22, 1846.

My dear sons, I combine in one and the same letter, the reply that each one of you has the right to expect from me. The sentiments I have to express to you are the same: gratitude to God for the benefits he has granted you, congratulations on the occasion of your religious profession by which you have consecrated yourselves to the Lord and have committed yourselves to the service of the Church in the Congregation whose principal end is the conversion of souls, especially of the most abandoned souls. I must also tell you my personal satisfaction in accepting as my sons men who are so well disposed. as you are, full of good will to respond to the grace of your sublime vocation.

You have shown yourselves good, pious and edifying during the novitiate. That is what has made you fit to be admitted for profession. But, remember, my dear sons. that far from relaxing your efforts now that you are out of the novitiate, you are bound to strive towards a greater perfection. All that you have done hitherto is, so to say. only a preparation for the holy state you have embraced and which you possess now. The novitiate was a period of trial to see if you are fit to fulfil the duties inherent in religious profession. Now the full weight of these duties rests on you, if it is at all proper to call the sweet and light yoke of the Lord a burden. It is nonetheless true that you are bound by your duty of state to walk in the way of the highest perfection. that failures in regularity, any negligence or infidelity in the observance of your Rules, which during the novitiate could have been excusable up to a certain point, would now take on a much more serious note in proportion to the sublime state of holiness to which you have been called by your religious profession, which profession situates you in a higher order and closer relationship to God and his Son our Lord Jesus Christ than the ordinary Christian or even ecclesiastics.

All these things you must ponder and meditate during the entire period you will be in formation, so that when you are ordained priests and have acquired the necessary knowledge and are called to fulfil the tasks of the ministry proper to the sons of Mary Immaculate, you will be fit for the kind of service to which you will be assigned to produce in people the results they expect from you, to be a credit to your ministry, and a source of consolation to the Church and to the Congregation, your Mother, who has done so much to form you and who has every right to count on your cooperation.

Goodbye, my dear sons. I press you to my fatherly heart and bless you in the Name of the Father, and of the Son, and of the Holy Spirit.

+ C. J. Eugene. Bishop of Marseilles.

S. G.

Diary

Oblate Writings XXI

**September 6**:[[142]](#footnote-142) Pontifical office at the cathedral morning and evening by Mgr. Pompallier,[[143]](#footnote-143) vicar apostolic for western Oceania. It’s a civility which I have great ease in doing for this apostle of our faith among infidel nations. He drew our interest by his recounting of several events of his missions in these untamed islands.

Diary

Oblate Writings XXI

**September 12**:[[144]](#footnote-144) [Return from England of Fr. Casimir Aubert.[[145]](#footnote-145)] This outstanding Father completed his assignment quickly but with wisdom and intelligence. He established the house of Grâce-Dieu and of Penzance, he joined together with the bishop of Cork,[[146]](#footnote-146) visited Bishop Walsh,[[147]](#footnote-147) Bishop Wiseman, the bishops of the districts of Gaul and of Cornwall, several Irish bishops who all welcomed him very well.

Diary

Oblate Writings XXI

**September 15**:[[148]](#footnote-148) Arrival of Mgr. Verrolles,[[149]](#footnote-149) vicar apostolic of Manchuria. He arrived in time to give an account of his mission to the bounteous assembly that I had gathered together in Saint-Martin to listen to him. His report had some very interesting details, I hope that the Propagation of the Faith becomes aware of it. Tomorrow, he will be going to Aix for the same purpose. This is the manner in which he traverses France so as to revive the zeal of the faithful in support of the Propagation of the Faith.

[To scholastic Brothers at N.-D. de Lumières].[[150]](#footnote-150)

911:X in Oblate Writings

Reproaches the Brothers who collectively made demands on the superior.

Scholastics at Lumières

[Marseilles.]

September 21, 1846.

Even while praising your good intentions, my dear Brothers, I cannot help but blame the course you took in manifesting collectively a wish, a desire, if you will, for a demand which is not within your prerogatives to express. It would be contrary to simplicity, to self-abandonment, even to obedience, to go beyond what is prescribed, if only on an isolated demand. What would be such a collective action, which presupposes negotiation, deliberation, a harmonization of ideas might give rise to clashes, if they were resisted. All such things are contrary to good order and must not take place. You did not notice that you were making of the Oblates a deliberative body within the Society, which is as contrary to the spirit as to the letter of our Institute. Depend on the wisdom of the superior and spare yourself from giving him advice or pre-empting his solutions, which it is your concern to await in silence and without disquiet.

I will say no more about this bit of a lapse in propriety; only. I am surprised that there was not a single one among you who, through better counsel, did not turn the rest away from such false proceedings. Besides, do not be uneasy. I do not hold it against you, since I take into consideration your good intentions. I only had to remind you of the principles involved, and I embrace and bless all of you from my heart.

Diary

Oblate Writings XXI

**September 29**:[[151]](#footnote-151) Letter to Brother Ferrand.[[152]](#footnote-152)

For Brother Ferrand, O.M.I., at Aix].[[153]](#footnote-153)

912:X in Oblate Writings

Invitation to obedience.

L.J.C. and MI.

Ferrand

Marseilles.

September 29, 1846.

My dear Brother Ferrand, please stop being anxious. I told you by Father Martin and even by Father Superior that no one intended to overwhelm you with work. There is no question that, if a choice must be made, one cannot but give preference to the interior service of the house, so that we had to sacrifice outdoor work to kitchen work, essentially the work of our Brothers. However, it seemed to me that in agreeing that you supervise the work at Champouce, and doing so by way of diversion, you might be useful also in that manner. Never would you have been refused the workmen you might have needed. Why would you want me to send you to another house? You are known and appreciated at Aix, you are used to that community; if you do occasionally experience some slight annoyance, eh! my dear Brother, who in this world is ever exempt from such things? It is only in heaven that joy and happiness are without alloy. So stay at Aix, you will be able to sanctify yourself there by obedience and regularity.

Goodbye. I bless you.

Diary

Oblate Writings XXI

**October 8**:[[154]](#footnote-154) Stopover at my residence by Abbé de Bonnechose.[[155]](#footnote-155) This cleric does not deserve to be confused with so many others who are rejected by the opinion of honest people. The press does wrongly hound him as an activist[[156]](#footnote-156) for Mr. Rossi.[[157]](#footnote-157) In Rome he followed only the impetus of his conscience. If he was wrong, at the very most it could be said that he made a mistake, but to find fault with his intentions as was done with him is an injustice.

[To Cardinal de La Tour d’Auverne, Bishop of Arras].[[158]](#footnote-158)

109:XIII in Oblate Writings

Hopes to make a foundation at Boulogne.

La Tour d’Auverne

[Marseilles,

October 10, 1846].

I would like to ask you if it would be agreeable to you that we make a small foundation of our Missionaries at Boulogne. They are men who are essentially devoted to the bishops, and act only according to their guidance and decision and, it must be said to God’s glory, that they are doing infinite good in all the territories they are evangelizing. If Your Eminence would consent that they take a foothold at Boulogne, or in some other part of your diocese that you may prefer, I don’t doubt that you will be able to congratulate yourself on having taken them under your patronage.

I point to Boulogrie because we have several houses in England and it would be very convenient to have a place in [a city] where our Missionaries embark or disembark.[[159]](#footnote-159)

I present these thoughts to your wisdom. I would be very pleased if you were to like them, because these Missionaries have been formed by myself in the interests of the Church and for the service of the episcopacy, and their admission into your diocese would fashion new bonds between Your Eminence and myself ...

Diary

Oblate Writings XXI

**October 11**:[[160]](#footnote-160) Departure of Mr. de Bonnechose for Rome. He conversed a great deal with me during these two days and he spoke frankly. There is nothing surprising that Mr. Rossi is devoted to him. The truth is that it was he who had him admitted to Rome from where opinion turned him away. He thought that it would be a misfortune if the envoy of France were to withdraw in shame and confusion. He believed that the wellbeing of the Church would be compromised by it and he spoke in this sense to the pope a first time and a second time. He truly brought about a reconciliation and Mr. Rossi was infinitely grateful to him for this. People would have wished to testify to their thankfulness by naming him auditor of the Rota. He declined this office for which he had fifty competitors. A person was so much more touched by his indifference than by all the Frenchmen who were frequenting the embassy, putting a price on their devotion. Consideration was then given to making him bishop and, since he did not say no, Mr. Rossi made it his business. This is all the intricacy of this story.

Diary

Oblate Writings XXI

**October 12**:[[161]](#footnote-161) Visit to the prefect and to the mayor[[162]](#footnote-162) concerning the cathedral. Evidently, the latter is not favorable to this project, which was not conceived by him. He raises every sort of difficulty. I spoke frankly with him without concealing that he was compromised in his opinion. I hope that we will manage to succeed in spite of him, but it will be necessary to not fall asleep.

Diary

Oblate Writings XXI

**October 15**:[[163]](#footnote-163) Letter to Fr. Magnan. Impossible for me to copy.[[164]](#footnote-164) On his repeated request,[[165]](#footnote-165) I am giving permission, in the manner of a trial, for the acceptance of a type of seminary in Vico for the diocese of Ajaccio: *“Our peaceful mission house will become a noisy boarding school. Solitude, so necessary for the repose of our apostolic workers, will make place for the brouhaha of a turbulent youth. Our missionaries, called to the grand work of the conversion of souls, will be transformed into pedagogues; instead of giving themselves to studies appropriate to their holy ministry and of preparing material for their preaching, they will employ their time in going over grammar and in paging through profane authors. If they complain that they are being distracted from their vocation, one will be able to give them only bad reasons, which it cannot be assumed they will adopt for themselves. Useless to push these observations to the forefront, you do not have the time to weigh them or to respond to them. The day after tomorrow, you will need to know in Ajaccio whether it is necessary to transport the youth to Vico or to return them to your place. Since you are insisting so much on the introduction of this project, I am letting myself give my consent to it, but in the manner of a trial. Make the bishop understand how much I am opposed, even saddened, to make such a breach of our rules.*

*"Since I am presuming that the bishop of Ajaccio will be conferring the letter of vicar general on you, you know that you may not accept it without my consent. This is one matter that the bishop must not neglect. Therefore, before accepting this title and especially before exercising its functions, you must request my approval. I am saying this so that we do not lose sight of the duties imposed on us by the rules.*

*"I am reasonably insisting upon uniformity in our customs. That of putting at the topmost of our letters the invocation in honor of our Lord Jesus Christ and of his holy mother, Immaculate Mary, was adopted from the beginning. It is therefore necessary to get used to doing so and to hold to what the others obey.*

*"…Fr. Aubert was not able to leave the Brother from Calvaire who just died yesterday[[166]](#footnote-166) and for whom you have done the suffrages prescribed by the rule, since he died a religious and indeed a holy religious. He made his perpetual vows while receiving Holy Viaticum.”*

[To Father Magnan, at Ajaccio].[[167]](#footnote-167)

913:X in Oblate Writings

Obligation to regularity, even during vacations. Fathers Nicolas and Pont are judging the seminarians too harshly.

Magnan

[Marseilles.]

October 15,1846.

I would be glad to know what your regular program for the house is. If I were to judge by what happened at Marseilles, the habit of regularity is very rare. The seminary house this last summer was simply a hotel. While our Fathers stayed there, the only exercise in common was at table, and there only to chat. I learned of this disorder only after their departure. Those who came afterward, led into error by the one who lived with our Fathers, simply continued this gentlemanly existence. You know that I remedied the situation without delay. Just when will we appreciate our Rules enough and the duties they impose to make their observance a happy time everywhere and always. You know that I make the local superior responsible before God; so. be careful!

I persist in believing that Fathers Nicolas and Pont, two heads in one hat, are judging the seminarians too severely when they tell you that they have such bad intentions and require at least the full length of their years of study to judge their vocation. I don’t see that those who preceded them in the governing of that house had to use so much time in discerning the vocations of these young men that God has called toward you. With this fine system, we risk seeing all vocations wilt away and not bring a single one to flower. I pray you to judge for yourself, without yielding so easily to these perfectionists.

Diary

Oblate Writings XXI

**October 16**:[[168]](#footnote-168) Letter to Fr. Santoni and to Brother Gaudet. Fr. Santoni may admit to oblation Brothers Arnaud, Pourrat, Viviers and Arvel.[[169]](#footnote-169) May he postpone again awhile Brother Verney.[[170]](#footnote-170) The rule presumes that a person may wait until the sub-diaconate.[[171]](#footnote-171) Bro. Gaudet may remain in Osier since he so much dreads the stay in Marseille.

[To scholastic Brother Gaudet, at N.-D. de L’Osier].[[172]](#footnote-172)

914:X in Oblate Writings

Advice for his stay at L‘Osier: do not worry too much about his health, give good example to the Novices, etc.

L.J.C. and M.I.

Gaudet

Marseilles.

October 16, 1846.

I do not resist, my dear Gaudet,[[173]](#footnote-173) my desire of wishing you a good morning in answer to your letter of the other day. I am pleased to learn, first of all, that your health is better, but that you always entertain the idea that it is too hot in Marseilles when in truth we suffer less here from the heat than elsewhere; you are afraid of returning here, convinced that you would not be able to work here. So be it. To satisfy you I agree to your staying at L’Osier, provided you don’t waste time. We must hope that you will grow stronger during the year, and that in the end you will be able to wage the Lord’s battles. I recommend that you do not mull over your illness too much, even while taking proper precautions, we must harden ourselves a little. Give good example in all things. I count on you for that. Young Oblates, on seeing older members regular in all things, will understand that it is their duty to maintain themselves in all the fervor of the novitiate. The Oblates, to be sure, must be better than simple novices. This is not only a counsel, but strictly obligatory. With Father Master of Novices, who is also director of the Oblates, maintain a relationship of the most intimate confidence; do not lose sight of the Holy Orders which will be conferred upon you successively during your oblationary period; in a word, gather in a large store of virtues and give me news of yourself from time to time; you know how dearly I am attached to you as a person and to your advancement in the perfection of your holy state.

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

+ C. J. Eugene. Bishop of Marseilles.

To the Members of the Central Council of Southern France for the Missionary Society of the Propagation of the Faith, Lyon.[[174]](#footnote-174)

102:V in Oblate Writings

Grateful acknowledgement for the grant given to the Oblates in 1846 and request for an advance. The life of the missions depends upon these alms.

Propagation of the Faith

Marseilles,

October 18, 1846.

Dear Sirs,

I would have liked to have sent you prompt acknowledgement for the reception of the bank draft for 15 000 francs which you sent me at the end of September as payment on account for the grant approved by the two Councils of the Missionary Society of the Propagation of the Faith in favor of the foreign missions of the Congregation of the Oblates of Mary Immaculate. However, the absence of the Procurator General of the Congregation to whom that draft was addressed along with the accompanying letter impeded an earlier response on my part. I am taking advantage of his return to Marseilles to attend to your letter and hasten to write to you.

I first of all must thank you, Gentlemen, on behalf of our Congregation for the kindness with which you continue to manifest your interest in the missions entrusted to it in foreign countries. In particular, I thank you for the favorable vote expressed by the two Councils of the Missionary Society which granted us the sum of 36 800 francs for this year. This sum, even though well below the needs to which it is supposed to respond, is nonetheless further proof in our eyes of your keen interest in our overseas missions. Gentlemen, you know that these missions were founded through your alms, and their development and prosperity depend on your generosity. If our missionaries today travel through the savage lands of North America to evangelise the inhabitants and if other members of the Congregation work with success in bringing the most abandoned people in England back to the Catholic faith, it is to your Missionary Society that we are in debt. If the former as well as the latter have the clothing and nutrition which suffices to the apostolic worker they are provided by your alms, and if in the future they have their own roof to shelter them, this further kindness will be due again to the alms you will have granted them.

Assured as we are of your benevolent disposition, we have no doubt, Gentlemen, that the additional sum of 9 200 francs promised to us will be granted definitively in favor of our Congregation’s foreign missions when you will have determined the exact income figure for 1846. This new subsidy will finally enable our foundation in America as well as in England to begin work on buildings to house the Fathers assigned to work in those missions. I would also venture to inform you that the obligations contracted by the superiors of these houses make us hope that we can soon receive a further advance on this year’s allocation and forward the sum to them before the end of December.

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

+ C. J. Eugene, Bishop of Marseilles.

To Father Dassy, superior at N.- D. de Bon Secours, at La Blachère, near Joyeuse, Ardèche.[[175]](#footnote-175)

915:X in Oblate Writings

Sending two Fathers and a Brother. Construction of the house. Missions.

L.J.C. and M.I.

Dassy

Marseilles.

November 6, 1846.

My dear Father Dassy. I have just written to Father Vincens to send you immediately Fathers Pianelli and Pulicani together with Brother Joseph, on the supposition that the latter is well enough to travel, since he had fallen sick at L’Osier. I could not make other arrangements for the time being; we are so limited on all sides that we can today say that everyone is suffering.

How happy I am on seeing you raise your house so promptly. I have no hesitation to tell you to leave aside your construction for awhile rather than give in to not being present at all the missions you have promised to give.[[176]](#footnote-176) It would have been prudent not to have planned so much work for this first year. I had forewarned you. my friend, that I could give you only two helpers. You will tell me later on just what you have accomplished.

So as not to miss the mailman. I won’t write any more. Goodbye.

*P.S.* Father Tempier will answer you regarding material concerns.

To Monseigneur Bourget, bishop of Montreal, at the seminary of St. Sulpice, at Paris.[[177]](#footnote-177)

69:I in Oblate Writings

Father Leonard is to come to Marseilles before beginning his recruiting campaign. Rev. T. Rouisse is entering the novitiate at Osier. Mgr Bourget is impatiently awaited at Marseilles to discuss the project of the nomination of Fr. Guigues to the bishopric of Bytown.

Bourget

Marseilles,

November 7, 1846.

Very dear Monseigneur,

The promptness of your arrival takes me by surprise. I was reckoning on a much longer crossing and thought I would be in time to have ready for you at Paris the documents you asked for Father Leonard. It is now too late and what seems to me the normal thing to do is for the Father to proceed directly to Marseilles with his companion. I am counting little on the success of his mission. However we will overlook nothing in order to support him in the confidence with which God has inspired him. Do you not think that before he presents himself in various dioceses, it would be as well that his mission be announced in the *Ami de la Religion?*

I am entirely of your opinion about the project of M. Rouisse[[178]](#footnote-178) but you will understand that I am not in a position to give him advice. It would be as well if you would kindly dissuade him from this dangerous and really precipitate journey. If he greatly insists, you could promise him in my name that I would consent to his making it after his profession if he perseveres in the novitiate. That is where he must begin. Only it would be desirable that he have the funds to pay the fare of a companion for it would be strange to send him off quite alone after he has newly become a religious.

I await with great impatience your arrival at my house. Plan to allow me several days; indeed you will need to rest. I recognize your zeal and your friendship in the proposal you make to me but we must converse at length together about so delicate an affair.[[179]](#footnote-179) I consider you as the best friend of our little family so I will speak to you with an open heart, disposed without demur to do all that depends on me to enter into your views, but hoping also that you will weigh in your wisdom all the observations that I will have occasion to make. Come then, very dear Monseigneur, as soon as possible now that I feel your presence so close to me on the continent. I long to see you again, to embrace you and to express to you *viva voce* all the affection, gratitude and veneration of which my heart is full in your regard.

+ C. J. Eugene, bishop of Marseilles.

Diary

Oblate Writings XXI

**November 18**:[[180]](#footnote-180) The death, precious before God, of our good and outstanding Fr. Gibelli.[[181]](#footnote-181) The physicians of Corsica had persuaded him that he would recover his health in coming to the continent. He requested of me to go to Marseille with this consideration and with this holy indifference that his great virtue inspired in him. *“Be assured, my very reverend Father,”* he wrote to me, *“that I will be just as content with a refusal as with a permission.”* In some measure, it was for the acquital of his conscience that he presented his case to me. I dreaded this voyage, which I regarded as the coup de grâce for his poor body. Fr. Semeria bent over backwards to have him do it. Fr. Aubert was convinced that it could be helpful to him; either to satisfy them or to not have anything about which to reproach myself if he should die of it in Corsica for not having tried this remedy, I gave permission for this crossing, which I had nevertheless wanted to forestall, since I sent the father of this dear patient to Vico at my expense so as to gladden him with his presence. Unfortunately, my fears were more justified than the hope of our Fathers, which I had never been able to share. The voyage was bad for this poor patient and on the evening of his arrival I believed that he would not get through the night. He was, nevertheless, quite consoled to see me, and I much distressed in regarding him so near to his end. From then on, the illness progressed rapidly and it was necessary to administer [the sacrament] during one of my absences from the bishopric, which bothered me very much because I regarded it as a duty to fulfill this ministry at his side.

I saw him again the same evening and I found him in the most holy frame of mind. The illness worsened all the time. One should have been able to record the edifying words he spoke during the last days of his illness. He made me cry every time that I visited him. This was because of the love for God, because of the thankfulness for having called him to the congregation which he had wished to serve well, but for which, he said, he had done nothing. It was through his feelings brimming with affection for me that he showed his duty of loving more than his natural father. Seeing me moved, he said to me: “Be assured, my Father, that I am dying gladly; I don’t have any sorrow other than the anguish that my death makes you feel.” Then he was surprised, in the joy which he felt at belonging to the congregation and at dying in its bosom, that there could be among us some men unfaithful to their vocation. He seemed to have some difficulty in understanding how they could run away. In order to distract him from this painful thought, I was forced to tell him, “God will judge them, my child, do not busy yourself with them any more.” Upon receiving Holy Viaticum or a little later, he wanted to embrace all his brothers, speaking to them about the most touching matters. When upon leaving him, I embraced him myself, touching my lips to his cheeks, in a very natural movement of filial affection he also kissed me; but immediately, with a feeling of respect and humility which was so habitual in his soul, he was afraid that he had taken too much liberty and he apologized for it straight away, while I, on the contrary, had been delighted that he had responded in this way to the gesture of paternal tenderness which my heart had inspired me to give him. Although the prayers for the dying had already been said for him, he was much pleased that the blessing *in articulo mortis*, which he wanted to receive from me, had been reserved for me. I repeated the commendation of his soul, then he followed the words with piety and attentiveness. My heart was oppressed at the sight of the loss which we would be going through, I was forced to stop. “Continue, my Father,” he said to me, “you have not finished.

“These prayers are so wonderful.” He knew them by heart, so often had he repeated them during his life. I would indeed have wished to once more give him Holy Viaticum, but he was expectorating too frequently. I withdrew quite late from his side the evening which preceded his blessed death. He received my blessing, which was the last, with great devotion, he kissed my ring; I embraced him with the premonition that I would not see him any more. I returned early in the morning, he had just rendered his soul to God. I complained to our Fathers about their not having informed me when he was approaching his end. They apologized, telling me that they had not wanted to awaken me, our blessed patient having lost consciousness for several hours. I commended myself to him before his remains, while saying the prayers prescribed by the Church. This confidence did not leave me for an instant. There are souls, and his was certainly in their number, who crossed over purgatory to fly directly to heaven into the bosom of God whom they have always loved and served with a faithfulness under every trial.

I wanted to officiate pontifically at his funeral, and during the office this same thought prevailed. I offered the Holy Sacrifice for him, but I did not cease to commend myself to him as though I had seen on the catafalque the body of a saint displayed for the veneration of the faithful.

Since then, I do not have any other feelings, though in order to acquit myself of what is prescribed in the rule, I have faithfully fulfilled the Masses (five Masses), but they will serve to raise him further on high in heaven. We laid to rest the remains of our holy brother in the tomb of my Uncle de Chevalier where already are resting those of good Father Mie. Next year, we will exhume them in order to take them to Vico alongside the remains of Fr. Albini at the school from which he had learned to become holy. Fr. Gibelli asserted the wish for this to me, that suffices for us to comply with it.

[To Father Guigues].[[182]](#footnote-182)

70:I in Oblate Writings

Mgr de Mazenod will try to help Fr. Fisette. Is happy about the regularity of the Fathers in Canada. Death of Fr. Gibelli.

Guigues

[Marseilles]

November 25, 1846.

I accept with resignation the burden which will weigh me down entirely. When I shall have interviewed this unhappy man, I will see what policy I can adopt. If it is possible to use him away from circumstances which are so fatal to him, I will doubtless keep him. The Chartreux and the Trappists are extremes to which it is scarcely suitable to have recourse.[[183]](#footnote-183) What would happen if, as is probable, this person were not made for this kind of life? You would see him reappearing on the scene before your eyes, a great scandal to everybody. So I will leave no stone unturned to keep him and avoid snuffing out the wick if it still smoulders.

But what consoles me still more is the report which you make about the personal dispositions of all our Fathers who have made much progress in regularity and perfection and who are thus rendering themselves more worthy of the blessings of God and more apt to accomplish the great tasks of ministry which are confided to them.

And now a new and very cruel loss that I must announce to you. The excellent, indeed the truly perfect Father Gibelli has just been taken away from us. He finished his holy life on the 17th of this month like one who is truly predestined. He came to die in my arms. It is a consolation that the Lord kindly reserved for us. No doubt our heart is rent quite cruelly but how can one express the edification caused by such a death? What sentiments of love and gratitude towards God for having called him to live and die in the Congregation for which he would have wished to do more although he did so much for he was one of our best workers and Corsica, one can say, is in mourning, so much was he loved and esteemed. You can appreciate our sorrow although we all told ourselves that never a saint has gone to glory with more fervour and assurance. I officiated pontifically at his funeral at Calvaire but I invoked him all through the ceremony with as much confidence as if I had seen on the catafalque the body of St. Peter or of St. Paul or any other saint. If the circular of the superior of Calvaire has not reached you, kindly announce to all our Fathers the blessed death of our saintly Father, so badly missed, in order that they offer for him the prayers prescribed by the Rule which no doubt will only serve to raise him higher in glory.

Adieu, my dear, I greet you very affectionately and bless you as well as all our Fathers and Brothers.

To Father Semeria, superior of the Missionaries, at Vico, Corsica. [[184]](#footnote-184)

916:X in Oblate Writings

The death of Father Gibelli.

L.J.C. and M.I.

Semeria

Marseilles,

November 25, 1846.

It is time, my dear Father Semeria, that I tell you my sorrow, which you have no doubt shared. What a loss we have just incurred in the person of this blessed Father Gibelli.[[185]](#footnote-185) The doctors assassinated him when they sent him across the sea in the pitiful state in which he was. That cries for vengeance. If this untimely trip had not shortened the days of this religious. I would bless the Lord for having embraced him, blessed him, consoled him with my presence, and have edified myself by the sublime sentiments which animated him until his last breath. I have suffered much, my heart was broken when I lost so young a son who was so rightly loved, so useful to the family and to the Church; but on the other hand it is consoling that we can say that there is not a saint on our altars who had a more holy death. What sweet peace! What confidence! He left for a Heaven whose doors were wide open. One had to hear him thank the Lord for having called him to a Congregation in whose bosom he considered himself so happy to live. To hear him, he had done nothing for her except by good will, since he could testify to having always had this good will to serve in contributing to God’s glory in the ministries that she fulfils. “I have no other sorrow, my dear Father,” he told me, “than the grief I am causing you.” This dear child could see the tears I could not hold back, And how could I restrain myself in hearing all that he spoke with tenderness and affection when, for example, he wanted to show to me that he owed me more gratitude and love than to his own natural father whom he nevertheless loved very much.

When I read the prayers of the commendation of the dying which he followed with great devotion, I stopped after one of the orations, choked by the struggle within myself. “Go on, dear Father,” he told me. “you have not finished. Oh! the prayers are so beautiful. I have always loved them so.” This proved to me, by the way, that he had sometimes meditated them when he was in good health. I would never end on this topic. I beg you, dear Father Semeria, to busy yourself immediately and gather together all you know about the life of this blessed man. Father Aubert will complete it, reporting the particulars of his death. Let it not be for him as for so many others of our Fathers of whom I cannot obtain an account in spite of my repeated requests.

I must tell you that this blessed man requested, but with that consideration of modesty, obedience and discretion which characterized him, to inter his remains at Vico next to Fathers Albini and Moreau. My intention is to fulfil this lawful desire, but to avoid the great difficulties we face, I will wait a year or two before the transferral. Meanwhile, the body has been placed in a tomb from which we will remove it when the time comes.

Goodbye. my dear son. Take care of your health so that it will not be said that Corsica is for us the desert which devours all of us. May the Lord forgive the doctor who did not want to bleed our dear Gibelli, when he asked for it with such insistence. The stubbornness of this refusal is incomprehensible. Alas, he would have avoided this vomiting of blood which led him to the grave, and this trip from Vico to Ajaccio and from Ajaccio to Vico to take and accompany the body of our Father Moreau, how could the doctor have allowed it? These regrets are powerless, and how painful, how bitter they are. I never finish when I speak of this blessed child, taken so soon from our affection and from the needs of our Congregation. I pontificated officially at the funeral rites, which were an apotheosis. Of course I offered the Holy Sacrifice as I should have, but I assure you that I invoked this angel all the while as if the body of a saint had been placed on the bier, The great procession of the priests and Oblates gave him the same respect. I think,

Goodbye. goodbye. I embrace and bless you all.

+ C. J. Eugene. Bishop of Marseilles.

For Father Tempier, vicar-general.[[186]](#footnote-186)

917:X in Oblate Writings

Come for final discussion regarding the proposed appointment of Father Guigues to the Episcopal See of Bytown.

L.J.C. and M.I.

Tempier

[Marseilles.]

December 11, 1846.

I have just written to Father Aubert to come to my house so that we may discuss for the last time the great matter of Bytown. So come from your place to my house, unless you prefer us to go to the seminary, which you will then let me know immediately.

We will discuss if it would be proper to consult Father Leonard, etc.

Later you will come for dinner with the Bishop[[187]](#footnote-187) at noon.

[To Father Guigues].[[188]](#footnote-188)

71:I in Oblate Writings

The Bishops of Canada propose Father Guigues as the future bishop of Bytown. The General Council first pronounced itself against this project but has finally accepted, after having listened to Mgr Bourget, on condition that the Congregation is not disadvantaged thereby. What does Father Guigues think? Will he be able to fulfil both responsibilities at the same time?

Guigues

Marseilles

December, 1846.[[189]](#footnote-189)

I have just taken, my dear Father, a decision of great importance which would not leave me without anxiety were I not to count as I do on your tact and conscientiousness.

The Bishop of Montreal had informed me, the moment he arrived in France, that he had a matter to discuss with me of the greatest interest to the Church in Canada. He told me that the bishops of this province had decided to solicit from the Holy See the erection of a new bishopric at Bytown and that they were of the opinion that it was suitable to choose you to be the first pastor of this church; that he would come to me soon and submit the reasons for their preference and obtain my consent. At first this news plunged me into great perplexity. If I saw on the one hand the advantage of the Church in Canada, I could not on the other overlook the grave disadvantages that could thereby result for our Congregation and evidently this second consideration should prevail over the first because our first duty is to maintain our Congregation in a state of capability for the accomplishment of the mission the Church has given to her and it would be easy to find amongst the clergy in Canada another person to fulfil worthily the episcopal functions at Bytown and it was impossible for me to replace you in America. Wrestle with it as I might I could not find a way out of the dilemma. I thought of it constantly before God and, as the moment of the arrival of Bishop Bourget came closer, I spoke of it to two members of my Council who are with me. At first sight the response was negative.[[190]](#footnote-190) Independently of the general reasons that they had for no longer consenting that any of our members accept the burden of the episcopate and which had determined my replies to different letters of the Minister who has urged me to present him with candidates, they could not help considering as I did the total dislocation of our Society in Canada, which would follow this eventuality.

Mgr Bourget arrived and nothing was more pressing than to plunge into this affair with me. You know the veneration and confidence that this holy bishop inspires in me. He has, on his side, some consideration for the rectitude of my intentions. So there we were, two bishops face to face, having nothing else in view but the greatest good of the Church. We discussed his proposal for a while. He quite agreed with me that if the Congregation should suffer in Canada, I was right in not consenting and that consequently he would renounce the idea of submitting this project to the Pope, because it was only feasible inasmuch as a member of the Congregation would be put in charge of this see and we agreed that this member in Canada could only be you, which is precisely the point of the difficulty. Knowing his affection for the Congregation of which he is the father in America, I finally accepted him as judge and called upon him to decide if the policy proposed would not be damaging to the Congregation which owes, in Canada, to the wisdom of your administration the esteem which she has acquired there. The holy bishop did not hesitate to decide that if our Rules pose an obstacle to your continuing to exercise the function of superior of all our establishments as before, the Society would suffer notable detriment but if the Rules do not oppose this, he did not hesitate to assure us that the new attribution would put no obstacle in the way of your being perfectly able to fill the duties of your actual responsibility; that Bytown should be considered a mission territory, that for a long time there would be no other clergy than our missionaries and that it was up to them to found everything; that the Congregation would be for Bytown what St. Sulpice has been for Montreal, etc.

If I had had the time to consult you, it is you whom I would have made the judge in the last resort. I had to decide while reserving the right to consult you. My two assistants have rallied to my opinion. So given the good that should result therefrom for the Church in America, given the great facilities which will be promised to our missionaries to work in the different ministries entailed by their vocation, given the possibility whereby you will be able to continue to fulfil your responsibility as Visitor, according to the assurance thereof that the Bishop of Montreal has accorded me, I have given my consent that you, if it so happens, can be elevated to the episcopal dignity, without posing any condition other than the conscientious assurance that you will have to give me of being able in effect to fulfil punctually your functions of Visitor, a post in which I confirm you. I ever remain glad of having chosen you to represent me in the midst of this portion of the family and in a country where our first Fathers had perhaps given occasion to the prejudices which had arisen on all sides. I have often blessed God for the change which was effected by your intermediary and my satisfaction would have been perfect if I had not had to reproach you often over your manners in dealing with me whose heart, more than my dignity, you have wounded without thinking much about it. I have always made do with the latter but the heart suffers when it loves as I know I love you. Let us speak no more of this; I am even unaware how this observation slipped from my pen.[[191]](#footnote-191)

Such is what I have thought well to do in order to conciliate all the interests so precious and so sacred which are in our hands. I pray God to bless this resolution with which I am inspired solely in view of the greatest good of our holy religion, the honour and advantage of our dear Congregation. Be it ever God’s will to bless the purity of our views and permit nothing which may be to the detriment of the work that is confided to us. I can, however, tell you what Cardinal de Bonald wrote me yesterday on the subject of someone we know: “the episcopate is a burden which he will only come to know well after he will have been saddled with it; if he wished mine, and even my hat, I would gladly hand it all over to him.”

[To Cardinal Fransoni, Prefect of the S. Congregation of Propaganda Fide[[192]](#footnote-192)

4:V in Oblate Writings

Success of the Oblates’ Apostolate in Canada. The desire to receive a blessing from the Holy Father.

Fransoni

Marseilles,

December 23, 1846.

Your Eminence,

By the time you receive this letter you will undoubtedly have already seen the holy Bishop of Montreal, Canada, and been informed by him as to the blessings the Lord grants to the ministry of the Oblates of Mary Immaculate. Not only do they preach missions in the dioceses of Montreal, Kingston and Quebec, but they are also evangelising the savages along the Ottawa, St. Maurice, and Saguenay Rivers and have recently ventured as far as St. Boniface on the Red River and into the vast forest area full of savage tribes.

Oh what a joy it would be if the Holy Father were to be informed of this work and that, from his paternal heart, he could grant a blessing which would multiply a hundredfold the divine seed in the Father’s field.

Your Eminence, you know that the late Pope Gregory XVI, shortly before his demise, confirmed the Constitutions and the Congregation by Apostolic Letters on March 20, 1846. The Congregation had been approved in specific form by Pope Leo XII, of holy memory, by the Apostolic Letters of March 21, 1826. I venture to mention these details, your Eminence, so that you, as Prefect of the S. Congregation of Propaganda Fide, know the qualities of the workers who labour under your protection in the vineyard of the Lord.

Please accept your Eminence, the expression of full respect and affection from your most humble and faithful servant.

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

[To Mgr Bourget, bishop of Montreal].[[193]](#footnote-193)

72:I in Oblate Writings

Mgr de Mazenod revokes his decision to allow Father Guigues to be named Bishop of Bytown. Letter of Father Allard which shows the danger of this nomination. News of Frs. Pierre Aubert and Taché. Arrival of Father Fisette. Father Leonard asks for a letter of recommendation for his mission in France.

Bourget

Marseilles,

December 23, 1846.

Monseigneur,

I have just received from Father Allard a letter which plunges me into the greatest anguish. I fear, in consequence of the forebodings instilled in me by this Father’s letter, which is more strongly worded than the one I had previously received, that we may strike a fatal blow at all our establishments in Canada by the promotion of Father Guigues to the episcopate. We had this presentiment at Marseilles but such is the ascendancy that you exert upon me when I seek to cooperate with your holy projects that I was influenced to give a consent that my first resolve was to refuse. I would wish to be still in time to withdraw it since the consequences of this nomination are to be so disastrous - such at least is the judgement of those upon the scene. This is what Father Allard writes: “You will have seen the Bishop of Montreal. You will doubtless have been informed of the project to erect Bytown into a bishopric and place in this new see one of us, probably Father Guigues. To make Bytown a bishopric is not an advantage for us unless another of our Fathers be taken for it, but to put Father Guigues there is a serious loss for our houses in Canada which then will be deprived of the only Father who can direct them and make them prosper and whom you cannot replace - I know this with certitude. I say “deprived” because if he is placed 40 leagues from Longueuil, 100 leagues from Quebec and 150 from Saguenay, how will a bishop be able to administer these different houses, direct the organization of the missions and be head of the missionaries. That is impossible in the dioceses of Montreal and Quebec and it is precisely these dioceses which demand as superior a man like Father Guigues. The diocese of Quebec is beginning to furnish some recruits and we can yet hope for some good ones but I ought to tell you, it is in great part the known worth of Father Guigues which gives them the idea of coming to us. I do not think I deceive myself in telling you that we can renounce the hope that Quebec gives of vocations in the eventuality that I fear may become a reality. Our house at Longueuil would relapse into the state where it was. I take the liberty of making these observations to you which are the expression of my constant thoughts, thoughts which I share with those of our Fathers who see and have seen the state of affairs.”

You can judge, Monseigneur, what must be my anxiety. If such things are to be the result of the choice of Father Guigues, there is no room for hesitation. We must renounce it for I ought not to hide from you that I am absolutely unable to send from Europe anyone capable of replacing him in the functions with which I have entrusted him. No one is better able than you, Monseigneur, to appreciate the position of the Congregation in Canada. You know too well the trials and tribulations which preceded the arrival of Father Guigues in Canada since it took all your charity, all your paternal kindness to ward off all the inconveniences. Could not the erection of this new see be postponed? A little later perhaps, there would be fewer difficulties. Of such, at present, I see plenty all around. *Undique angustia.* You have too much right to my confidence for me not to tell you with frankness that if M. Hudon were promoted to this See, the place would not be tenable for our missionaries whom he has never much favoured. This at least is what I am told. All his predilections are directed elsewhere. Place then this great affair at the foot of the Cross, weigh against it the destiny of the Congregation of which you are the second Father. Regard, if so you must, as nonexistent the authorization I gave almost under duress. No longer can I be reassured in the face of so much insistence that I envisage the deadly consequences, the irreparable misfortunes which would follow in the wake of the action it is wished should be taken. Once again, think it over once more before God and do not put your hand to the destruction of a great good which you have only obtained with much trouble and many cares.

I have received news from Red River. Fathers Aubert and Taché have written to me and the letter of the latter is charming. He has made his profession and said his first Mass, October 13th. They are both happy with their situation. They are going to establish a mission at 300 leagues from Saint Boniface in the *Ile de La Crosse.* Father Taché is going there with M. Laflèche and Father Aubert is going to leave for Wamassinoury with M. Belcourt. He will become proficient at that mission in the native language. I have learned from Montreal that Father Bermond has arrived at his destination. So much for satisfactory news. But what must I think of seeing no sign of the arrival of Father Fisette who left Montreal at the end of October? Would he have committed the folly of going to the Trappists? Such acts of impulsion rarely succeed. For my peace of mind, I am going to write to M. Maszian to find out if he passed through Le Havre.

Several letters for you have been forwarded to me from Paris. You did not leave with me your address at Rome but I think you will not fail to send for your letters to the post office. So I am addressing them directly there.

Adieu, dear Monseigneur, do not forget me at the tombs of the Apostles. You know that I am, in your regard, always devoted and full of affection.

+ C. J. Eugene, Bishop of Marseilles.

25thDecember

Father Fisette has just arrived after a happy but protracted voyage. He has handed me several letters for you which I am forwarding with a kind Englishman who spent Christmas with us.

As I am taking my pen in hand again, I revert once more to the affair of Bytown which makes me tremble. Who knows if, when Father Guigues would be bishop, he would not think himself obliged to allow himself to be absorbed by his diocese and if he would be inclined to want to be concerned with the rest. You see how many anxieties are going through my head. Write to me, I implore you, to reassure me a little.

I forgot to mention that the letters which Father Fisette brought me have been unsealed through an unjustified fear of the strictness of the postal service.

Father Leonard requests you earnestly to send him the letter of recommendation that you kindly promised him so as to accredit him to the Bishops of France for his mission. My position prevents me from supplying it. Please therefore send me this letter, so desired and so necessary.

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

73:I in Oblate Writings

Fears for the Oblates of Canada if Father Guigues becomes bishop of Bytown.

Guigues

Marseilles

December 27 1846.

I wrote you a few days ago a letter which depicted for you the anxiety in my soul on the subject of the project formulated to place you in charge of the diocese of Bytown. Since this letter, everything that reaches me from Canada confirms my convictions about the incalculable damage that the Congregation would suffer if you ceased to direct her in the regions where Providence has permitted you to succeed in fulfilling your task so completely. There is, therefore, an obligation on your part and mine to maintain the good that has been effected and not to risk seeing the edifice collapse after all the trouble it has cost you to raise it... I see only too well what kind of men are the Canadians who have been admitted into the Congregation and those who have come to you from France are hardly easier to govern. I have only you to control these and the others thanks to the predominant influence you have over them.

I am quite in accord with seeing you promoted to the episcopate; I am even flattered by the idea: *corona senum filiifilio rum et gloria filiorum patres eorum et filius sapiens laetificat patrem.* However I should think it a duty to oppose with all my power your acceptance of this dignity and I would believe that you yourself are obliged to refuse it firmly, if the Congregation in America must suffer the damage that we fear. If the outcome is otherwise, we shall try to do the best we can in this new situation for the honour and the interests of the Church and the Congregation, primarily by the edification of an exemplary and community life that is perfectly religious in the quarters of your residence, etc.

To Father Dassy, superior of Missionaries, at N.-D. de Bon Secours, at La Blachère.[[195]](#footnote-195)

918:X in Oblate Writings

Sending Father Chauliac to replace Father Pianelli.

L.J.C. and M.I.

Dassy

Marseilles,

December 30, 1846.

My dear Father Dassy, the only reason for writing you this short note is to wish you all the blessings of God at the beginning of the New Year. You will receive it from Father Chauliac, whom I am sending you according to your wishes which are too legitimate to be refused. You will be happy with this dear Father who is full of zeal and good will, who will certainly be very helpful in your missions. Send Father Pianelli back to me immediately. Greet Fathers Hermitte and Pulicani for me. I embrace them and bless them as I do you with all my heart.

+ C. J. Eugene. Bishop of Marseilles.

1. Original Italian, Rome, Vatican Secret Archives, Collection: Congregation of Bishops and Regulars, March 1846. On January 25, Bishop de Mazenod sent a petition to Gregory XVI in the same sense (Latin text, *ibid.).* [↑](#footnote-ref-1)
2. Bishop Hippolyte Guibert, accompanied by Father Courtès, had made a trip to Corsica and Rome in November-December, 1845. At Rome he had left the Founder’s request for the approval of the decrees of the General Chapters of 1826, 1831, 1837 and 1843. This was refused by a letter of December 16, 1845 to which the Founder is replying here. [↑](#footnote-ref-2)
3. Oblati di Maria Santissima Immacolata [↑](#footnote-ref-3)
4. The two favours were granted by a decree of March 14 and by Apostolic Letters from Gregory XVI, March 20, 1846, cf. Orig.: Rome, Postulation Archives, DM XII 3. [↑](#footnote-ref-4)
5. Rey II, p. 218. [↑](#footnote-ref-5)
6. Fr. Rey copies this text after having said that the Founder received, on that day, a letter from Fr. Perron, superior of Grâce-Dieu . [↑](#footnote-ref-6)
7. John Henry Newman (1801-1890), English theologian, entered the Catholic Church in 1845, made a cardinal in 1878. [↑](#footnote-ref-7)
8. Ms. Yenveux V, 186; IX, 208. [↑](#footnote-ref-8)
9. Original: Rome. Archives of the Postulation. L. M.-Courtès. [↑](#footnote-ref-9)
10. Ms. Yenveux IX, pp. 172c-172d and Rambert II, pp. 227-228. [↑](#footnote-ref-10)
11. Mission of Grans, preached from February 11 to March 17, 1816 by Reverends de Mazenod, Deblieu, Mie and Icard. [↑](#footnote-ref-11)
12. At the time, Fr. De Mazenod stayed at St-Laurent du Verdon from September 2 to 16; he then went to Digne, where Fr. Moreau was ordained priest on September 18. [↑](#footnote-ref-12)
13. Bienvenu de Miollis, bishop of Digned from 1805 to 1838. [↑](#footnote-ref-13)
14. Missions of Barjois (Var) from November 8 to December 20, 18181 and of Lorgues (Var) from February 17 to March 31, 1822. Cf. J. Pielorz, *Premières missions des Missionnaires de Provence [First missions of the Missionaries of Provence],* in *Missions OMI* 1955, pp. 555 and 648. [↑](#footnote-ref-14)
15. Original: Rome. Archives of the Postulation. L. M.-Courtès. Text written by an unknown hand. The Founder only signed the letter, on the reverse side of which Father Casimir Aubert wrote that “My Lord, the Very Reverend Father General is too much affected to write.” [↑](#footnote-ref-15)
16. Original: Rome. Archives of the Postulation. L. M.-Tempier. [↑](#footnote-ref-16)
17. Yenveux, Printed I, p. 216. [↑](#footnote-ref-17)
18. Roquevaire (Bouches-du-Rhône). [↑](#footnote-ref-18)
19. Rey II, p. 227. [↑](#footnote-ref-19)
20. Louis F.-X. Billon (1804-1846). [↑](#footnote-ref-20)
21. Ms. Yenveux VI, p. 35. [↑](#footnote-ref-21)
22. Orig. - Rome, Arch. of the Postulation - L. M. Aubert P. [↑](#footnote-ref-22)
23. He had replaced Fr. Guibert as superior of the major seminary of Ajaccio [↑](#footnote-ref-23)
24. Original: Rome. Archives of the Postulation. L. M.- Dassy. [↑](#footnote-ref-24)
25. The General Council of December 1845, considered Father Burfin as the first superior of the new Oblate house. But Father Dassy was appointed on February 10. On the 11th. the latter already took over the house. Cf.: L. Dassy-Mazenod, 12 and 18 February, 1846. [↑](#footnote-ref-25)
26. L’abbé Deschanel left the chaplain’s house just before Easter, taking to his new quarters everything he could carry “including the last broom” (Dassy to Mazenod. February 18). That is why Father Dassy asked help from Father Tempier to buy linens, kitchen utensils, books. etc. [↑](#footnote-ref-26)
27. The Founder told Father Dassy that his stay at Bon Secours would last only a year. doubtless because the latter left N. - D. de L’Osier with regret, since he had been the first Oblate in that place also. He wrote on February 18: “My greatest regret in leaving L’Osier was that of being forced to give up the hope I had of being able to erect a magnificent Gothic church in honor of Our Lady. I thought that I had the mission for that work.” [↑](#footnote-ref-27)
28. Father Dassy proposed assigning Father Palle at the shrine to take care of the pilgrims while the other Fathers were on mission. [↑](#footnote-ref-28)
29. The second edition, which appeared in 1845. *Pèlerinages à N.-D. de L’Osier,* XII-166 pp. [↑](#footnote-ref-29)
30. Rey II, p. 222. [↑](#footnote-ref-30)
31. Rey introduces this text by saying: Bishop de Mazenod “presided in the church of Saint-Martin at the exercise of reparation [for the carnival] arranged for Ash Wednesday. By this exercise he completed the series of stations inaugurated during Forty Hours.” [↑](#footnote-ref-31)
32. Rey II, p. 223. [↑](#footnote-ref-32)
33. Original: Rome. Archives of the Postulation. L. M.-Moreau. [↑](#footnote-ref-33)
34. Yenveux I, 77\*. LX, 172b. [↑](#footnote-ref-34)
35. Father F.N. Moreau died on February 2, 1846, after a few days of illness. [↑](#footnote-ref-35)
36. No doubt “brother religious”, missing from the original. He is referring to Father Albini. [↑](#footnote-ref-36)
37. Rey II, pp. 223-224. [↑](#footnote-ref-37)
38. Bishop de Mazenod had gone to preside at the ceremony of the completion of the solemn octave in reparation for the sacrilege committed at the church of St-Théodore during the night of March 9 to 10, 1829. [↑](#footnote-ref-38)
39. YENVEUX VII. 11\*; VIII. 67. 90; IX. 172 c. [↑](#footnote-ref-39)
40. Yenveux writes: N. It refers to Alex. A. Augier, an ex-Oblate who had spent some time with the Marists, cf.: General Council, March 11, 1846. [↑](#footnote-ref-40)
41. YENVEUX VII. 202. 238 and *54\** [↑](#footnote-ref-41)
42. The Founder here is speaking of Father Burfin whom the Bishop of Ajaccio would have accepted as superior. cf.: L. M.-Courtès, April 3, 1846, and L. M.-Vincens, May *5,* 1846. [↑](#footnote-ref-42)
43. At the General Council meetings of February 10 and March 11, 1846, Semeria had been designated. The Bishop of Ajaccio refused, judging him too young for the position. He also refused Father Lagier (General Council, April 4, 1846, and L. M. Courtès, March 23, 1846). [↑](#footnote-ref-43)
44. Rey II, p. 224. Rambert (II, 633) copies the same text, with several additions, and gives as the date April 25, 1850. [↑](#footnote-ref-44)
45. Fr. Rey does not fix a date for this text which follows that which precedes and which he presents with these words: “These are the great thoughts of faith which carried him almost daily to give himself to the sick from the first call.” [↑](#footnote-ref-45)
46. Original: Rome. Archives of the Postulation. L. M.-Courtès. [↑](#footnote-ref-46)
47. Archbishop Bernet of Aix. He was returning from Paris where Louis-Philippe had conferred the red biretta on him. [↑](#footnote-ref-47)
48. Original: Rome. Archives of the Postulation. L. M.-Courtès. [↑](#footnote-ref-48)
49. Original: Rome. Archives of the Postulation. L. M.-Courtès. [↑](#footnote-ref-49)
50. The opposition of the Archbishop of Aix and other reasons changed this plan. The General Council decided June 5*,* that a choice should be made between Father Magnan and Father Bellon, one the director of the seminarians, and the other director of scholastics at the seminary of Marseilles. Father Magnan was finally named. Fathers Palle and Chauliac were to replace Father Lagier, who was recalled to the seminary at Marseilles, cf.: General Council, June 22, 1846. [↑](#footnote-ref-50)
51. Ms. Yenveux I, p. 46. [↑](#footnote-ref-51)
52. J.T. François Hermitte (1805-1884), Oblate in 1826, priest on May 31, 1828. [↑](#footnote-ref-52)
53. Baix (Ardèche). [↑](#footnote-ref-53)
54. Yenveux 1, 78\*; IX, 143. [↑](#footnote-ref-54)
55. From the time of his interview with Father Tempier in March, the Bishop refused Fathers Semeria and Lagier. Bishop de Mazenod did not dare send Father Burfin nor Father Courtès. Finally, Father Magnan replaced Father Moreau, cf. *Oblote Writings,* 10, pp. 124-131, 144. [↑](#footnote-ref-55)
56. Original: Rome. Archives of the Postulation. L. M.-Semeria. [↑](#footnote-ref-56)
57. C.-A.-J. Wicart, Bishop of Frèjus (1845-1855). [↑](#footnote-ref-57)
58. B-A. Georges-Massonnais, Bishop of Pèrigueux (1841-1860). [↑](#footnote-ref-58)
59. Ms. Yenveux VIII, p. 203. [↑](#footnote-ref-59)
60. Stephen Edward Chevalier (1823-1894). Oblate on October 3, 1842. He received minor orders before departing for Canada in the month of August, 1845. He was ordained priest on October 25, 1849. [↑](#footnote-ref-60)
61. Orig.: Rome, Arch. of the Postulation, L. M.P. The Founder only signed the letter. [↑](#footnote-ref-61)
62. Fr. Aubert requested 27000 francs for England and 65000 for America. [↑](#footnote-ref-62)
63. Grâce-Dieu, the second Oblate house in England. [↑](#footnote-ref-63)
64. Rey II, p. 227. [↑](#footnote-ref-64)
65. André Claude Gastaud, deceased at the age of 68 years. [↑](#footnote-ref-65)
66. *So long as this endures.* [↑](#footnote-ref-66)
67. Ms. Yenveux I, p. 124. [↑](#footnote-ref-67)
68. Fathers Mille and Magnan at the time were at N.-D. de Lumières. During the course of the summer of 1846, Fr. Magnan was named superior of the Major Seminary of Ajaccio. Here it probably concerns Fr. Mille who withdrew from the congregation in 1850. His manner of doing this scandalizes the young people, that is, the Juniorists. [↑](#footnote-ref-68)
69. Rey II, p. 224. [↑](#footnote-ref-69)
70. See *supra:* April 10, 1845. [↑](#footnote-ref-70)
71. Ms. Yenveux VIII, p. 214. [↑](#footnote-ref-71)
72. Henri Joseph Faraud (1823-1890), Oblate on September 14, 1844, ordained prist at St-Boniface on May 8, 1847. He was appointed vicar apostolic of Athabaska-Mackenzie in 1863. [↑](#footnote-ref-72)
73. In regard to these preparatory studies for the holy ministry, cf.: Y.B., *Le problème des jeunes pères au temps du fondateur [The problem of the young Fathers during the time of the Founder],* in *Vie Oblate Life*, vol. 59 (2000), pp. 161-190. [↑](#footnote-ref-73)
74. Original: Rome. Archives of the Postulation. L. M.-vincens. [↑](#footnote-ref-74)
75. The Founder proposed Father Lagier a second time. cf.: L. M.-Casanelli d’Istria, April 13, 1846. [↑](#footnote-ref-75)
76. Ms.: Franson. [↑](#footnote-ref-76)
77. Ms.: N.-D. de L’Osier, but according to the tenor of this letter and the decision of the General Council, April 4, 1846, it refers to N.-D. de Lumières. This study course was to be given only during the summer. The young Fathers designated to take part in it were: Fathers Chauvet, Rey, Beaulieu, Pianelli, Piot, Palle, and Brothers Coste and Baret. [↑](#footnote-ref-77)
78. Rey II, p. 220. [↑](#footnote-ref-78)
79. Original: Rome. Archives of the Postulation. L. M. - Dassy. [↑](#footnote-ref-79)
80. Ms. Yenveux V, 70; VII, 118, 122, 220; VIII, 120. 202; IX, 93. Certain of these excerpts are of the 14th, others of the 16th of May, [↑](#footnote-ref-80)
81. On April 20. 1846 (Yenveux VIII, 202), the Founder writes: “Letter from Brother Chevalier.., he refuses to advance into Orders...” [↑](#footnote-ref-81)
82. Bro. Faraud left with Fr. Ryan during the summer, cf. Mazenod to the Propagation of the Faith, May 15. [↑](#footnote-ref-82)
83. Orig.: Rome, Arch. of the Postulation. L. M.P. The Founder only signed this letter. [↑](#footnote-ref-83)
84. Original: Rome. Archives of the Postulation. L. M.-Ricard. [↑](#footnote-ref-84)
85. Original: Rome. Archives of the Postulation. L. M.- Semeria. [↑](#footnote-ref-85)
86. Ms. Yenveux IX, supplement p. 27. [↑](#footnote-ref-86)
87. Fr. Antonio Testa (1787-1862), general from 1839 to 1862. He was not appointed bishop of Macerata. The Passionists already had a mission in Bulgaria. They went to England before the Oblates. The rule of this congregation was very demanding. For example, they had to wear only sandals, to not drink milk, etc. The general permitted some exceptions for England. [↑](#footnote-ref-87)
88. Vincenzo Maria Strambi (1745-1824), canonized on June 11, 1950. [↑](#footnote-ref-88)
89. Original: Rome. Archives of the Postulation. L. M.-Courtès. [↑](#footnote-ref-89)
90. Ms. Yenveux VII, p. 254. [↑](#footnote-ref-90)
91. Rey II, p. 233. [↑](#footnote-ref-91)
92. Giocchino Pecci who was pope (Leo XIII) from 1878 to 1903. [↑](#footnote-ref-92)
93. Orig. - Rome, Arch. of the Postulation - L. M. Guigues. The General Council, in its session of January 14th, had decided to send these two scholastics. On March 11th, they likewise designated the lay brother H. Blanc who left at the end of the summer. [↑](#footnote-ref-93)
94. Ms. Yenveux I supplement, 136; VII, 22l; VIII, 288. [↑](#footnote-ref-94)
95. This refers to Fr. Fisette whom Fr. Guigues sent to Marseilles. Cf. Mazenod to Guigues, November 25, 1846. [↑](#footnote-ref-95)
96. In his Journal of May 20 (Ms. Yenveux VII, 254), the Founder writes: “Letter of Fr. Guigues which is tiresome because of the detestable style he has adopted. It is always the same: complaints, displeasure, exaggeration, little in the way of naturalness, frankness, in a word so contrary to my way of thinking and doing that I do not want to correspond directly with him any more. [↑](#footnote-ref-96)
97. Ms. Yenveux III, p. 194. [↑](#footnote-ref-97)
98. Gregory XVI (Bartolomeo Alberto Cappellari, 1765-1846), pope from 1831 to 1846. Eugène de Mazenod, bishop of Icosia, met him in 1832 and 1833. Cf, *Ecrits oblats* 8, pp. 60-62, 70, 86, 106. [↑](#footnote-ref-98)
99. Ms. Yenveux III, 140; V, 85. [↑](#footnote-ref-99)
100. The principal difficulty came from the opposition of the Irish. That is why the Founder sent Fr. Mulloy as soon as possible. Ct G. Carrière, *Histoire documentaire de la Congregation des Missionnaires de M. I. dansl’Est du Canada,* t. I, pp. 224-237. [↑](#footnote-ref-100)
101. Fr. Mulloy had nearly broken his skull when the boat on which he was travelling passed under a bridge. Cf. Fr. Dandurand to Bishop de Mazenod, December 3, 1845. [↑](#footnote-ref-101)
102. Ms. Yenveux VIII, l20, 202; IX, 89. [↑](#footnote-ref-102)
103. Rey II, p. 233. [↑](#footnote-ref-103)
104. Giovanni Maria Mastai Ferretti (Pius IX), pope from 1846 to 1878. He was a cardinal since 1840. He was elected on June 16, on the second day of the conclave. [↑](#footnote-ref-104)
105. Cardinal de Bonald had arrived in Marseille several days earlier, en route for Rome where he was to participate in the conclave. Because of the political situation in Italy (revolutionary actions in the Pontifical States and in the regions subservient to Austria), the Italian cardinals decided to open the conclave without awaiting the arrival of the foreign cardinals. [↑](#footnote-ref-105)
106. M. Latour-Maubourg must have already been on the vessel, *Le léonidas,* where, in the morning, Bishop de Mazenod accompanied Cardinals de Bonald, archbishop of Lyon, and Sterets, archbishop of Malines, who were departing for Rome (Rey II, p. 233). [↑](#footnote-ref-106)
107. Ms. Yenveux B 8; Rey II, note for p. 218. [↑](#footnote-ref-107)
108. Robert Cooke (1821-1882), ordained priest on June 28, 1846. He was provincial of the Anglo-Irish province from 1851 to 1867 and from 1873 to 1877. [↑](#footnote-ref-108)
109. On the railway line under construction. [↑](#footnote-ref-109)
110. Orig.: Stockerston Hall near Uppinham, Family Archives of Everard de Lisle. This letter was graciously sent to the Postulation on April 9, 1987, by the Squire de Lisle, great-grandson of M. Ambrose (1809-1878). [↑](#footnote-ref-110)
111. Fathers Perron and Naughten, cf. *Oblate Writings,* 3, p. 17. [↑](#footnote-ref-111)
112. Bishop de Mazenod did not make this trip till 1850. [↑](#footnote-ref-112)
113. Manuscript has Philipps. [↑](#footnote-ref-113)
114. Original: Rome. Archives of the Postulation. L. M.-Courtès. [↑](#footnote-ref-114)
115. Original: Rome. Archives of the Postulation. L. M.-Semeria. [↑](#footnote-ref-115)
116. Original: Rome. Archives of the Postulation. L. M.-Tempier. [↑](#footnote-ref-116)
117. The next Monday was the 13th. The General Council spoke of Roger Cooke and Lawrence Dunne on Monday, July 20. [↑](#footnote-ref-117)
118. Ms. Yenveux VI, p. 100. [↑](#footnote-ref-118)
119. Ms. Yenveux VII. 112. Latin text translated by Joseph Rousseau. OMI. [↑](#footnote-ref-119)
120. Yenveux III, 68. [↑](#footnote-ref-120)
121. Original: Rome. Archives of the Postulation. L. M.-Semeria. [↑](#footnote-ref-121)
122. Bishop de Mazenod continued to plead for the nomination of Father Lagier. cf.: L. M.-Casanelli d’Istria. July 15. 1846. [↑](#footnote-ref-122)
123. YENVEUX vii. 20; VIII. 130. [↑](#footnote-ref-123)
124. Father Pianelli was supposed to spend the summer at N.-D. de Lumières and follow the course of study on preaching and ministry. cf.: General Council, April 4, 1846. [↑](#footnote-ref-124)
125. Rey II, p. 238. [↑](#footnote-ref-125)
126. Fr. Rey presents this text in this way: “The Founder did not lose sight of the formation of his missionaries. This year he instituted a course of high studies which he entrusted to the experience of Fr. Vincens. Several young Fathers were named to follow it for several months. Religious formation was not at all neglected. A superior, requesting indulgence in favor of a religious whose conduct left something to be desired, told the Founder that it was necessary not to extinguish the wick which still was smoking.” This superior was without doubt Fr. Vincens whom Bishop de Mazenod accused of being too condescending towards the less obedient and less fervent religious. [↑](#footnote-ref-126)
127. YENVEUX V. 260; VII. 174. [↑](#footnote-ref-127)
128. Difficulties with one of the neighbors. cf.: L. M.-Courtès. [↑](#footnote-ref-128)
129. Ms. Yenveux I supplement, 25; V. 213; VIII, 134, 216. [↑](#footnote-ref-129)
130. Orig. - Ottawa, Motherhouse of the Grey Nuns. [↑](#footnote-ref-130)
131. On this page of the copy of the writings of the Founder, there is a note which reads - grave illness of Fr. Telmon: January, 1846. Statue arrives at Ottawa: August, 1847, during the typhus. Statue blessed by Bishop Guigues, June 3, 1850. [↑](#footnote-ref-131)
132. Rey II, p. 221. [↑](#footnote-ref-132)
133. At the beginning of the month of August, elections were held. Elected to the chamber of deputies were Messieurs Berryer, Reybaud and Alexander Clapier. [↑](#footnote-ref-133)
134. YENVEUX II. 66. [↑](#footnote-ref-134)
135. Father Yenveux writes that Father Mille was to give this sermon at Ajaccio; this is hardly probable; more likely it was at Aix. [↑](#footnote-ref-135)
136. Ms. Yenveux II, 190. [↑](#footnote-ref-136)
137. Fr. Ortolan writes: “Grace-Dieu is a most agreeable spot, surrounded by bright, green fields, at the foot of Mount St. Bernard, a hill three hundred meters high, almost in the centre of England.” *(op. cit..* t. I, p. 534). [↑](#footnote-ref-137)
138. The Apostolic Vicar, Mgr Thomas Welsh, wished to confide a mission to the Oblates, cf. General Council. May 6. 1846. [↑](#footnote-ref-138)
139. Rey II, pp. 234-235. [↑](#footnote-ref-139)
140. Joseph Bernet (September 4, 1770 – July 5, 1846), bishop of La Rochelle from 1827 to 1836, archbishop of Aix from 1836 to 1846. Made a cardinal in the consistory of January 19, 1846, King Louis-Philippe presented him the red hat in the Tuileries on February 21 and the new cardinal returned solemnly to Aix on March 25. [↑](#footnote-ref-140)
141. Original: Rome. Archives of the Postulation. L. M.-Bonnard. They made their vows on July 16. 1846. [↑](#footnote-ref-141)
142. Rey II, p. 237. [↑](#footnote-ref-142)
143. Jean Baptiste Pompallier (1801-1871), first vicar apostolic in New Zealand [currently also known as Aotearoa]. [↑](#footnote-ref-143)
144. Rey II, p. 219. [↑](#footnote-ref-144)
145. Fr. Aubert had made a canonical visit of the houses in England during the course of the year. He visited the houses of Penzance and Grâce-Dieu and considered a request for a foundation at Ashby, in the district of le Centre d’Angleterre [Middle England]. Cf. *Ecrits oblats* II, 5, pp. 49-51. [↑](#footnote-ref-145)
146. John Murphy (1772-1847), bishop of Cork in Irland from 1815 to 1847. [↑](#footnote-ref-146)
147. Thomas Walsh (†1849), vicar apostolic of the district of le Centre d’angleterre [the Middle of England]. [↑](#footnote-ref-147)
148. Rey II, p. 237. [↑](#footnote-ref-148)
149. Emmanuel J.F. Verrolles (1805-1879), of Missions Etrangères de Paris [Foreign Missions of Paris]. [↑](#footnote-ref-149)
150. YENVEUX 111. 108. [↑](#footnote-ref-150)
151. Ms. Yenveux VIII, p. 231. [↑](#footnote-ref-151)
152. Coadjutor Brother Jean Bernard Ferrand (1805-1870), perpetually professed Oblate on June 4, 1834. [↑](#footnote-ref-152)
153. Original: Rome. Archives of the Postulation. L. M. - Ferrand. [↑](#footnote-ref-153)
154. Rey II, p. 236. [↑](#footnote-ref-154)
155. Gaston de Bonnechose (1800-1883), at the time superior of St-Louis des Français [St. Louis of the French] in Rome. In November 1847, he will be appointed bishop of Carcassonne, then of Evreux and finally archbishop of Rouen. Cardinal in 1863. [↑](#footnote-ref-155)
156. *Fauteur,* the French term used here by Bishop de Mazenod has the meaning: *a person who encourages, spurs on.* [↑](#footnote-ref-156)
157. Count Pellegrino Rossi (1787-1848), a French politician of Italian origin. In 1845, the minister François Guizot sent him as ambassador to Rome to deal with the question of the Jesuits and to procure the pope’s pressure on the latter to close some houses in France. In September 1848, Pius IX appointed him his first minister. He was assassinated the following November 15. [↑](#footnote-ref-157)
158. Yenveux III, 140. [↑](#footnote-ref-158)
159. During the General Council of March 12, 1845, Father Tempier had spoken of the need to make a foundation in northern France or Belgium to have a relay stop between the houses of southern France and England. At the end of January and in April 1846, Cardinal de La Tour d’Auvergne stopped at Marseilles, (cf. *Oblate Writings,* 10, pp. t 19 and 130). No doubt, the Founder saw the occasion as furnished by Providence to offer him the service of his Missionaries. [↑](#footnote-ref-159)
160. Rey II, p. 236. [↑](#footnote-ref-160)
161. Rey II, p. 221. [↑](#footnote-ref-161)
162. Messieurs C.A. de La Coste, prefect from 1836 to 1848, and André Elisée Reynard, mayor from 1843 to 1848. [↑](#footnote-ref-162)
163. Yenveux II, pp. 8 and 49; VI, p. 54; VIII, p. 109. [↑](#footnote-ref-163)
164. He had it copied since we have some extracts from it. Some are already published in *Ecrits oblats* 10, pp. 137-138.Three others, which we are publishing here, have been omitted since, in Yenveux, they appeared as extracts from the Diary. [↑](#footnote-ref-164)
165. It appears to him that it is Fr. Magnan, who has barely arrived in Ajaccio as superior of the Major Seminary, who proposed to Bishop Casanelli of Istria to establish an ecclesiastical school in Vico. The episcopal council opposed it and Bishop de Mazenod was delighted with this opposition. [↑](#footnote-ref-165)
166. Coadjutor Brother Victor Joseph Giroud, novice on May 4, 1845, perpetual Oblate on his death bed on October 13, 1846, deceased on October 14 at le Calvaire. [↑](#footnote-ref-166)
167. YENVEUX 11. *15;* v. 197. Father Magnan was named superior of the Major Seminary at Ajaccio. He was already installed before the beginning of the school year 1846-1847. cf.: General Council, October 21, 1846. [↑](#footnote-ref-167)
168. Ms. Yenveux VIII, p. 109. [↑](#footnote-ref-168)
169. The following pronounced their vows on November 1, 1846: Brothers Charles Arnaud (1845-1914), priest on April 1, 1849; François Xavier Pourret (1845-1871), priest on April 1, 1850, withdrew in 1851; Joseph Vivier (1825-1891), priest on May 25, 1850. Brother Antoine Arvel (1822-1848) pronounced his vows only on November 9, 1846 and died as a Scholastic in Marseille on January 30, 1848. [↑](#footnote-ref-169)
170. Coadjutor Brother Célestin Verney (1814-1889). He took the habit on December 24, 1845, departed for Oregon in February 1847 and made his perpetual vows on August 10, 1851 in New Westminster. [↑](#footnote-ref-170)
171. This sentence is surprising. It may indicate Brother Verney, but he had entered the novitiate as a Coadjutor Brother. [↑](#footnote-ref-171)
172. Original: Rome. Archives of the Postulation. L. M.- Gaudet. [↑](#footnote-ref-172)
173. Written Godet and Gaudet. [↑](#footnote-ref-173)
174. Orig.: Rome. Arch. of the Postulation, L. M.P. This letter was only signed by the Founder. [↑](#footnote-ref-174)
175. Original: Rome. Archives of the Postulation. L. M.-Dassy. [↑](#footnote-ref-175)
176. Father Dassy had promised to give four missions during the winter (L. Dassy-M., October 29, 1846): and he had already begun and within 18 months finished the construction of a vast convent which cost the Congregation a great deal. During his stay at Bon Secours, from February 1846 to September 1847, he wrote 19 letters to the Founder and 25 to Father Tempier asking for money and for Fathers and Brothers as helpers. [↑](#footnote-ref-176)
177. Orig. - Montreal, Archdiocesan archives - Oblats. [↑](#footnote-ref-177)
178. Born October 30, 1811, at Varenne, ordained at Montreal in 1839, Rev. Rouisse took the habit at N. D. de L’Osier on December 7, 1846. He wanted no doubt to go to Rome before returning to Canada. [↑](#footnote-ref-178)
179. Mgr Bourget had announced several days earlier that the Bishops of Canada wished to have Bytown constituted as a bishopric and proposed Fr. Guigues for this see. [↑](#footnote-ref-179)
180. Ms. Yenveux IX, p. 91. [↑](#footnote-ref-180)
181. Fr. Antoine Gibelli, born in Vintimille (Italy) in 1813 and deceased at le Calvaire in Marseille on November 17, 1846. He arrived at le Calvaire fifteen days before his death. [↑](#footnote-ref-181)
182. Ms. Yenveux IV, 4; VIII, 296; IX, 92. [↑](#footnote-ref-182)
183. Fr. Pierre Fisette entered the Trappists in the summer of 1847 and died a Trappist in 1878 [↑](#footnote-ref-183)
184. Original: Rome. Archives of the Postulation. L. M.-Semeria. [↑](#footnote-ref-184)
185. Died at Marseilles. November 17. 1846. [↑](#footnote-ref-185)
186. Original: Rome. Archives of the Postulation. L. M- Tempier. [↑](#footnote-ref-186)
187. The reference is probably to Bishop Bourget of Montreal, who was travelling to Rome to request the erection of the diocese of Bytown and the appointment of Father Guigues to this See. [↑](#footnote-ref-187)
188. Rambert II, 242-2~ Ms. Yenveux III, 40-41; V, 159; IX, 133, 136. The text is difficult to reconstruct. Yenveux cites it in two places almost entirely but with variants; it is written by his hand and is manifestly a résumé, as is always the case with him. Rambert is more complete but has the mania, if not of adding to, at least of enhancing the style. We follow his text in general except at the end of the letter where, manifestly, he has omitted the paragraphs that are found in Yenveux. [↑](#footnote-ref-188)
189. The date is not easy to determine. All the excerpts are dated solely: December, 1846. It was probably written after the General Council of December 11th and before the letter of December 27th. [↑](#footnote-ref-189)
190. In effect, in the account of the General Council of December 3rd, it is noted that a letter of Bishop Bourget announces that the Bishops of Canada propose Fr. Guigues as Bishop of Bytown. The members of the Council pronounce themselves as rather inclined to refuse. The affair was again discussed on December 11th (letter to Tempier, December 11) [↑](#footnote-ref-190)
191. These last lines of Yenveux V. 159, are dated December 27 but they continue without doubt the text of the letter of December, 1846. [↑](#footnote-ref-191)
192. Original Italian: Rome, Arch. di Pr. Fide, Scrit. rif. nei Cong., Grecia Arcipelago e Canada, V. 43 (1845-1846), ff. 829-830. We are only publishing the last paragraph of this letter. In the first part of the letter, the Founder dealt with the Greek priest Macario Spiro and Thomas Escoffier, a priest from Marseilles. In the *post-scriptum,* he invited Propaganda Fide to oppose Bishop Bourget’s plan to join the Jesuits. [↑](#footnote-ref-192)
193. Orig. - Montreal. Archdiocesan archives - Oblats. [↑](#footnote-ref-193)
194. Ms. Yenveux VIII, 279 and IX, 136. Text written by Fr. Yenveux and unreliable. The last paragraph was likewise cited in the excerpt of the letter of December, 1846 (III, 40-41) but it seems rather that it should belong here. [↑](#footnote-ref-194)
195. Original: Rome. Archives of the Postulation. L. M.-Dassy [↑](#footnote-ref-195)