1847

[To Fr. Pascal Ricard at N. D. de Lumieres][[1]](#footnote-1)

74:I in Oblate Writings

Father Ricard is to be superior of an Oblate mission in the diocese of Walla Walla. The Congregation will extend from one sea to the other. He is chosen because he is an elder son of the family on whom the Founder can count. Father Leonard is travelling all around France.

L.J.C. et M.I.

Ricard

Marseilles,

January 8, 1847.

This is a matter quite remote, my dear Father Ricard, from that of a hall and recreation room for Lumières. You are destined for higher functions than those of an architect or mason. Monseigneur Blanchet, bishop of Walla Walla, brother of the Archbishop of Oregon,[[2]](#footnote-2) wishes to confide his interesting mission to our Congregation. He desires that the Fathers of our society collaborate with him in extending the Kingdom of Jesus Christ throughout the regions entrusted to him. Thanks to this choice of predilection, the work of our Congregation will extend from one sea to the other and we will be deployed so that our communications will stretch from Canada to the United States. The new diocese of Walla Walla is in quite a beautiful country wherein the harvest of souls will be very abundant. I must have a man to put in charge of this mission who is mature and experienced and whom I can offer to the new Bishop, already become one of our friends, as a dependable and wise religious since, for the time being, our Fathers are to educate nearly all his clergy. And for my part I need to confide the direction of our men only to an elder son of the family on whom I can rely entirely since he must be placed at such a great distance from myself with the members chosen from our Society.

So there, my dear Father, is where you are called by Divine Providence. You will come to me towards the end of next week to receive my instructions and will then depart with your travelling companions[[3]](#footnote-3) in time to be able to embark before the end of the month at Le Havre so as to reach Montreal at the beginning of March to join Bishop Blanchet with whom you will journey towards his diocese whereof the mission is confided to you. I say nothing of how magnificent in the eyes of Faith is the ministry you are going to fulfil. One must go back to the birth of Christianity to find anything comparable. It is an apostle with whom you are associated and the same marvels that were wrought by the first disciples of Jesus Christ will be renewed in our days by you, my dear children, whom Providence has chosen amongst so many others to announce the Good News to so many slaves of the demon who huddle in the darkness of idolatry and who know not God. This is verily the real apostolate which is renewed in our times. Let us thank the Lord for having been deemed worthy to be participants therein in so active a manner.

I presume you have seen Father Leonard who is going all through France to recruit good soldiers of whom you are chosen to be one of the generals. Respond with joy to this call, be faithful to your vocation and count on the most abundant blessings of God and on a recompense proportionate to the excellence of the great mission you are going to fulfil.

Adieu, my dear Father Ricard. In leaving Lumières take all that is assigned to your use because you will not pass by that house again when you start on the way to your destination. I greet you affectionately while waiting to embrace you and to kiss the feet *evangelizantium pacem evangelizantium bona.*

+ C. J. Eugene, bishop of Marseilles.

[To Father Guigues][[4]](#footnote-4)

75:I in Oblate Writings

What to do with Father Fisette? Qualities and virtues of the Fathers and Brothers who are to leave for Walla Walla.

Guigues

[Marseilles]

January 8, 1847.

What else could one be but fearful for a young man with a pretty face, most agreeable in his manners and of a vivacious gaiety, quite ingratiating and communicative, who has taken care to dissimulate the least sign of his holy profession even to the point of not saying his breviary?[[5]](#footnote-5) Alas! Alas! may God have pity on us. I can but admit this kind of grief is too much for me. There is certainly reason to say, after such happenings, that one must hope against hope. For I have had him say holy Mass on New Year’s day following several days of retreat and, I think, a good confession which I heard myself in order not to expose him to having other confidants of his miseries. Since then I have taken him with me to the closing of the mission of St. Maximin where we arranged to meet with the Bishop of Frèjus. Our Fathers Mille, Martin and Viala were the ones who gave it. He of whom I speak was able to see by this consideration on my part and the kindnesses I showed him that the leprosy and all the infirmities which mar a son do not stifle the affection of a father’s heart. But what can I do with this young man? I can only employ him in one of our two seminaries if he makes himself apt for teaching and even then, how can I be confident that with so much frivolity, so little piety and such deplorable inclinations, he will be able to direct young scholastics in the ways of perfection and holiness? Believe me, it is a great embarrassment for me.

...As for the priest, I have great trouble finding one.[[6]](#footnote-6) I feel as you do that we must not send those who feel no attraction for distant missions and that is precisely what troubles me. I have written today in a very persuasive manner. I hope for a response to my invitation which I could not make more pressing since I left no doubt that it should be accepted. As for the Oblates, I have chosen the saintliest of them, a solid young man of sufficient talent, plenty of good sense and judgement, gracious, kind, an angel in the opinion of all. The other, also young, less advanced in his studies, has a charming character. He has ardently desired since his childhood to devote himself to the missions. He was beside himself with joy at seeing himself chosen with the others for this fine ministry. He is quite able to cope with the situation as he is adroit and intelligent. I will add to this little band a lay brother whom you will find to your liking. He will be apt in every way to serve the little community.

To Father Dassy, superior of the Missionaries, at Notre-Dame de Bon Secours, by way of Joyeuse, Ardeche. Rush[[7]](#footnote-7)

919:X in Oblate Writings

Departure of Father Chauliac and Brother Joseph. They replace Father Pianelli and Brother Verney.

L.J.C. and M.I.

Dassy

Marseilles,

January 8, 1847.

My good son, I bring you consolation in sending you, as you requested, Father Chauliac, who left here full of good will. I am perhaps going to vex you today by taking away Brother Verney who next week is to join the contingent I am sending to the missions of America. Bishop Blanchet of Walla Walla,[[8]](#footnote-8) wants to take into his new diocese a colony of our Fathers and Brothers who will be, it seems, the only cooperators he will have at present in the vast mission that Providence is giving him. They will have to be with him for the first days of March; for that, they will have to board ship at Le Havre on the first of February at the latest, Consequently you will have to send Brother off immediately so that there will be no delay of any kind. Would you believe that Father Pianelli took four whole days to get here! He arrived only on Friday morning, after leaving la Blachère on Monday. You will very soon receive Brother Joseph. the replacement you asked for.

Goodbye. my dear man. I am in a great hurry. Do not omit accounts of your missions and give me a good narrative about your doings at the shrine. I bless all of you with all my soul.

+ C. J. Eugene. Bishop of Marseilles.

[To Father Courtès, at Aix].[[9]](#footnote-9)

920:X in Oblate Writings

Mission at St-Maximin. Conversion of Protestants in England: marvels accomplished by Mary Immaculate.

Courtès

[Marseilles.]

January 11, 1847.

The Saint-Maximin[[10]](#footnote-10) mission has had truly great results; unfortunately the quality of the priests who remain there will prevent them from doing anything to sustain the marvellous work that grace accomplished. I had brought the Bishop with me to witness the delightful spectacle that is the closing of a retreat; he was truly astonished, it was something entirely new to him. Everything went as I had wished it for the honor of the Congregation.

I am receiving letters from England which fill me with consolation. Daily our Fathers receive new abjurations. Lately a Methodist minister, his wife, and his whole family returned to the bosom of the Church, then six more persons and others still; in short, they are preparing some fifty people who will very shortly renounce error, Everyone, even our subdeacon Noble, is bringing souls back to the fold by giving instructions, Mr. Phillipps[[11]](#footnote-11) has become so enthusiastic by what he sees being accomplished that the other day he was speaking of building for our Fathers a house costing one hundred thousand francs. What is remarkable is that these marvels are accomplished by our men who attribute to Mary Immaculate all these great things for which other Congregations cannot be instruments as we are,

Diary

Oblate Writings XXI

**January 13**:[[12]](#footnote-12) Letter from Fr. Burfin. Letter from Brother Cauvin.[[13]](#footnote-13) He is requesting me with great insistence to send him to the foreign missions. Arrival of Fr. Ricard on his way from Lumières. He comes at my request. Letter from Brother Blanchet.[[14]](#footnote-14) He also requests of me to go to the foreign missions. Letter from Fr. Chauvet. He gives me an account of the health of Fr. Ricard. The physician gives assurance that it is only a matter of lifting up his morale and that the voyage will do him much good. Here we have the reassurance about the health of this dear Father in the necessity in which I find myself of entrusting to him the great mission of Oregon.[[15]](#footnote-15) At this tremendous distance, a man is necessary on whom I can count for regularity, the upholding of rules and the good direction of subjects whom I am in the process of entrusting to him. Of this calibre I have only Fr. Ricard available. This will be the reason among those who might be astonished about the choice of him that I have made.

Diary

Oblate Writings XXI

**January 13**:[[16]](#footnote-16) Letter from Fr. Burfin. Letter from Brother Cauvin.[[17]](#footnote-17) He is requesting me with great insistence to send him to the foreign missions. Arrival of Fr. Ricard on his way from Lumières. He comes at my request. Letter from Brother Blanchet.[[18]](#footnote-18) He also requests of me to go to the foreign missions. Letter from Fr. Chauvet. He gives me an account of the health of Fr. Ricard. The physician gives assurance that it is only a matter of lifting up his morale and that the voyage will do him much good. Here we have the reassurance about the health of this dear Father in the necessity in which I find myself of entrusting to him the great mission of Oregon.[[19]](#footnote-19) At this tremendous distance, a man is necessary on whom I can count for regularity, the upholding of rules and the good direction of subjects whom I am in the process of entrusting to him. Of this calibre I have only Fr. Ricard available. This will be the reason among those who might be astonished about the choice of him that I have made.

Diary

Oblate Writings XXI

**January 14**:[[20]](#footnote-20) Arrival of Fr. Lempfrit,[[21]](#footnote-21) a Carthusian whom the pope transferred to our congregation, placing him under obedience to me. This Father requested to enter our congregation in order to dedicate himself to the conversion of savages; he brought with him a Brother[[22]](#footnote-22) who had left the Carthusians before having made profession therein in order to follow the same vocation. The Father had not at all left the order of Carthusians for reason of discontentment or of lack of stability, it’s solely in order not to resist this powerful inclination which draws him to evangelize savages. He knows French, German and Italian; he has practiced medicine and is suitable for all sorts of mechanical work. He very gladly consents to go to make his Novitiate in l’Osier.

I must confess that he has attained his goals by an entirely particular assistance from Providence; which gives me hope of seeing him succeed. His health is superb and his character seems winsome.

Diary

Oblate Writings XXI

**January 14**:[[23]](#footnote-23) Arrival of Fr. Lempfrit,[[24]](#footnote-24) a Carthusian whom the pope transferred to our congregation, placing him under obedience to me. This Father requested to enter our congregation in order to dedicate himself to the conversion of savages; he brought with him a Brother[[25]](#footnote-25) who had left the Carthusians before having made profession therein in order to follow the same vocation. The Father had not at all left the order of Carthusians for reason of discontentment or of lack of stability, it’s solely in order not to resist this powerful inclination which draws him to evangelize savages. He knows French, German and Italian; he has practiced medicine and is suitable for all sorts of mechanical work. He very gladly consents to go to make his Novitiate in l’Osier.

I must confess that he has attained his goals by an entirely particular assistance from Providence; which gives me hope of seeing him succeed. His health is superb and his character seems winsome.

[To Mgr I. Bourget, bishop of Montreal].[[26]](#footnote-26)

76:I in Oblate Writings

Mgr de Mazenod has serious misgivings about allowing Father Guigues to become Bishop of Bytown but places his confidence in the inspiration of the Bishop of Montreal and in God. The sending of five missionaries to Walla Walla. F. T. Rouisse and A. Trudeau are making their novitiate at N. D. de L’Osier. Entry into novitiate of an ex-Chartreux, Fr. Lempfrit. News of Fathers Pierre Aubert and Taché.

Bourget

Marseilles,

January 20, 1847.

God be praised, dear Monseigneur, at last I have received a letter from you! I was truly grieved not to have heard from you. I feared lest you be ill - now I am reassured. I cannot understand however how the letters I sent you through the post have not reached you. I hope they will eventually be delivered. I am going to take advantage of this occasion to send you that which I have just received and which I enclose herewith. You know the confidence I have in the clarity of your views and how I have always counted on your fatherly goodness for the Congregation you have called into your diocese and adopted as a child of your predilection. For my part, I certainly wish only the greater glory of God and the salvation of souls. I founded our little Congregation only for this twofold end. She must be, in the hands of the Bishops, the means whereby they are to enable themselves to fulfil their great ministry. I cannot ignore that you have been personally chosen by the Lord to utilize the zeal of this religious family which has become your own. Also your opinion is not only of great weight in the decisions I have to take but is decisive for me, in whatever concerns the interests of religion and the Congregation in the New World. I have had to lay before you in the present case the opinions of our Fathers who are on the scene and the fears that they instilled in me. You have considered all things before God. You have gone to seek inspiration at the same holy tomb whereon I deposed in 1825 the laws of the new family which God inspired me to give to the Church. This procured for me the miraculous protection of the Prince of the Apostles who spoke by his successor Leo in a manner as to stupefy all those who were witnesses thereof. I abandon myself therefore to you in this most delicate matter. What you shall do will be well done. With such good intentions, the good God will not abandon us.

You will be pleased to learn that I have at last decided to send missionaries to Oregon.[[27]](#footnote-27) When Bishop Blanchet passed through Marseilles I did not have the courage to accede to his desire. Providence knew he would have help elsewhere and hence did not prompt my will to satisfy him. In the meantime the Bishop of Walla Walla asked Father Guigues to send him at least one priest with two Oblates to help him lay the foundations of his new diocese. I have reason to believe that Father Guigues promised him this although he did not express himself to us as clearly as that but, having been obliged, for reasons I will tell you when you come, to send to Europe Father Fisette who is now at Marseilles and, on the other hand, being deprived of Father Leonard who is going through France, I perceived that it would not be possible for him to keep his promise. So, in spite of my difficulties in meeting all our needs in France because of the recent loss we have incurred of two of our valuable members, I bade myself to bend all my efforts to please Bishop Blanchet. I have chosen the superior of our house at Notre Dame de Lumières, a wise and experienced man, of mature age without being too old. I have given him three Oblates of good dispositions, agreeable men all, devoted to the work of the mission to the infidels and a lay brother who is handy and apt in many things and, in the name of the Lord, they are to leave on the day after tomorrow for Le Havre, in good time to embark early in February. I hope that by hastening they will find the Bishop of Walla Walla still at Montreal so that they can undertake the long journey with him to Oregon. What do you think of this decision, my dear Monseigneur? I believe it is inspired by God since he has facilitated the means of executing it beyond all expectation and in fact, we were here faced with difficulties which the Lord caused to disappear. I am going to write to Father Guigues so that he can tell Bishop Blanchet in advance of the departure of this small contingent. He can calculate the probable time of the voyage in order to decide about his own departure.

Fr. Rouisse and Bro. Trudeau[[28]](#footnote-28) have written to me. They are both very pleased. I am advised that Fr. Rouisse is surprisingly precise and regular for a priest accustomed to quite different ways. It is now a month and a half that they are novices. Yesterday I sent off to the novitiate a religious who has obtained the Pope’s permission to transfer from the Chartreuse to our Congregation precisely to follow his bent for the conversion of the Savages.[[29]](#footnote-29) He is a valuable man, versed in a score of trades. He brought with him a brother of his former Order who was only a novice but who has the same liking as himself for the native missions. If the good God is thus sending us people, we will take courage again. I shall not send the Chartreux, however, until he has completed his novitiate.

Father Aubert has sent me a very interesting account of Saint Boniface. He is very happy there. Father Taché, quite happy also, had gone with another priest to proclaim Jesus Christ in an island inhabited by the Savages some 300 leagues from Saint Boniface. They call this the island of *La Crosse.*

I must leave you, dear Monseigneur, sooner than I would have wished but I must send my letter in haste to M. Louis, Superior of the Eudists, who will be good enough to take charge of it.

Accept this renewed expression of my fond attachment.

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

[To Father Baudrand] [[30]](#footnote-30)

77:I in Oblate Writings

Success of the apostolate of the Oblates everywhere. Departure of the missionaries of Walla Walla.

Baudrand

[Marseilles]

January 21, 1847.

I must also thank the Lord for keeping all of you well in the midst of the laborious work of your ministry - this is a tangible protection from the goodness of God upon our family. However you must not abuse it and must never commit an imprudence which may compromise your existence and your great utility for the holy work which has been confided to us by divine Providence.

It is ever with growing admiration that I consider all the good done by our little Congregation through the zeal and devotedness of her members. Everywhere they are to be seen, God blesses their ministry. You have before your eyes what he does through you. We have the same consolation besides. I do not speak of the familiar marvels of the missions in our country which continue admirably. The new diocese which has just been opened to us has received the Good News with the same enthusiasm. Fathers Dassy and Hermite have carried off all the honours at Alissas and in other parishes of the diocese of Viviers which they have been sent to evangelize. The Shrine of N. D. of Bon Secours at La Blachère which our Fathers serve and where our house is established is visibly gladdened by their presence. But now a new mission is opening to us. Father Guigues accepted it. I had to honour his word. This very day I have just given minor Orders to two excellent Oblates whom I have chosen to go with Brother Blanchet and Father Ricard to place themselves at the disposal of the Bishop of Walla Walla. I received at the same time the vows of a lay brother who is to accompany them.[[31]](#footnote-31) That then is quite a complete community which is leaving tomorrow and undertaking this long journey in God’s keeping. After they will have arrived at their destination, our family will be announcing Jesus Christ from one sea to the other in immense territories which have never yet known him. What an apostolate! You see, my dear Father Baudrand, how freely I discourse with you about the glories of the family. Continue for your part to keep me up to date with all you are doing for the glory of God and for the salvation of these poor souls to whom you have been sent.

Diary

Oblate Writings XXI

**January 22**:[[32]](#footnote-32) Departure of our apostles for Oregon.[[33]](#footnote-33) Ah, how touching this was! How wonderful it was! While blessing them, I would have gladly prostrated myself at their feet to kiss these *pedes evangelizantium bona*.[[34]](#footnote-34) They departed pleased, happy to have been chosen for this great mission.

[To Father Pascal Ricard].[[35]](#footnote-35)

78:I in Oblate Writings

Document according exceptional powers to Fr. Ricard, superior of the mission of Oregon.

Ricard

Marseilles

22 January 1847

CHARLES JOSEPH EUGENE DE MAZENOD

by divine mercy and the grace of the Holy Apostolic See

BISHOP OF MARSEILLES

Commander of the Holy Religious and Military Order of Saints

Maurice and Lazarus

and Superior General of the Congregation

of the Most Holy and Immaculate Virgin Mary

To our beloved son in Christ Pascal Ricard

priest of the same Congregation

Greetings and Apostolic Benediction:

The Most Reverend Blanchet Lord Bishop of the new See erected by the Apostolic See in a place named Walla Walla of the Columbia Province (Oregon) in North America, having urgently requested that we grant him certain of our missionaries to join him as companions in his journey and associates in his work, We to whom the government of the whole Congregation is confided, heeding less the penury of personnel than the divine condescension whereby the members of our Congregation seem called to go and work in this little favoured part of the vineyard of the Father of the Family, have decided to send there evangelical workers who, under the jurisdiction of the Most Reverend Ordinary, will strive for the greater glory of God and the salvation of souls whether they be Catholics to be formed in piety, or heretics to be brought back to the Faith, or Savage tribes to be wrested from darkness and the shadow of death wherein they lie.

By reason of the distance and of numerous but by no means slight difficulties which can arise, we have deemed we ought to choose, among the members of our Congregation, as chief of this enterprise and set at the head of this mission, a man who is mature as much in age as in abundant years of oblation, recommended by his zeal and piety and moreover filled with well proven affection towards Us and the family and we have also judged it necessary to grant him extraordinary faculties.

Wherefore, Reverend Father, we choose you and by these presents we name you Superior of this mission; we accord you full jurisdiction and authority over all the missions to be confided to our Congregation in the diocese of Walla Walla and also over those which in future will be opened by the zeal of our people in other parts of Columbia as well as in the isles and adjacent territories submitted to English domination and finally in the regions of America named California. We declare that this jurisdiction and authority are conceded to you until revocation, notwithstanding anything to the contrary and especially the letters given by us at Marseilles on the 10th day of June in the year one thousand eight hundred and forty-four to the Visitor General of our Congregation in the Canadian Province.

You shall therefore have:

1. Faculties accorded by our Rules and Constitutions to Local Superiors pursuant to paragraph VII of Chapter I of Part Three of the same Constitutions.

2. Moreover, you can found new missions and residences, consider and accept the site of their emplacement and conditions of same as will seem to you to be opportune.

3. Likewise we grant you the special faculty of sending in our name dimissorial letters so that the Missionaries of our Congregation can and shall be enabled to receive no matter which ecclesiastical Orders.

4. In a word, it is our will that you be provided with the same power in virtue of which the Superior General governs the entire Congregation, without however exceeding the limits of the above mentioned provinces and saving the supreme right of the authority of the Superior General, the following cases to be excepted, to wit: 1) the convocation of the General Chapter; 2) the expulsion of no matter which Oblate; 3) the admission of novices to perpetual vows of oblation, nevertheless such can be made before coming to the notice of the Superior General but prior to the reception of his approbation, shall not be held as valid on the part of the Congregation.

Of aid to you in the capacity of Counsellors, but only with a consultative voice, will be those members of the Congregation to whom it will be possible for you to have recourse.

Of affairs transacted and of all things concerning the state of the Congregation in your province, you will take care to render us an account each semester and more frequently when eventually it will be possible to do so.

Go forth, beloved sons, you and your companions chosen by us, to the task which is confided to you in such wise that in these far-off regions of the earth which are your portion, you may always work to promote the glory of God and the salvation of souls. May the Most Holy and Immaculate Virgin Mary, our Mother most loving, keep you closely under her protection. May the Angels assist you. For our part we will never cease to implore for you an abundant rain of graces.

Given at Marseilles in our episcopal residence under our sign and seal and the signature of the pro-secretary of the Institute, in the year of the Lord 1847, the twenty-second day of January.

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

By mandate of the Most Illustrious and Reverend Father General,

C. Aubert, OMI.

Secretary.

[To Mgr A. M. A. Blanchet, bishop of Walla Walla.][[36]](#footnote-36)

79:I in Oblate Writings

Letter of presentation of the missionaries who are leaving for Walla Walla. They have only enough money to reach New York. The Oblates are “devoted to the service of the episcopate”.

Blanchet A

Marseilles,

January 23, 1847.

Monseigneur,

No sooner had Father Guigues made known to me the desire you had expressed to have in your diocese missionaries of our Congregation of which you would wish to become the father, I made it my duty to seek to satisfy you. I believe I recognize in this matter a supernatural aspect for I ought not to conceal the circumstance that when your brother the bishop passed through Marseilles, I was obliged to refuse his most pressing appeal, not thinking it possible to grant him the personnel he requested. How then is it at the first sign of your will, the good God inclines mine to support you with all my power and shows me at the same time the means to satisfy you? Yet so it has come about and in response to indications given me to have our missionaries arrive before the time set for your departure, I have somewhat precipitated theirs and they are already en route to reach Le Havre in sufficient time to embark on the ship which sets sail on February 1st. Much being involved in so great an undertaking, to my mind a full party is needed and so I give you four missionaries and a lay brother who knows how to prepare their modest meals and is handy in several other ways. Of the four missionaries only one is a priest. It goes without saying that I had to choose him from among men of experience, wisdom and virtue. This one enjoys my complete confidence. He was superior of one of our principal houses for several years. Without being aged (41 years) he is mature and reflective and, in a word, is an excellent religious who is generally esteemed and particularly loved, especially by those he has to govern. His name is Pascal Ricard. The three others are professed in the Congregation: the first for five years, Georges Blanchet, aged 28; the second for nearly three years, Eugene Casimir Chirouse, aged 26; the third for two years, Jean Charles Pandosy, aged 23. These three are excellent members of sufficient talent and much virtue. I have not yet at hand the marks of the first, the senior one, who has finished his theology and did well enough in it to teach others what was lacking to them in this discipline but he is a charming young man whom Father Guigues - let us keep this between us - has long been desirous of getting. Apart from his good qualities, he is versed in literature, knows geography perfectly well and knew every part of your Oregon before I had heard of it. He writes as if he is engraving, etc.

Here are the notes of the novitiate of the two others: “Chirouse: always quite steady - will become an excellent Oblate”. The superior wrote an addition to this note of the Novice Master: “Good, religious, ardent missionary, a hopeful young man.” Pandosy: “Good, pious, very regular. I can say only good of him. He never loses the sweet peace of soul that renders him so happy. I do not believe that St. Louis de Gonzague could have gone farther in obedience and regularity. He is of the stuff that can be made into what one wills. He is the kind of which St. Ignatius speaks.” And later on: “I do not believe that anyone can go further in regularity, obedience and self-renunciation”. And again: “Pandosy is always the same, always quite saintly.., always steady, pious and quite regular, remarkable especially for his extreme regularity and his love of obedience. I have never had to complain about him, his character is good and his ability sufficient.”

Such, Monseigneur, is an idea of the men I am sending you. You will see that with such elements one can count on seeing the work of God go forward. Father Ricard is authorized to present them to you for ordination when you will judge it appropriate. They are all of age to be priests, the last only needing a dispensation that you ought no doubt to have the power to grant. But neither he or Chirouse have finished their theology.

Now it will be necessary that you make known your intentions to them at New York. Father Ricard will present himself at the episcopal residence to request your letters. On glancing at the map, it seems to me that they need not go to Montreal unless you order it. It is not the way to proceed to their destination. Your letters will fix their route. Perhaps you will judge it better that they wait at New York or even you may be there yourself at the time of their arrival if you take this direction.

You will be able to estimate approximately the duration of their voyage. They will embark at Le Havre for New York. I must inform you that I could only advance them sufficient money to reach New York. Once they are in that city, they will not have enough to go forward, go back or stay. I suppose that while waiting for the Propagation of the Faith to do something, you will find in local funds for missions the means to meet this need. It only remains to me, Monseigneur, to felicitate myself on being able in this circumstance to respond to your appeal. It will always truly be a happiness to me to be able to second your zeal and your solicitude. Our Congregation was established only to work for the salvation of souls. Our members are devoted to the service of the bishops and as instruments to help them fulfil their grand and sublime mission in the Church of God.

Accept, Monseigneur, the assurance of my respectful sentiments and pray give me a share in the merits of your apostolate.

+ C. J. Eugene, bishop of Marseilles.

[To Father Léonard, in France].[[37]](#footnote-37)

921:X in Oblate Writings

Friendship. Advice.

L.J.C. and MI

Marseilles. January 23, 1847.

*P.S.* I will not allow this letter to leave, my dear Father Léonard[[38]](#footnote-38) without a brief word of friendship. You are so miserly with your letters, my dear friend, that we cannot follow you in your rapid race. However, you do know the interest that your beautiful mission inspires in us. Nevertheless, take care of your health even when you move around as you do. Goodbye. I am going to announce the departure of the missionaries to Bishop Blanchet. I greet you affectionately.

+ C. J. Eugene. Bishop of Marseilles.

[To Father Guigues].[[39]](#footnote-39)

80:I in Oblate Writings

The Founder puts in the hands of God the nomination of Father Guigues as bishop of Bytown. Virtues of the missionaries of Oregon.

Guigues

[Marseilles]

January 24, 1847.

I have placed the matter in God’s hands, wishing only to do his holy will. I am perfectly at rest. I have done my duty throughout in this affair. God knows it and the whole Congregation will attain this conviction when she will see the results. When the time comes you will have to prove that our Fathers were mistaken in their apprehensions concerning your episcopate, apprehensions inspired by their attachment to the Congregation and to you. I will only have one regret, that of not being able to impose my hands upon you myself, but 1500 leagues are an insurmountable obstacle.

My view is that without an urgent need to sustain an enterprise, one ought not to go against a repugnance however little it seems to be reasonable.

To found the mission of Oregon, a mission so remote and difficult, I needed an *alter ego.* He had to have virtue, good sense, love of regularity, real attachment to the Congregation and conformity of views and thoughts with the head of the family from whom he would be separated by 3000 leagues, a devout and experienced man full of the spirit of God, imbued with my spirit, who acts by himself as I myself would act. Only Father Ricard combined all these qualities. But although he would have asked for it in time, I had good reasons to fear that he would have repugnance in accepting this mission. Yet on receiving my letter he went down into the lower church of N. D. of Lumières and made the sacrifice of his life to God. After that he took leave of everyone and came to me quite disposed to fulfil his mission. The courage and joy of his companions strengthened still more his resolution. The companions of Father Ricard are: Brother Blanchet, plus two angels of virtue - Brothers Chirouse and Pandosy. All have left with joy in their souls and have greatly edified everyone.

Brother Chirouse has a charming character, always laughing and amiable, always quite prudent, said the master of novices, and is destined to become an excellent Oblate.

Brother Pandosy, according to his novice master is an angel of virtue. He has all that there has been of the saintliest qualities in the Church, with adequate talents.

[To Fr. Pierre Aubert].[[40]](#footnote-40)

81:I in Oblate Writings

Joy of the Founder on receiving letters from his missionaries. Be at the service of Mgr Provencher. Send reports regularly of his activities. Father Leonard is in Europe. Powers and faculties. Although they live with the bishop, the community ought to have prayer in common. Missionaries for Walla Walla. Greetings to Father Bermond who does not write and to Father Faraud.

L.J.C. et M.I.

Aubert P

Marseilles,

February 3, 1847.

I am taking time somewhat in advance, my very dear Father Aubert, to write you because I am never sure of having time when I need it and were I to wait until the last minute, I would risk missing the post. I would be inconsolable over such a mishap since it is a great enough sorrow for me only to be able to correspond with you at rare intervals. You cannot imagine, my dear man, the pleasure that I experience on receiving your letters. I was overcome with joy on receiving that which you wrote from Saint Boniface on the date of June 20th. How many times I have re-read it and read it to others to whom it could be communicated! All you say interests me. I am insatiable for details of everything you do and of all that concerns yourself. So my very dear son, spare me nothing, be not afraid of giving minute details for all that comes from you is of great weight and is inestimable to me. Never be satisfied with what you can say to Father Guigues for you would risk, as on this occasion, his forgetting to send it on to me. Write to me directly always, do not use any intermediary.

I approve your conduct with the Bishop of Juliopolis. You could not do better at the beginning than to live with him and you have my praise for not having asked for the ten louis which he ordinarily gives to missionaries but I think that when it can be done without inconvenience, it would be good to form your own establishment and live therein as a community following our rule exactly. If there are goods attached to the mission, they could cede them to you and you would be responsible for putting them to use. It goes without saying that you are always to live in perfect accord with the Bishop of Juliopolis and that you will make it your duty to work under him in all that concerns the holy ministry while anything that has to do with interior life should be a matter to decide between yourselves.

It is never a good thing to reveal the affairs of the family outside. Impressions cling and continue to spread even when the little cloud has passed. Would to God they had understood that at Longueuil and elsewhere.

Your brother will bring you up to date with financial matters. He will be guided by your desires in the choice of correspondents. I have given him the name and address of Messrs. Mally and Toursel whom you mentioned to me in your letter. This reached me sooner than the interesting account which had accompanied it as far as Montreal. Father Leonard or Father Fisette brought it to me. We shall try to have it inserted in the Annals of the Propagation of the Faith but it is tiresome waiting one’s turn and I presume that those who are on their doorstep get preference over those who are absent.

Continue nevertheless to send us your narrations. They will always be infinitely interesting at least for us and later for everybody else. Ask Father Taché to relate to us what he has done in his *Ile de la Crosse,* his journey to reach it, his sojourn, his hopes or successes. Find some paper of lighter weight than that which you are using and which is weighed scrupulously at the post office. If you judge that something in your reports should be withheld from public knowledge, put it in parenthesis or make a remark to this effect. We will faithfully observe your recommendations but to me you can tell all. Father Leonard has been sent to Europe quite simply to recruit personnel. Your America moves the depths of him so much that there is no way to satisfy him. On the other hand we dare not turn a deaf ear to the demands that come to us from everywhere. So Father Guigues has risked an ocean crossing for our Father Leonard so that the latter can deploy all his rhetoric accompanied by the grace of God to determine young seminarians to embrace the religious life with the thought of giving themselves to the missions for the infidels. He has not yet told me if he has obtained some results from his endeavours. If he is fortunate enough to succeed be sure, my dear friend, that we will reserve something for you, for you are constantly in our mind and heart. I must say that it happens sometimes when I find myself in the presence of Jesus Christ that I experience a kind of illusion. It seems to me that you are adoring Him and praying at the same time as I and with Him being as present to you as to me, we feel as if we were very close to one another although not able to see each other. There is something very true in this idea. I revert to it constantly and cannot describe the good and the consolation I derive from this. Try to do the same and you will experience it as I do.

Before giving you other news of our Europe I must not forget to reply to the question that you ask about the powers that you have. The difficulty of correspondence with Longueuil demands that you be abundantly provided in this respect.

Apart from the faculties and powers which local superiors have according to the Constitutions, I specially authorize you to present to the Bishop those of our members whom you judge suitable to advance to Holy and even Sacred Orders and to expedite in my name their dimissorials. Not only can you absolve reserved cases in the Congregation but you can give this faculty to others as you see fit.

You can also make use with discretion of moneys allotted to your mission either for the needs of your own mission or for the establishment of other missions although, to tell the truth, it seems to me difficult at the moment to found other missions with the small number of members which you have. You will take care, however, in all decisions that you have to take to consult the Fathers of your house whose opinions you must always take seriously without however being absolutely obliged to conform to them. Then, as in other cases, you will be careful in your report that is to be made annually to me to write what was the opinion of each member of your Council in the case and the motives which determined you to persist in your own judgement.

If the service of the mission demands that you retain someone who would apply for entry into the Society, you could admit him to novitiate and have him make it carefully and, should he make his profession without leaving your mission, I authorize you to receive his vows in the sense that he thereby commits himself to the Congregation but that the Congregation would only be committed definitely in his regard after the Superior General will have ratified his profession.

I mentioned above the report that you ought to send to the Superior General. This is not every year but every six months and oftener if possible.

To constitute your house of Saint Boniface according to the Rules, I name Father Bermond as your first consultor and your admonitor and Father Taché as your second consultor.

Though you are lodged with the Bishop of Juliopolis, I exhort you to live according to the spirit and letter of the Constitutions. I cannot help but impose upon your conscience the execution of these prescriptions. Nothing must prevent you when in residence from making your meditations in common, your examen, your mental prayer at evening, your spiritual reading, etc. You ought not to neglect meeting every fifteen days for sharing admission of faults and discoursing to your community on some theme relating to religious virtues, the practice of perfection or the faithful observance of the Rules. You ought to require that they come once a month for direction and that this important act is done well.

You will perhaps be surprised to learn that I have at last consented to the acceptance of the mission of Oregon. I had at first obstinately refused to give Archbishop Blanchet any of our Fathers when he stayed with me on his way to Rome. I remained inexorable on his return. I knew he had other missionaries in his diocese who could help him to discharge his duty. In the meantime, the Bishop of Walla Walla, brother of the Archbishop, appealed to Father Guigues in his distress and asked him for at least one priest and two Oblates. Father Guigues did not dare to refuse him this modest help and I, who had felt so much repugnance in granting the desires of the Archbishop, felt myself powerfully inclined to yield to the wishes of his brother. This choice of Oblates was not difficult. I had to inflict sadness on several by preferring those to whom I gave this mission. It was less easy to find a priest. I needed one who was devoted, experienced, full of the spirit of God, strongly attached in heart and soul to the Congregation, and imbued with my spirit, since at the immense distance that would separate him from me, he needed to act on his own accord just as I would myself. This representative I found in Father Ricard who has accepted this mission with the sentiments of a truly good religious and the zeal of a fine missionary. They have all set off with joy in their souls and have greatly edified everybody here. There was no exception, least of all in the case of one of their mothers, that of Pandosy, who gave the example of a Christian heroine. In the midst of tears she cried: “How can I not thank God for the grace of choosing my son to make known Jesus Christ to the infidels!” They are now on their way across the ocean, having left at the beginning of this month. They embarked in a fine ship commanded by a captain who, I believe, has made the voyage 63 times from New York to Havre or from Havre to New York.

I leave to your brother the care of giving detailed news of your relatives and will content myself with saying that your father and mother are well and still live in the chateau of St. Laurent.

I shall not conclude this letter without asking you to greet Father Bermond affectionately on my behalf. I pardon him wholeheartedly for the attitude he has adopted of not giving me news of himself since he departed from Europe. If he wanted to grieve me, he has succeeded but he has thereby procured for himself a satisfaction which must be mingled with some remorse. That is why I send him my pardon with the assurance that I love him not less for having been so disregardful of me. Greet also our young missionary Faraud. I presume that the Bishop of Juliopolis will soon want to utilize him by advancing him to Holy Orders. May God bless his zeal and his devotedness as well as yours. You are all ever present in my thoughts and well to the fore in my heart. Do not lose any opportunity to write. Father Taché not being with you, I am going to write him a few lines that you can forward to him. I embrace you all with the paternal affection I bear you and bless you with all my soul. Do not forget to present my respects to Monseigneur of Juliopolis.

+ C. J. Eugene, bishop of Marseilles.

[To Father Lavigne, at N.-D. de L’Osier].[[41]](#footnote-41)

922:X in Oblate Writings

All the Oblates are well-loved sons of the Founder. As religious, Oblates cannot administer personal property.

Lavigne

[Marseilles.]

February 9, 1847.

You should have waited for my answer before taking this step. As a general rule, if we do not want to delude ourselves or to expose ourselves to being poor in name only, we must forget that we own anything at all and not concern ourselves with handling patrimony. which is confided to other hands by the Constitutions. Therefore, hold off any idea of a loan until I give you my decision.

I will tell you that I have no servants in the Congregation; I have only well-loved sons who are foremost in my heart, whom I mention before God, even though I cannot write to them all as often as I would like. I do not need to assure you that you are one of my well-loved sons.

To Father Courtès, superior of the Missionaries, Carmelites’ Square at Aix, B.d.R.[[42]](#footnote-42)

923:X in Oblate Writings

Missions of Forcalquier and Milles.

L.J.C. and MI.

Courtès

Marseilles,

February 16, 1847.

My dear friend, the pastor of Forcalquier has so insisted that we do not breach our word that we cannot go back on our word. However, conducting a mission in his territory cannot be an endless task. I remember that our good Father Mye did marvels there. Do not worry on this point. But I do want to give you reinforcements by sending you Father Martin to replace Father Bernard who was supposed to go with you. If we are to give the mission of Milles, Father Bernard can replace Father Martin without the least trouble. Tell me the latest news on this point because, if the mission at Milles is not given, I can employ Father Bernard in my diocese for needed retreats. I cannot say anything more for the time being. so busy have I become. Goodbye.

[To Brother Baret, at N.- D. de L’Osier].[[43]](#footnote-43)

924:X in Oblate Writings

The Founder’s interest in and love for Baret. Reproach for his lack in obedience.

Baret C

[Marseilles.]

February 24, 1847.

You were not all mistaken, my dear Brother Baret, in being sure that I share all your troubles. Long before the present you must have been convinced of the great interest I take in you and my paternal love for you. And now at this time. I am going to give you a new proof of this, by telling you that I have provided for the education and perhaps for the future of your young sister, if God were to call her to religious life. Meanwhile, I have come to an agreement with the Superior of the Holy Names of Jesus and Mary[[44]](#footnote-44) to have her receive this child into her house.

Now can I tell you that you did the right thing in accepting the guardianship without my authorization? I cannot do that.[[45]](#footnote-45) It was very easy for you to consult me as you should have done in any case. But the matter is over with; I will not insist on the remarks that I could make. I can only recommend that you learn to doubt a little during the length of your life, and to refer to the rightful person for counsel or direction.

Circular Letter of His Lordship the Bishop of Marseilles ordaining a collection for the poor of Ireland.[[46]](#footnote-46)

Circular Letter 2:III in Oblate Writings

Diocese of Marseilles

[Marseilles,

February 24, 1847].

Charles Joseph Eugene de Mazenod

by Mercy of God and the Grace of the Apostolic Holy See

Bishop of Marseilles

Commander of the Religious and Military Order

of Saints Maurice and Lazarus, etc.

To the Clergy and Faithful of our diocese,

Greetings and Benediction in Our Lord, Jesus Christ:

Very dear brethren,

Almost two years ago, on the invitation of an illustrious Prelate of England, we asked for our brethren beyond the sea the help of your prayers, in order that grace might accelerate the progress of the true religion in this British Empire, which has been visited from on high in recent days by a brighter and more copious light. You hastened to respond to this appeal; it is with love that we give you this tribute. We were touched to see the truly Catholic zeal and the warmth of ardent charity with which you joined with us to ask that our brothers, whom error had taken away from us, be at one with us again in the same spiritual family, in the embrace of the same fold, under the same pastor. You have not beseeched Heaven in vain. The Lord has heard you from the height of his holy mountain[[47]](#footnote-47) and every day the Church rejoices to see coming to her the beloved children over whom she has wept for three centuries. In the brightness that alone descends from the Father of light[[48]](#footnote-48), those who belong to what they call the elite of science and virtue recognize the route that was hidden to them by hereditary prejudice, enter it generously, break away from opposing interests, and appeal to other intelligent persons who seek the light with sincere love in ever great numbers to embrace the truth which henceforth is in their possession. May the work of God be pursued within these minds until it is entirely accomplished. May the day soon come when a nation which occupies so great a place in the world will join hands with us to embrace in a common zeal the islands and the continents[[49]](#footnote-49) and bring them back to the unity of the same faith, thanks to the powerful influence of both countries. Continue to pray, very dear brethren, in order that this future prospect, this magnificent hope, may soon be fulfilled and that the reign of God over the whole earth may arrive.[[50]](#footnote-50)

However, our charity must not be shown only in prayers addressed to Heaven; we come to ask you today to add corporal to your spiritual help. Adjacent to England and under the same empire lives a nation which, with its long suffering and unshakeable firmness in the true religion, has become, one can say, a spectacle to the world, to angels and to men.[[51]](#footnote-51) What the Catholic Church was during the first period of her existence when, in the face of Roman power she confessed in torments the faith of Jesus Christ, Ireland has been in latter times during an equal period. She has been destined to show all that a nation can be in terms of generosity, patience and resignation in a most sorrowful situation. But in the designs of God, the Irish people has not only been an admirable example. Her poverty and suffering, which have been the lot of her fidelity, ought to be all the more appreciable inasmuch as it is at this price that she has been a providential instrument for the propagation of the Faith. Her tears, sometimes mingled with her blood, have given birth to truth. To the extent that the population of her island increased extraordinarily, like the children of Israel in Egypt, an emigration commanded by necessity has ceaselessly born it to all the places of the immense possessions of Great Britain, as well as to North America, and thus has laid almost everywhere the first foundations of a Catholic Christianity as well as a leaven by which grace is fermenting the surrounding mass of populations foreign to the true Church.

Well, my brethren, this Ireland, which powerful reasons endear to us who love the faith, is undergoing today at the hand of God (who wishes, no doubt, to hasten thereby her deliverance) one of the most cruel trials of her existence, exhausted as she is by so many other cruel trials. The public press, sombre enough in its accounts, only gives news that falls far short of the truth about her real distress. Without communicating to you all the details that have reached us, we will reproduce some of the things said about this country in the grip of a famine and sickness which are daily decimating an ever larger part of her unfortunate inhabitants. One item under date of January 26th last says: “The strongest man could not hold out; the famine shows itself on all faces and while the people are rapidly dying, there is an undisturbed quietness.” It is further said that the government has launched public works which can employ many people; but because of the dearness of groceries, the salary of a worker scarcely suffices for the nourishment of two persons, whence it often happens, through having to divide his miserable share, he lacks strength to continue to work and is condemned to languish miserably in a state of extenuation. One sees entire families often of eleven members stricken with fever; hospitals are full of sick persons; they cannot receive all those who come; they put as many as four in the same bed and they die in great numbers without a sound. Another letter of January 27th has this conclusion: “You cannot form an adequate idea of the frightful scenes of heart-breaking misery in the midst of which we live; in the whole of Ireland famine and fever wreak their terrible ravages.” The towns are reported to offer the spectacle of thousands of starving people gulping at street corners a soup distributed to them by charity and which, for the moment, prevents them from dying. As for the countryside, they cite as an example of the afflicting things that are happening, the following report of a doctor: “In a hut twelve feet long by eight wide, four human beings were victims of the epidemic, abandoned by everyone. One had been dead for several days and the others, consumed by a burning fever, had no bed other than a damp floor and no covering other than a humid blanket. The sickness raged so much and the corpse was so decomposed that the neighbours did not dare approach the hut.” Although the doctor had only one hand, he had to put the corpse in a coffin himself and carry it away for burial. The priests are also obliged to render this pious duty. From the countryside, the people flock into the towns where misery pursues them. The famine has made such progress everywhere “that it has exhausted a source of charity hitherto inexhaustible, that of the poor for the poor, which is familiar in Ireland and unexampled in the same degree in other countries, being so heroic and utterly prodigious.”

Finally, what further concerns our charity, is a system of proselytism organized by English and Irish Protestants who have collected sums considerable enough to pay a good price for at least the apparent apostasy of those who, conquered by the excruciating need of themselves and their families, succumb to this temptation. However, these unfortunate souls, thus put to torture, feel almost immediately the effects of remorse and return to seek in their former poverty the peace of mind which they had relinquished in a moment of oblivion. They prefer to die faithful and repentant but deprived of everything rather than to live as apostates in a tiled building put at their disposition with food and warmth.

We confine ourselves, dear brethren, to this sketch of the pitiful tableau; it is too striking to let your hearts resist the thought of forgetting a while our own troubles in order to bring some relief to those of our brothers in Ireland. When they have been in misfortune, they have always been the object of religious sympathy in France. Are they to be abandoned today? Can their cries of distress, resounding in our continent from across the sea, find us insensible? If the pagans thought that a man at grips with adversity has a sacred right to respect and commiseration, what should be our sentiments on seeing not just a single man, but a nation of eight million, prey to the greatest sufferings? Ah! let us pour oil and wine into the cruel wounds of this unfortunate nation; yes, let us imitate at least the charity of the Samaritan for these true children of Israel lying along the public roads on the point of expiring. Their government is preparing, it is true, to remedy their woes, England is moved with compassion, but it will take a long time before the proposed relief attains the degree of sufficiency which will render superfluous all other help. And is death, which does not wait, not harvesting already each day by the hundreds this population which famine is reaping? We know particularly that the English Catholics especially feel in their souls all the anguish of this stricken Ireland. Ah! if everything only depended on their will! But they have to provide for so many other needs in their own island that the holy generosity of the rich amongst them is more than overwhelmed.

However that may be, we who have been preserved, at Marseilles especially, from the afflictions sent this year to other countries, let us try to merit the continuation of the prosperity of our city by lending a helpful hand to a people whose woes, in their immensity, almost surpass the resources of a great state. Let us try to prevent, as far as we can, a numerous people, a people of confessors and martyrs, from being exterminated by famine. Let it not be said they belong to an empire other than ours. That would be completely unworthy of Christian charity for we are all, as long as men dwell on earth, children of our Father in heaven and neighbours to each other; and moreover, the Irish belong like us to the great Catholic family. Not only is the blood of the same human brotherhood common to us but the blood of our Redeemer in which we share as recipients of the same grace and the same sacraments. Let us teach those who are ignorant thereof that in all the regions of the universe, the Catholic Church forms an indivisible body of which Jesus Christ is the head and we are the members. Let us teach them that none can suffer without our recognizing Jesus Christ himself in suffering members, without anyone imbued with his spirit of charity not being able to say with Saint Paul: Who amongst you is in sorrow without I myself being sorrowful too?[[52]](#footnote-52) Why then distinguish one nation from another in the Catholic Church? There is no distinction, says the Apostle, of Jew and Greek; they all have the same Lord who is bountiful towards those who invoke him.[[53]](#footnote-53) You have all been clothed with Jesus Christ, the same Apostle says energetically elsewhere, there is not amongst you Jew or Greek, slave or free man... You are all one in Jesus Christ.[[54]](#footnote-54)

Yes, my dear brethren, in the presence of the innumerable sufferings of the Irish, we do not have to ask them to what country they belong; any narrow thought of nationality must be stifled to allow the great and generous spirit of Catholic charity to prevail; the enormity of the excess of the evil is a claim on all nations. It also seems to us that the whole of Christianity should hasten to imitate the example that has already been given to it by its august head and send effective aid to Ireland for it is a question, after all, of a numerous people dying in the grip of the frightful horrors of famine; it is the blood of a multitude of brothers which cries to us all

Be moved then, my dear brethren, by the holy inspirations of your compassionate character and your spirit of charity on behalf of this people. You will be abundantly recompensed even in this life. While you fulfil this desire that we express to you, we hope that the Lord will fulfil that which we express to him for you, as we invoke from the bottom of our heart, in return for your kind response, upon you, your children and your children’s children, all the benedictions of your heritage, as St. Peter says, so that you may surely have them.[[55]](#footnote-55)0 Amen.

To this end, the holy name of God invoked and after having conferred with our venerable brothers the Provost, Canons and Chapter of our Cathedral church,

We herewith ordain:

ARTICLE ONE

A collection will be taken up, on the two Sundays which immediately follow the reception of this circular, after Vespers in all the churches of our diocese, for the poor of Ireland. The pastors and curates will receive, for the same purpose, the voluntary offerings which will be entrusted to them. A subscription will be opened as well for the same purpose in all our sacristies.

ARTICLE TWO

We invite the faithful to make in favour of Ireland an abundant application of the alms prescribed by Our Holy Father the Pope in order to gain the Jubilee indulgence granted on the occasion of his enthronement.

ARTICLE THREE

This our circular will be read and published after vespers of the Sunday which will follow its reception in our Cathedral church, in all the parish churches and in the chapels of seminaries, religious communities, hospitals and colleges of our diocese.

Given at Marseilles in our episcopal palace, under our sign, the seal of our arms and the countersign of our secretary, the 24th of February, 1847.

¶+ Charles Joseph Eugene, Bishop of Marseilles.

By order of Monseigneur:

Carbonnel, Canon, Secretary General of the Diocese.

Diary

Oblate Writings XXI

**March 1st**:[[56]](#footnote-56) Letter from Fr. Santoni. The good Father frees himself a little, complaining about the orders which I gave him to send down certain Brothers to Lumières and to Lablachêre[[57]](#footnote-57) whom he would rather have liked to keep at l’Osier.

Diary

Oblate Writings XXI

**March 20**:[[58]](#footnote-58) I have the greatest confidence that just as this blessed friend of Jesus [Saint Lazurus] so too his very holy putative father will take me under their powerful protection in consideration of the zeal which I have not ceased to show for raising their cult so very much neglected until then. This is the thought which preoccupied me as much yesterday as today during the offices which we celebrated in honor of Saint Joseph and of Saint Lazurus.

Diary

Oblate Writings XXI

**March 21**:[[59]](#footnote-59) Profession in my chapel of Brother Molinari.[[60]](#footnote-60) I was not able to say Mass, because I had committed myself to saying it elsewhere, but, after the Communion of the priest, I ascended to the altar and I took the holy ciborium in my hands. After a sermon corresponding to the situation, I received the profession of the Brother to whom I gave Communion and after him all the Oblates who were present.

[To Father Guigues][[61]](#footnote-61)

82:I in Oblate Writings

The affair of Father Guigues is following its course at Rome. The Founder has done nothing to expedite it and hopes that the Congregation will not suffer therefrom. Mission of the Red River.

Guigues

[Marseilles]

March 25, l847[[62]](#footnote-62)

The fears of Father Allard on the subject of your episcopate made such an impression on me that I wrote the same day to the Bishop of Montreal and exhorted him to suspend all overtures. The Bishop replied that the affair was already in the hands of the Propaganda but that I should reassure myself. You have seen by my correspondence how I have acted in this delicate matter, what have been the motives of my position and all the discretion that I have always brought to the fore. I have had my letters copied so that they will always remain in the Congregation as a proof of the purity of my intentions and of the will most expressly signified not to give my consent except on condition that the Congregation may not incur any detriment from this promotion. If against my expectation so great a damage must result, it would remain the duty of Father Guigues to refuse obstinately to accept the office of which he is sure he cannot fulfil the obligations by reason of the impossibility wherein he finds himself of learning enough English to speak it and also because of the notable detriment which the Congregation would suffer.

…It is not to be doubted that it would be desirable that we found missions in the midst of the native peoples. But you know how important it is that there always be two of our men; for that it would be necessary that you send them at least two workers. I cannot believe what Father Bermond says of the indifference of Father Aubert about founding these missions. On the contrary, I see that he has sent Father Taché to *Ile de la Crosse.* But I groan to see so young a Father, scarcely out of novitiate, separated from all our Oblates at so great a distance.

[To Father Léonard, at Besançon].[[63]](#footnote-63)

925:X in Oblate Writings

Congratulations and advice to Father Léonard on the success of his recruitment tour.

L.J.C. and MI.

Léonard

Marseilles.

April 2, 1847.

Father Tempier, most dear Father Léonard, gives me a bit of warning that if I do not hurry to write you, I will not be on time to catch you at Besançon; so I am hurrying to take pen in hand even though today is Good Friday and I have only a few free moments. But how can I, my dear Father, delay any longer in expressing to you all the pleasure that your charming and excellent letter dated from Annecy brought me! Oh! how I love such letters that do not leave any white margins at all. Dear Father Leonard, what a man you are! You break open all doors and take each place by storm. Nothing can resist you and if you come across a bishop who wants to save his men, he must forbid you to talk, as did the Archbishop of Chambery,[[64]](#footnote-64) whom I considered to be more generous. On the other hand, the Bishop of Annecy[[65]](#footnote-65) has paid for two. Could anyone be more kind, more zealous, more disinterested, more Catholic than he, and his good clergy worthy of him and following his footsteps? What! even the Missionaries are bringing you candidates! I can hardly believe it. Following your instructions I have written to Father Delesmillère, superior of the minor seminary, to let the young man know, whose name you must have retained, that he is accepted to become a Brother; and that he can leave with the others who are to go to L’Osier, if they finally decide to. You know that I am always afraid that those who do not go along with you tend to fall by the wayside, it is my fear of this that makes me speak thus. Meanwhile, we have to find room at L’Osier in view of the arrival of all of these young men of good will who have announced their coming. I admit that I was a bit surprised that a relative of Bishop Rey[[66]](#footnote-66) could not find in the diocese that the Prelate governs the necessary facilities to continue his studies, especially if he is as good a candidate as they told you he was. Could there perhaps be some secret reason which turned him away from entering the clerical state? I think you must have sounded him out about that.

You see I am right in wanting you to cover every diocese. Father Burfin has given you wrong advice in deterring you from doing in Grenoble what you are doing everywhere else. Accomplish your mission without worrying about the opinion of others. Keep me always informed where you are going so I will know where to write to you. On your part, keep me always informed of your success or your setbacks if you encounter any. You will have found some money at Besançon.

Do not worry about my health; I am entirely rid of my grippe. I am able without any discomfort to celebrate the ceremonies of Holy Week and today as usual I went for dinner at the seminary and ate with the Fathers according to our customs, without being inconvenienced in the least,

Goodbye, dear Father Léonard; it is time for me to be in bed, the hour is late and I am dead for lack of sleep. So I close with regret; I hesitate to prolong a conversation which is so agreeable to me, but which impinges so greatly on the rest that I would so willingly sacrifice if duty did not require the contrary so imperiously. I wish you happy holidays, I embrace you and bless you.

+ C. J. Eugene, Bishop of Marseilles,

[To Brother Gaudet, at N.-D. de L’Osier][[67]](#footnote-67)

926:X in Oblate Writings

Let the bursar of the novitiate count more on Providence to house and feed the numerous novices who are coming.

L.J.C. and M.I.

Gaudet

Marseilles,

April 5,1847.

I fear, my dear son, that Father Vincens is playing a trick on me by leaving when I am at the church where I am going to hear a sermon on charity. I hasten therefore to write you two words to thank you for the short letter you wrote to me, and to give you some encouragement at the same time. You must not be disheartened too easily when you are bursar in a house that belongs to the Lord. Divine Providence might be angered since it demands confidence at all times. It has given us so many proofs of its protection that we would be most ungrateful were we to forget. See, today I shall in a small way be the instrument of its goodness. Even though I am overburdened at the end of Lent when everybody makes extravagant claims on my purse, I can take care of your more pressing present needs by having Father Tempier send you a thousand francs so that you can buy beds and coverlets you need for the novices who are coming from all sides.

Here is our good Father Vincens who is coming to see me just when he is about to climb into his carriage. I have to finish then by embracing you with all my heart,

+ C. J. Eugene. Bishop of Marseilles,

[To Mgr John Mc Hale, Archbishop of Tuam, Ireland].[[68]](#footnote-68)

15:III in Oblate Writings

Remittance of a sum of money collected from the faithful of Marseilles .for the relief of the afflicted in Ireland.

Mc Hale Archbishop

Marseilles,

April 14, 1847.

Your Grace,

Touched as I could only be by the ills which afflict Ireland,[[69]](#footnote-69) I thought to myself that the faithful of my diocese could not remain indifferent thereto and that they owed at least a token of charity towards their unfortunate brethren. I have made an appeal to their goodwill in a circular to this effect. Although we are in a city where a multitude of important works and charitable institutions have no resources other than voluntary gifts from charity and which is ever being solicited for such, nevertheless a sympathy springing from a Catholic attitude has been widely manifest for the purpose requested. The collection made in the churches where the mite of the poor mingles with the offering of the rich has produced a sum of about 20,000 francs of our money. One which took place some time ago for the French regions ravaged by inundations did not give much more than 8,000 francs. Modest though this sum may be compared to such great needs, it still has some value as proof of goodwill, considering the incessant demands and the small number of parishes in my diocese.

I would have wished to have the dioceses of Ireland benefit from the result of our collection but it would divide what is already not considerable in itself. Hence I limit myself to sending sums only where I am given to understand that the needs are more extensive and more pressing. I have allotted to the diocese of your Grace the sum of 150 pounds sterling which I shall try to send you in a few days by means of a draft on London.

It is good to be able to associate myself in some sort with your own charity which mitigates so many ills and dries so many tears. The great trials to which your unfortunate country is subjected make me regret, nonetheless, not being able to contribute in greater measure to their relief.

Pray accept, with the expression of my keen sympathy for the Irish, that of the respectful regard with which I am, etc.

+ C. J. Eugene, Bishop of Marseilles.

[To Miss O’Connell at Killarney].[[70]](#footnote-70)

16:III in Oblate Writings

Remittance of 25 Pounds Sterling.

O’Connell, Miss

Marseilles,

April 15, 1847.

I have just written to My Lord, the Bishop of Killarney, to announce that I am arranging to send to him the sum of 150 pounds sterling for the poor of his diocese. I am telling him at the same time that I will add to these 150 pounds another 25 pounds that I shall ask him to remit to you for the unfortunate people aided by the Society of Ladies in the name of which you have done me the honour of writing.

This will mean that the diocese of Killarney[[71]](#footnote-71) will have received 25 pounds more than the others but I did not wish your confidence in writing to myself to go without response. The sum is small for such great needs but in our country we already have so much suffering that our charities are overburdened and this will explain to you why I have been the only French bishop so far who has dared make an appeal on behalf of Ireland, whose plight nonetheless stirs deep sympathy in France.

I am happy to have been able, even in a small way, to associate myself with the merit of your good works and to have this occasion to recommend myself to your prayers and those of the ladies of your Society. I wish them for my part, in the midst of the sorrows which afflict your country, all the consolations that their charity deserves.

I am respectfully...

+ C. J. Eugene, Bishop of Marseilles.

Diary

Oblate Writings XXI

**April 18**:[[72]](#footnote-72) Mass at la Mission de France,[[73]](#footnote-73) preceded by the abjuration of a Protestant and by the Confirmation of a certain number of adults. The chapel was filled with 700 men, the greatest number belonging to the highest class of Marseillean society and who all took Communion from my hand. Nothing is comparable to the imposing sight of this fervent assembly and to the recollection which was continuously maintained during this rather long ceremony. The presence of the Holy Spirit descended upon the souls of the Confirmands was perceptibly communicated to all the whole assembly; for my part, I sensed its gentle influence and when I thought, while distributing Holy Communion to these numerous faithful, that I was the pastor of this flock which I was entrusted with shepherding and that it was the body of Jesus Christ which I was giving them as nourishment, it was impossible for me to contain my feelings and tears flowed from my eyes, so much was my heart overflowing with a fullness of joy and of happiness. By turns I adored, I gave thanks to, I prayed to, our divine Savior. The three quarters of an hour, during which the Communion continued, passed like an instant.

To Father Courtès, superior of the Missionaries, Carmelites’ Square at Aix, B.d.R,[[74]](#footnote-74)

927:X in Oblate Writings

Come to Marseilles to discuss important matters.

L.J.C. and M.I.

Courtès

Marseilles.

April 20, 1847.

My dear Courtès. I have just allowed Father Mouchel to accompany Father Fiset[[75]](#footnote-75) to Aix to get to know you before going on to Ajaccio. I am taking advantage of this occasion to invite you to come to Marseilles before I have to leave here and make my visitation of our various houses. You should come on Friday. We have a thousand matters to discuss which cannot be done by letter. I assume that Father Mille must have arrived at Aix and Father Martin as well. That will make the little excursion I am proposing to you easier. I am pressured and behind in everything, to the degree that it is nine o’clock and I have not yet said Mass. Goodbye.

Diary

Oblate Writings XXI

**April 22**:[[76]](#footnote-76) [Confirmation of soldiers.] No one could be more edifying than these good people, nor more attentive to the paternal words which I needed to address to them. This again is one of my consolations; these multiply, follow upon one another and certainly they are well savored.

To Father Semeria, superior of the Missionaries, at Vico, Corsica. [[77]](#footnote-77)

928:X in Oblate Writings

Greetings.

L.J.C. and MI.

Semeria

Marseilles.

April 23, 1847.

I hardly have time, dear Father Semeria, to tell you that I do not have time to write you. I wanted to do it yesterday. but was prevented.

This morning Father Fiset is going to board ship. I want at least to say that I have received your good letters, to bless the Lord with you for the success of your missions, to recommend that you spare yourself a little, and to embrace you and bless you with all my heart.

+ C. J. Eugene. Bishop of Marseilles.

Diary

Oblate Writings XXI

**May 5**:[[78]](#footnote-78) [Visit to N.-D. de l’Osier.[[79]](#footnote-79)] Impossible to encounter anything more edifying than this community made up of such a great number of persons. I did not find anything there to correct.

In order to ensure a greater income and the approval of a walking trail at the community of l’Osier, I purchased a small property which was for sale in the neighborhood. It was complemented by vines and walnut trees, grain was harvested there and there was also hay to feed a portion of our animals. Fr. Vincens was delighted with this purchase. I did it for the price of 14,000 francs.

There was also another purchase in the diocese which I did not want to make for several reasons.[[80]](#footnote-80) As to the expenditure of money, it is more worthwhile to improve, expand what we own rather than having two establishments in the same diocese. I also flinch at the price which the construction of an interior chapel, of a community room proportionate to the number of Novices and of a dormitory would have cost. It’s, nevertheless, true to say that we can not depend on the choir and that soon there will be no more room for the Novices who will be presenting themselves before the end of the year.[[81]](#footnote-81)

To Father Courtès, superior of the Missionaries, Carmelites’ Square, at Aix, B.d.R.[[82]](#footnote-82)

929:X in Oblate Writings

Cure of Father Courtès. Father Martin is named superior at N. - D. de Lumières. There are thirty novices at N. - D. de L’Osier.

L.J.C. and MI.

Courtès

N.-D. de L’Osier.

May 13, 1847.

A thousand times, thank you, and I bless you, my dear son, for having had the happy thought of giving me news of yourself. Good Father Martin had very well fulfilled this duty during your short but very violent illness. He kept me informed day by day. I cannot tell you with what tender interest he spoke about you. I really needed that to assuage the pain against which I found no defense, in spite of everything he told me to reassure me. I bless the Lord for your prompt recovery; I am sure that you felt that we invoked Him in these circumstances. I was full of confidence, but when the heart is troubled, it is alarmed,

I am quite put out to have to take Father Martin from you at precisely the time when you need him most, but you know our situation at Lumières. I cannot believe that Father Mille would not go through fire to work at Aix when he sees that you are not able to do much. Perhaps I can make other arrangements that would help you more. Yesterday I gave the holy habit to seven postulants, which completes the number to thirty, all mature men of hope.

I write you to send my carriage to Aix on Friday, so that I may stop there for at least two hours; I can go there only that day, and the next day I have an ordination to do at Marseilles.

Goodbye. I am pressed upon from all directions. I leave tomorrow at four o’clock, and I have many more things to do. I embrace you with renewed tender affection.

+ C. J. Eugene. Bishop of Marseilles.

*P.S.:* Give my mother news about me; I do not have time to write to her. I received her letter at the same time that I received yours, half an hour ago.

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

105:V in Oblate Writings

Enclosure of notes relative to the needs of the Oblate missions for 1847. The total amount has increased, but the foundations in Canada are more numerous and very distant one from another.

Society of the Propagation of the Faith

Marseilles,

May 30, 1847.

Dear Sirs,

Please find herein enclosed the notes relative to the foreign missions[[84]](#footnote-84) of the Congregation of the Oblates of the Immaculate Conception. These documents, prepared by Fr. Aubert, the founder of our houses in England and procurator of the three foundations belonging to the Congregation in various parts of North America, are only a summary of the reports sent in during the year by the superiors of these missions on their actual state, their needs, and their future. Therefore I can submit them to you in all confidence and vouch for their exactitude.

Gentlemen, you will excuse me if I do not insist here on the importance of the foundations in question and their absolute need for the assistance of the Missionary Society whose supreme administration is entrusted to your care. I would consider it superfluous for me to add any considerations to what is so clearly illustrated by the documents included in this letter. I only feel that I should take advantage of this occasion to submit to you a few observations which could help you better appreciate the reasons behind our requests and induce you to treat us with that kindness and generosity which our foreign missions expect of you.

Firstly, I would ask you not to forget the fact that if the total amount of our requests this year reflects such a sharp increase, it is because the number of missions for which we make the requests has increased as well. Instead of the two foundations in foreign countries which our Congregation possessed when the Missionary Society of the Propagation of the Faith accepted to include it in the distribution of its funds, we now have five; two in England and three in North America. It is therefore in no way surprising, on the contrary quite natural, that the figure of the requests increases with the increase in the number of houses. Moreover, for most of these missions it is of initial foundation costs which always entail rather high expenses and which the Missionary Society of the Propagation of the Faith never refuses to undertake under similar circumstances, as we see in the report it publishes every year.

I am very pleased to inform you, Gentlemen, that the foreign missions of the Congregation in America are quite distinct one from another and form, each on its own, a work important enough to merit the full interest of the Propagation of the Faith. The missions of Hudson Bay and Oregon are located in areas where the missionary has no financial resources and could be placed, in this latter respect and so many others, on the same footing with the missions of Oceania or any other country still considered infidel. That is what you understand so well in the case of the missions in the foothills of the Rocky Mountains opened by the Jesuit Fathers. Therefore, we have reason to believe that you would not reserve a different treatment to those which our Congregation has accepted both in the district of Bishop Provencher[[85]](#footnote-85) as well as in that of Walla Walla since these missions are in more or less similar territories, subject to the same conditions and moreover, those of Hudson Bay extend over more extensive regions and to a larger number of people. This observation will suffice to justify the increase in the total figure of our requests before your own Council and in the eyes of the public to whom you present an annual report on the balance of your income and expenses.

I would also like to remind you, Gentlemen, that in the budget submitted to you by the Congregation of the Immaculate Conception we have taken into due consideration the present state of the income of the Missionary Society to whose generosity we appeal. That is the consideration which led us to request only what is strictly necessary for our three foundations in North America and guided us as well in determining the sum relative to the expenses for our missions in England. We have reason to hope that your Council will give due consideration to this attention on our part and continue to prove benevolent and generous towards a Congregation which, on its part, knows how to appreciate favors received and will always appreciate including you among its benefactors.

Gentlemen, please accept the expression of the highest esteem wherewith I remain your most humble servant

+ C. J. Eugene, Bishop of Marseilles,

Superior General

[To Mgr I. Bourget, bishop of Montreal].[[86]](#footnote-86)

83:I in Oblate Writings

The Fathers of Canada continue to oppose the nomination of Father Guigues. The Founder is now beginning to believe that all will go well.

Bourget

Marseilles,

June 4, 1847.

Ah, Monseigneur, who can describe the sorrow and anguish to which my boundless confidence in your views has subjected me. Not a letter have I received from Longueuil which has not thrust the dagger deeper into my heart. Not even the novice, Fr. Chiniquy, has failed to add his wound to all the others which had already made me wince so much.[[87]](#footnote-87) All is lost, they say, in Canada because of this step to which, according to them, I have had the weakness to acquiesce - all is lost, they mean, for our Congregation. They tell me of a total loss of esteem, a general rupture. Your Coadjutor regrets having supported this decision. The future bishop, while recognizing himself as unsuited to the functions of the episcopate if only because of the impossibility of learning English with which he will always be faced gives signs of disquieting dispositions in the event that this loss of esteem takes place. To sum up, there is nothing they have not said to deter me from cooperating with a *.fait accompli* before the many representations to the contrary could reach me. I was only in time to forward you the first letter of Father Allard but since then they have come one after the other and have multiplied to the point of wearying me excessively. I cannot help seeing much exaggeration in all these annoying prognostics. Never shall I persuade myself that Father Guigues may deviate from the duty which gratitude imposes upon him. On the contrary, I count on him as upon myself, quite persuaded that he will find in the resources of his soul the means to fend off the disadvantages and indeed profit from this new position to perfect still more the good begun. I recommended him ever to your paternal friendship. In concert with you, he will surmount all the difficulties which will not fail to arise on all sides. The Bishop of Toronto[[88]](#footnote-88) has not left me unaware that he must expect the jealousy of the Canadians, I mean the clergy of your country. This is the least of my worries but from the way in which his confreres have taken his nomination, one can fear that they will become discouraged. Not even Father Chiniquy has omitted to write along the lines of Father Allard. In exchange for the letters I will have copied for you, please be good enough to send me the memoir that you made to justify your choice of a priest of our Congregation for the See of Bytown and the preference you have given to Father Guigues. For my part, I declare to you that the more I think of it, the more I am reassured, seeing in this disposition of Providence the will of God which will not permit our family to suffer from a measure we have only accepted in order to obey that which we have believed is decreed for her. I can only applaud the very sincere repugnance of our dear Father Guigues but I blame as excessive and exaggerated the fears and I could say the despair of Father Allard who seems to speak in the name of the others. Father Chiniquy, as I told you, wrote in the same vein. Yet I sympathize with their sorrow. It takes its source in the confidence which they have in their superior. They would not have had misgivings if the choice had fallen on anyone else less necessary to the Congregation in Canada.

For the rest I am completely in the dark as to what is happening in this affair. The Bishop of Toronto, whom I only saw at the time he was returning, confined himself to complaining about the slowness of Rome with which he did not seem to be very pleased, at least with the Pope’s entourage and the high personages of his court. I missed Mgr Brunelli[[89]](#footnote-89) on his way through Marseilles. I was absent. He was as vexed as I over this mischance. He had many things to say to me and I would not have been at a loss for questions to put to him. Now he is at Madrid. It would seem that the Bull will be addressed to you directly at least I have not heard otherwise. The Bishop of Toronto might perhaps have indicated another address. Be good enough to keep me informed of this matter as well as of anything that might interest me in your territories which become dearer to me from day to day.

I have just been interrupted and am obliged to finish by embracing you with all my heart.

+ C. J. Eugene, bishop of Marseilles.

[To Father Guigues].[[90]](#footnote-90)

84:I in Oblate Writings

“Although tortured by innumerable” letters from Father Allard, the Founder, encouraged by Mgr Guibert, is certain that the nomination of Father Guigues will be advantageous to the Church and to the Congregation. What will be the date of the consecration? Advice on the motto and the arms of the future bishop.

Guigues

[Marseilles]

June 7, 1847.[[91]](#footnote-91)

My very dear friend, although tortured by the innumerable letters which the good Father Allard writes to ask me to prevent your episcopate and that for very honest but exaggerated reasons, I cannot repent of having given my consent to your election. I could have been troubled by the representations provoked by the love of our Fathers for the Congregation and for you, but never have I repented of having cooperated in something that I have believed, before God, to be good, opportune, advantageous for the Church and very honourable for our Congregation which could suffer no detriment but which, on the contrary, should derive great advantages from this measure were the one elected to be such as I have known him, that is to say, eminently attached to the family which gave him birth, which has nurtured him in her bosom since childhood, which loves and esteems him as one of her most distinguished members, which counts on him as she counts on the Bishop of Viviers, as she counts on the most devoted of her children. If I had not had unlimited confidence in you, I would certainly not have consented to allow you to be placed in a position which would furnish to weak and ordinary members plausible pretexts for some sort of defection. But it being you, the thought would never have come to me and I repulsed it as a horrible injustice when it was insinuated in the aberrations of a depressing correspondence.

In this circumstance, it is God who has done everything. In your soul you have enough resourcefulness to make up what may be lacking at the moment. I see in your promotion a benevolent disposition of Providence towards our Congregation which is at present exposed to some vexations on the part of some bishops in Canada. It would suffice that the excellent Bishop of Montreal, whom the present Pope calls the soul of the episcopate in Canada, might happen to die (God preserve the Church and our Congregation from this misfortune) for it then to be perceived that the other Bishops are not friends on whom we can count very much. With you our Congregation will have in Canada a protector in the episcopate. What would she become without the protection so benevolent, so emphatic and so unfailing, of Bishop Bourget? Ah yes! the more I think of it before God, the more I dwell on this question, the more I thank the good God for having arranged your promotion in His all powerful wisdom. And I should tell you that our dear Bishop of Viviers, the ever so worthy child of our family, ever so attached to her interests, thinks entirely as I do. I must say that it was truly a relief for me, in the unbearable strain imposed on me by the correspondence from Canada on the subject of yourself, to find in the heart and excellent mind of our dear bishop support and encouragement which to me I must say were necessary. Resign yourself then, my dear son, to the designs of Providence and think of nothing more than to prepare yourself in a holy manner to receive the fullness of priesthood by the imposition of hands of the happy bishop of whom I envy the privilege which might have been reserved to me, were we not separated from one another by 2000 leagues. I would at least wish to know the day decided for your consecration so as to unite myself intimately to the sublime ceremony by offering the Holy Sacrifice at the same moment for you. It is not that I forget you a single day. Yesterday again, while carrying the Blessed Sacrament in a general procession, I conversed openheartedly with our beloved Lord. I also spoke to Him unreservedly of all our missionaries who are so often exposed to losing their lives in His service. I had just received the letter wherein you speak of the shipwreck of our Fathers who were miraculously saved. I returned to the house more consoled, more strengthened, more grateful than ever; let us redouble our confidence; it is God Himself who leads us.

I know that by his consecration, the bishop is withdrawn from obedience to his superior in order to enter into the domain of the Head of the Church. So I never have had the pretension of becoming mixed up with the administration of dioceses of members of our Congregation promoted to the episcopate. Those of them who consult me in the midst of difficulties which do not fail to arise in their arduous functions can say with what delicacy I have responded to their confidence.[[92]](#footnote-92)

I have been told by way of being induced to refuse your promotion to the episcopate that the day I would be of an opinion other than the bishop invested with my powers over the members and houses of our Congregation, either for the setting up of an establishment or for any other thing, he would give back to me those powers and shut himself up in his diocese. As for me, I do not think I would hold to my opinion when it does not involve a matter of Faith to the point of putting myself in such a predicament. And I am quite sure, my dear son, that you will not be tempted any more than I by such folly. So fear nothing from that direction.

As you will be the first Oblate bishop in a free country, it behoves you to conform yourself to the usages accepted in the Church which the Bishop of Viviers and I have not been able to follow in the country in which we are. This means in the first place to express in all protocols issued by a Bishop who belongs to an Order or a Congregation his membership in that Order or Congregation. Thus the Bishop of Terracine has not failed to add immediately after his names: *e Congregatione Missionis.* I know of no exception to this rule. Cardinal Lambruschini being a Barnabite adds: *e Congregatione Sancti Pauli.* You will have then to express your quality thus: *Bruno Eugenius Guigues e Congregatione Missionarum Oblatorum Sanctissime Virginis Marie sine labe conceptae, gratia Dei et Apostolicae Sedis Episcopus, etc.* It remains to know if you wish to choose a coat of arms; in this case it will be necessary to quarter the shield, as do all religious bishops, and as I have not been afraid to do myself, the arms, the blazon of the Congregation being placed on the right, as you see in my coat of arms, as in those of Gregory XVI, of Pius VII, of Cardinal Lambruschini. I mention these in particular because they are more easily procurable. If you do not care to have a coat of arms designed for yourself, then you can simply take those of the Congregation. But in that case as in the other, you must not forget to place above, as I and the Bishop of Viviers have done: *Pauperes Evangelizantur.* As a result of not having taken the precaution I am taking with you, the Bishop of Viviers has a flaw in his coat of arms which he proposed to correct when the seals were already made and which I did not wish. But I have always regretted having thus economized in this unwarranted manner. He had properly placed in his seals the arms of the Congregation but they are amalgamated with the lion and lamb with which he had chosen to express the *suaviter et fortiter* of his administration. If I had been in time, I would have had him place these two animals in a quarter side by side with ours. That is the way it should be. It was a misunderstanding.

[To Father Allard].[[93]](#footnote-93)

85:I in Oblate Writings

Father Allard has been too self-opinionated against the nomination of Father Guigues. He must believe in Providence and submit himself thereto. Henceforth let him cease to express misgivings. Do not share confidences in public. A brother is being trained as a teacher.

Allard

[Marseilles]

June 8 and 9, 1847.

It is quite a long time, my dear Father Allard, since I last wrote to you. I wished by my silence to suppress a painful discussion. You were demanding with too much pressure and exigency the impossible. In this lowly world, my dear friend, one must not be too exclusive in one’s opinions when not knowing how to resign oneself to things that are not going in the direction one wishes. We must recognize that above our feeble conceptions there is a sovereignly wise Providence who conducts all things by ways unperceived and often incomprehensible to the ends He proposes and when His most holy will is manifested to us by events, it is our duty to submit ourselves without fretting and to abandon entirely our own ideas which then cease to be legitimate and permissible. What then must be done? Let us believe we were mistaken and put all our efforts into deriving all possible benefit from the position in which the good God places us. One should then regret having pronounced oneself too strongly in a sense contrary to that which divine Providence has chosen. Instead of murmuring, let each be concerned with his duty and confide himself to the goodness of God who never leaves us in the lurch when we are what we should be. I like to repeat that we must comply with joy, happiness and the most entire surrender to the most holy will of God and cooperate with all our power in the accomplishing of His designs which can only be for the greater glory of His holy name and our own good, that is, the good of us who are his submissive and devoted children. Let no one draw back from this attitude and henceforth let all misgivings cease, all murmurs, all statements quite contrary, to these incontestable principles.

When will there be an end to taking the public into our confidence about our domestic troubles and family affairs? The Jesuits carefully refrain from conduct of this sort and it is largely thanks to such prudence which simple common sense advises that they owe the good opinion wherein they are held and the esteem that they inspire. Would you perhaps believe they do not have internal troubles and even miseries? I assure you they have but they keep them to themselves and remedy them secretly. Outside all is well, always.

Would you like us to prepare an intelligent brother for you, suitable if needs be to teach school? We have one such at the present time and have arranged for him to follow courses given by the brothers. He is intelligent, regular, robust; I am assigning him to you.

Adieu, my dear Father Allard. Keep in mind my observations which even if they must be severe, weaken in no wise the esteem and affection that God gives me for all my children and for you in particular whom I bless with all my heart and tenderly embrace.

[To Father Leonard, in France].[[94]](#footnote-94)

930:X in Oblate Writings

Unhoped for success of Father Léonard’s recruitment tour. All the Oblate houses are filled with postulants and novices. Father Tempier is in despair for lack of money. Projected founding of a novitiate at Nancy and another in Belgium. The Bishops of Canada have proposed Father Guigues as Bishop of Bytown.

L.J.C. and M.I.

Léonard

Marseilles.

June 10, 1847.

I have already told you that even if I had the mailing service at my disposal, it would be impossible to catch up with you. You go from conquest to conquest and we will have to enlarge on all sides the houses which are to receive your recruits. I acknowledge that the embarrassment caused by the success of your mission does not induce me to shed tears. I am comforted by the anxiety of our good Father Tempier who continually tells me: “Please stop this braggart who places us in a desperate situation and will bring about our ruin.” You know, I laugh in his face while he scratches his head and he himself ends up laughing, saying that you have taken him at his word’s worth.

Be that as it may. I am writing you now at the address you gave me in your letter of the 6th that I have just received. I want to tell you that I wrote to you at the Hotel Lafontaine[[95]](#footnote-95) in Paris as you had indicated. Have that letter rejected, if you haven’t taken the precaution of asking that it be forwarded. You will see in this letter that I have foreseen what you asked, I explicitly ask you to return to all those places you have passed through and gather up your people. All joking aside, if the Lord sends them to us, we would be very foolish not to receive them. However, for the time being complete what you have started. When the seminaries open in October and November, you will finish your trip around France, and next spring I will furnish you with wings to fly to that blessed Canada you are pining for. This does not mean that, like you. I don’t feel the wrong that you do to our Fathers (of Canada), who have a real need of you. I think, however, it would be turning away from the way of Providence if you were to stop halfway in a mission that is evidently inspired by God. Chosen by the Lord to accomplish what you are doing with so much success, with the Lord’s evident blessing, you will ever be the *benemerente* of the Congregation whose mouthpiece you have been to make it known and to spread it.

I am going to write to Nancy, even though I do not as yet know how I can fill the conditions of our admission. How can we find more than a hundred thousand francs to acquire the locale indispensable to our needs?

I was just about to write also to the Cardinal Archbishop of Malines[[96]](#footnote-96) in the light of what you have told me about his mind to receive us, but today’s letter from you causes me to hold off. What you tell me about Bruges is very tempting. This city is less centrally located than Malines. but it is larger and besides it is closer to the sea for communications with England. Only, the purchase made by the Liguorians scares me. They will arrive before us and once these Fathers are established, no one will be concerned about us. But I do insist very much that we acquire an establishment in Belgium; I am convinced that there will be men there who want to join us. Reflect well on the choice of locality we have to make and, if need be, confirm the Vicar, whom you have found so well disposed toward us, in his thoughts of good will. If there is a solid basis for this project. when I send Father Tempier to Nancy to conclude some business with the Bishop[[97]](#footnote-97) I could have him extend his trip as far as Bruges and Malines. It is evidently between these two cities that we must choose; I have no liking for a project at Ostend.

Well, Divine Providence has decided that our Father Guigues become Bishop of Bytown. He will remain provincial, thus nothing will change in his position relative to the men and houses of the Congregation. I foresee many inconveniences, but how can we not also see the advantages of this arrangement by Providence? The will of God has manifested itself here as always, who are we to oppose it? Besides, our efforts would have been useless, nor should we act in this way.

If Father Allard has truly been their interpreter, it seems to me that our Fathers in Canada are extending their fears too far and are totally lacking in confidence in God. They have uselessly pestered me about this business. I beg you. if you happen to write to them, reassure them and bring them back to submitting to God’s will and confidence in his goodness. Believe me, if there are in fact a few disadvantages, there are also great advantages in having one of our men as a Bishop in the province of Canada. I would have many reasons to bolster my opinion, which is also that of many others and notably that of our so good Bishop of Viviers who is so attached to us, Father Guigues is obliged to agree; only he would have liked it to be someone other than himself. I leave it to you to wonder if that was even possible; and besides, it is not I who present bishops. It is the Bishops of Canada who are unanimous on this point. It would be very wrong if, among the clergy, some made the slightest reproach to any single one of us. Can we ever be accused of having had the idea? It is the Bishops of the Province who did it, that is, those who are natural judges and true appraisers of the merits of persons and the needs of the people. I repeat, let us see in all this a disposition of Divine Providence; and let us have enough confidence in his goodness toward us that we may be convinced that he will never permit anything to the detriment of our work which is also his own.

If the deacon of Tournay is really converted, he may, without any further ado come to the novitiate.

Circular Letter of His Lordship the Bishop of Marseilles who publishes herein the encyclical letter of Our Holy Father the Pope, Pius IX, on behalf of Ireland[[98]](#footnote-98).

Circular Letter 3:III in Oblate Writings

Circular to the Diocese of Marseilles

[Marseilles,

June 12, 1847].

Charles Joseph Eugene de Mazenod

by the Mercy of God and the Grace of the Apostolic Holy See

Bishop of Marseilles

Commander of the Religious and Military Order

of Saints Maurice and Lazarus, etc.

To the Clergy and Faithful of our Diocese, Greetings and Benediction in Our Lord, Jesus Christ

Very dear brethren,

We have recently received an Encyclical Letter from our Holy Father the Pope, which invites all the Bishops of the Christian world to make an appeal to their flocks for the sake of unhappy Ireland. We were not aware of this intention of the Sovereign Pontiff when, moved by the sight of the immensity of the evil afflicting our brothers, we anticipated the charitable invitation of the common Father of the faithful. The words that we addressed to you have not been fruitless. Your hearts have understood and you have responded with an eagerness which, in addition to so many other good things you have done, has manifested in the presence of the entire Church the eminently Catholic spirit which animates you. Your alms for the Irish have merited your being cited as an example to the rest of France. Our circular of February 24th, translated entirely in the English journals, produced the happy effect in Great Britain of making felt the strength of the ties which, from one end of the universe to the other, and without distinction of nations, unite all the members of the true Church. Two Catholic Bishops of England have thanked us because of this moral effect and several former Anglican ministers who have returned to the truth have expressed to us their satisfaction, mingled with a lively feeling of being happy to belong to us.

Ireland has also been particularly consoled, my dear brethren, by your helpful sympathy. We have received from several prelates of this country letters expressing a touching gratitude, addressed to you as much as to us, and which has risen to Heaven and has been carried before the throne of God by the prayers and benedictions of an afflicted people.

We admit to you, dear brethren, that we have listened with a sort of paternal pride to what has been said of your generous dispositions for our sorely tried brethren and we have felicitated ourselves, as did the Apostle, because you have thus been in the Church our joy and our crown.[[99]](#footnote-99) We are all the more happy to have prompted you to be the first to contribute the spiritual and financial aid asked of your piety and charity now that the very words of the Head of the Church impart a glowing approval to the initiative we have inspired in you.

We come today to put before your eyes the Apostolic Encyclical. The purpose is no longer to solicit your liberality; we communicate it to you in order to ask for the other kind of alms, that which is spiritual. Now you are to be of one mind with the Holy Father who desires that we ordain public prayers to obtain from Heaven the cessation of the twofold plague of famine and fever, which is desolating a country dear to the Catholic church, and preserve other countries from the same calamity. You cannot forbear from responding to this charitable appeal that convokes you before the foot of the altar. You will come with ardour and feel within you a new upsurge to the Lord of the pious sentiments signified by your donations.

Alas! when has Ireland had greater need of the help of Heaven? Besides still being ravaged by the evil which decimates her inhabitants, the great leader given to her, as Moses was once given to Israel during the servitude in Egypt, has been taken away from her before she could enter the promised land, before the completion of the work of liberation to which he had vowed his existence.[[100]](#footnote-100)  He is no longer there to lead his brothers, to console them in their sufferings, to defend their interests and guide them in the conquest of their rights. But God’s reach does not fall short and in due time he will raise up men destined to be, like the one or whom Ireland weeps, the incarnation of his providential designs for the people he wills to save. Love of country, raised to the potency of an ardent charity for the oppressed by the fecundity of a still more generous love of religion, inspired and sustained the genius of this admirable man. Let us hope that, to continue his work and follow the road at the end of which he pointed out the dawn of peace and happiness, the heirs of his mission will be able to draw inspiration from the same inextinguishable source as he drew his; thus they will show to the world that the faith which gloriously vindicates this great Catholic communicates to them the same courage and perseverance as well as the same invincible power as his. Our episcopal city, where his visit once provoked an outpouring of religious sympathy, together with the rest of our diocese, will be of one mind with us as we beseech God that Ireland be consoled in her mourning for the immense loss she has sustained in the person of her most glorious son.

Now, my dear brethren, in publishing the text of Pius IX, we cannot help adding emphasis to the final words said to each particular Pastor by him who has in the highest degree the solicitude of all the churches.[[101]](#footnote-101) Chosen from on high to represent throughout the earth the Sovereign Pastor of souls, he sees the militant Church ceaselessly obliged to bear the brunt of terrible attacks and sustain rude combats. He feels all the anguish of the spouse of Jesus Christ. His heart is struck by all the blows directed against her and torn by all the wounds that she receives. His head bears the crown of thorns of the divine Saviour under the tiara of the Pontiff King. And like Jesus Christ from the height of the cross, his Vicar from the height of the throne of the Prince of the Apostles, gives forth a great cry to the world. His spirit illumined by super-natural light penetrates deep into what is happening in our days and perceives the dark plots of the abyss. He declares to us that such things preoccupy him without cease and he is appalled. One would say that like the Saviour in the Garden of Olives, when his combats and sufferings and the infidelity of men present themselves to his thoughts, he is shocked and afflicted, *pavere et taedere.[[102]](#footnote-102)* It is while expressing such sentiments that the Sovereign Pontiff calls on all those who have faith in Our Lord to aid him by their supplications to conquer hell and confound the schemes conceived against the Lord and his Christ.[[103]](#footnote-103) Who would not be touched by this cry of alarm of a Father beholding the dangers which beset his children? Who amongst the faithful would not hear this voice echo in his heart?[[104]](#footnote-104) Who would not wish to calm the storm against which struggles the pilot of the bark of Peter, to turn away this cruel and terrible tempest which rises with malignity against the Holy of Holies, to render powerless all odious machinations? Who would not wish to join his prayers to those of the whole Church and ask with insistence that the evil days be shortened[[105]](#footnote-105) and that the victory promised to the faith may not be distant? Already, my dear brethren, on the occasion of the recent Jubilee, you have been edifying in your response to the special intention of our Holy Father the Pope and in invoking the help of the Almighty on his pontificate. Renew these same intentions, implore these same graces - it is the Head of the Church who summons you to storm Heaven with a holy violence - in order that the august Pontiff, whose enthronement manifested so happily last year the finger of God[[106]](#footnote-106), may soon obtain by his government of the whole church the triumph he requests for the divine work confided to his care. Such is the thought he has put into our heart and which we in turn put into yours in order that it may bear fruit for the glory of God and the salvation of souls.

But to understand wholly and entirely the thoughts of the Holy Father in regard to Ireland and the universal Church, listen to these words that have come down from the Apostolic See:

[Here was inserted the text of the Encyclical and which we omit]

To this end, the Holy Name of God invoked, and after having conferred with our venerable brothers, the Provost, Canons and chapter of our Cathedral church,

We herewith ordain:

ARTICLE ONE

On Sunday, Monday and Tuesday, the 27th, 28th and 29th of June, prayers will be offered at evening in all the churches and chapels of our diocese for Ireland and the universal Church. There will be sung, before the Blessed Sacrament exposed, the litanies of the saints, with psalm, verses and oraisons *tempore peniuriae et famis,* according to the Roman ritual; next the oraisons *Defende* and *Contra persecutores Ecclesiae* (with the verse *Esto nobis turris fortitudinis,* the response *A facie inimici)* and the other customary verses and oraisons with the *Tantum ergo* which will be followed by the verse, oraison and benediction of the Most Holy Sacrament.

ARTICLE TWO

During the three days stipulated, each priest will add to the Mass, the collects, secrets and post-communions, *Pro tempore famis* and *Contra persecutores Ecclesiae.*

ARTICLE THREE

We invite the faithful to prepare to receive communion for the intention of the Holy Father during the week of this *triduum* in order that, by assisting at the three exercises, they may gain the plenary indulgence granted by His Holiness and we exhort them also to attend these exercises at each of which they will gain the indulgence of seven years granted by the Apostolic Encyclical.

ARTICLE FOUR

If anyone still has a donation to give for Ireland, he can depose it in one of the parochial sacristies.

ARTICLE FIVE

This our circular will be read and published on Sunday, June 20th, failing which, the following Sunday, after vespers in all parish churches and chapels of seminaries, hospitals and colleges of our diocese.

Given at Marseilles in our episcopal palace, under our sign, the seal of our arms and the countersign of our secretary, June 12th, 1847.

+ Charles Joseph Eugene, Bishop of Marseilles. By order of Monseigneur:

Carbonnel, canon, secretary-general of the diocese.

[To Bishop A.B. Menjaud of Nancy].[[107]](#footnote-107)

110:XIII in Oblate Writings

Plan for a foundation at Nancy. The Oblates are the “Bishop’s men”.

Menjaud Bishop

[Marseilles],

June 14, 1847.

I would be happy if you could become a second father to my sons ... I dare assure you, and I guarantee that you will never regret having adopted them. The spirit I instil into them and which they have perfectly understood, is that they see themselves as the bishop’s men, promising him inviolable submission and affection, making his person and authority respected everywhere and by everyone, never doing anything without his approval, in a word, to be in his regard what children are toward their father ..

[To M. Marguet, Vicar General of Nancy].[[108]](#footnote-108)

111:XIII in Oblate Writings

*In spite of the high cost of a house, the Oblates will come to Nancy.*

Marguet

[Marseilles],

June 15, 1847.

... Faced with this enormous burden, there would be reason for anxiety were it not for the unlimited confidence that God has placed in my heart toward his adorable Providence.[[109]](#footnote-109) Let’s go forward then and make the best of this business. I can only pray to the Lord that he bless this holy undertaking which has been conceived in so pure and supernatural an outlook; his divine hand is urging us on; let us allow ourselves to be led and make every effort to cooperate with his adorable designs.

[To Brother Charles Baret, at N.-D. L’Osier].[[110]](#footnote-110)

931:X in Oblate Writings

Coming ordination to the subdiaconate. Scholastics should be more fervent than seminarians.

Baret C

[Marseilles.]

July 17, 1847.

I should like nothing better, my dear son, than to confer the subdiaconate upon you;[[111]](#footnote-111) I should like to warm you continually near my heart. Judge for yourself if I am not happy when I can transmit heavenly gifts to you, especially through holy ordination. I am so thoroughly imbued by this thought that you know how I insist on laying hands on you for the sublime priesthood; but I am also delighted. independently of what I reserve for this great order, when I am also able to confer minor orders upon you. So you see, my dear son, that we perfectly agree. Now it is a question of preparing yourself well so that you may profit from your successive elevation to Holy Orders and make yourself more worthy of your vocation by progressing in the perfection of your holy state. As I have said to others among your Brothers, I cannot accept dissipation in an Oblate. You are neither a college student nor even a seminarian, and yet it happens that seminarians have a better attitude than Oblates do. Also, notice the results. For several years now, not a seminarian has entered the Congregation, they see them too closely. On the contrary. it should be because they see them so closely that they should be attracted toward them by the good impression and example of their virtues. That is no small disappointment for me because I fear that those who did not want to be fervent during their probation as Oblates will become mere missionaries, lukewarm religious and miserably imperfect when the time comes to perform miracles in their holy ministry. Impress this truth upon yourselves; and be always concerned about bringing upon yourselves a lessening of the special graces of God by being unfaithful to that which is required of you. If you still feel tired, my dear child, follow what I told you as to the number of classes you will have to take. I insist that you do not force yourself. Do well what you do, but do not work beyond your strength.

Goodbye, dear child, I took advantage of a moment of respite that I allowed myself to spend a few hours in the country, to prepare this short letter that Father Nicolas will bring you. I bless you and embrace you.

July 20.

Now I can take care of your wishes and my own. The dispensation of age for Brother Walsh has arrived from Rome and I propose, God willing, to ordain him the second Sunday in August. You may come here at that time, well disposed and well prepared to take part in that ordination with Brother Depetro whom I also call to receive the same order. I hope to write him directly; congratulate him as well as yourself about this happy arrangement. But you must be fervent to become a deacon! Pray to St. Stephen. St. Lawrence. and St. Francis of Assisi to suggest how you should respond. Goodbye once more, my dear son.

If Father Nicolas does not leave tomorrow. I’ll send my letter by mail.

[To Father Bellon, at N,-D. de Lumières].[[112]](#footnote-112)

932:X in Oblate Writings

Edifying letter from Father Françon. The scholastics’ lack of virtue.

[Marseilles.] July 18, 1847.

I have just received a letter from Father Françon. I had to make a few remarks about certain expressions in a first letter of his. Oh! what a beautiful answer! I shall not have time to write to him today. but I will do it later; you may tell him meanwhile that his letter filled me with consolation and greatly edified me.

I implore you to teach your Oblates better what it means to be a religious, and have them learn to put aside all these fantasies which are easily seen as an abuse [. . .] more so if they want to be chosen to evangelize the heathen; they know full well that they must have virtue tripled for this apostolate.

It is serious when all have these whims to go and spend some time with their family. I become tired of refusing time after time; I would be spared this if it were understood that members of a regular Congregation are not seminarians; in all likelihood, I shall take a resolution which will cut short all these requests.

[To Father Guigues].[[113]](#footnote-113)

86:I in Oblate Writings

Father Leonard’s recruiting tour round France is having the effect of procuring members whose only desire is to go to the foreign missions. Urge Fr. Telmon to exercise prudence and moderation. The Jesuits at Quebec. Patience in the face of difficulties.

Guigues

[Marseilles]

July 20, 1847.

Father Leonard’s campaign has procured a goodly number of recruits who ask to be sent to evangelize the Savages. I have not undertaken never to employ them in other ministries. No doubt what I will take into consideration is mostly their own liking but they will be reasonable when God shows us what we must do for His greater glory. We must be able to found permanent missions as we read the Jesuits have done in the diocese of Toronto; this will be apart from annual excursions along river banks.

Father Telmon must moderate his character. He is forty, has much talent and zeal. Could he possibly spoil so many good qualities by lack of restraint? Let him convince himself once for all that there is no virtue in saying all that one thinks. There are things better left unsaid even though one would believe oneself a hundred times right. There are so many ways of winning people over. One must never fly off the handle. All is over when wounds have been inflicted. I heard that he alienated the Coadjutor Bishop by a letter he wrote to him.

If the Jesuits take over the diocese of Quebec, that will bring us to a full stop. It is not surprising that with the abundance of men they have and the hindrances they are meeting with in France, they are falling back on America. I have often said we cannot contend with such a giant. It is an achievement just to keep on our feet in its presence.

Much good remains for us to do. Let us be of good heart and undismayed by difficulties. Who is there who has none to overcome? I would wish the weak and timid could hear the words I cull from the lips of bishops and missionaries who pass through my house.[[114]](#footnote-114) It is quite different from what happens to us. But they go forward and God helps them. Let us adopt their attitude. They do not worry about weak beginnings. Things improve with time and experience shows that time is no laggard when one puts one’s confidence in God.

[To Father Courtès, at Aix].[[115]](#footnote-115)

933:X in Oblate Writings

Many Bishops are going through Marseilles. Train Father Coste for preaching.

Courtès

[Marseilles.]

July 24. 1847.

Bishops are following one another to my house and do not leave me time to breathe. After Bishop Wiseman and the Bishop of Liverpool,[[116]](#footnote-116) the Archbishop of Besançon[[117]](#footnote-117) and the Bishop of Manchuria,[[118]](#footnote-118) came the Bishops of Amatha[[119]](#footnote-119) and of New Zealand.[[120]](#footnote-120) who is still here.

What you tell me of Father Coste gives me great pleasure. I pray you to take good care of this young man who will be one of our resources for missions in the Provençal language. I insist much that you give him a good education, so that we may get out of the sterile abundance of all these sluggards who find it easier to endanger their reputation and ours than to give themselves the trouble of studying.

[To Bishop Menjaud of Nancy].[[121]](#footnote-121)

112:XIII in Oblate Writings

Obedience and dedication of the Oblates.

Menjaud Bisop

[Marseilles],

July 24, 1847.

I dare to assure you that, in the family you are adopting, you are giving yourself not only good workers to cultivate your vineyard, but also devoted sons who by principle attach themselves to their bishop as to their father. They are the born defenders of his interests in regard to everyone and against all, in a word, his right-hand men ready to carry out all his commands, because they know the value of obedience to the one who represents God in the diocese ...

Note written on the Register of the Association of the Blessed Sacrament established in the monastery of the Sacramentines of Marseilles.[[122]](#footnote-122)

190:XV in Oblate Writings

Devotion to the Eucharist

Note

Marseilles,

July 25, 1847

I would love to spend my life at the foot of the holy tabernacles where our adorable Saviour dwells. It is to go some way towards realizing this desire of my heart that I associate myself with the adoration of all these fervent souls who succeed one another night and day before the throne of the love and mercy of Jesus Christ, our God, our all. As well as the days I already consecrate to this duty of adoration in the various parishes of my episcopal city, the Sunday, Monday and Tuesday of Lent and Thursday of Sexagint, and the time fixed in my rule for my daily adoration, I choose, in union with the Association of the Blessed Sacrament, the day of the feast of the Sacred Heart of Jesus, from eight to nine o’clock in the morning.

+ J.C. Eugene, Bishop of Marseilles

[To Father Tempier, at Nancy].[[123]](#footnote-123)

934:X in Oblate Writings

Forwarding letters of recommendation forgo ten by Father Tempier. Tempier may busy himself with the foundation at Nancy, but he must take no measures whatever in relation to that in Belgium.

L.J.C. and MI.

Tempier

Marseilles.

July 28, 1847.

My dear Tempier, the only thing you forgot in leaving were your credential letters. It is true that an open face like yours has only to show itself and hearts will open in confidence when seeing your qualities written there. However, as a precaution I am sending you these documents. Anywhere one can meet some uncouth person who does not know how to read people’s faces.

I also hurry to tell you that the Bishop of Viviers has written to me and assures me that, despite his difficulty, he will do things as you wish; so do not be worried about that.

After much reflection, I look upon it as absolutely useless that you make any kind of move toward Belgium. Were I to obtain all possible facilities from these prelates, I see how impossible it is to build this establishment at the same time as that at Nancy. Do not entertain any hopes on this matter, nor any illusions. It is impossible.

For the sake of peace and quiet, I have decided to send my letter by mail so as not to make you wait any longer for the document you forgot. I have four people around me, the end of the procession which continued without stopping prevented me from continuing this letter begun days ago. So, goodbye, I await your news with some impatience. I embrace you wholeheartedly.

+ C. J. Eugene. Bishop of Marseilles.

Why did I take a large sheet of paper.[[124]](#footnote-124)

[To M. Marguet, Vicar General of Nancy].[[125]](#footnote-125)

113:XIII in Oblate Writings

M. Marguet can in all confidence discuss with Father Tempier the question of the foundation at Nancy. Excellence of the Oblate vocation.

Marguet

[Marseilles],

July 30, 1847.

You will settle everything with Father Tempier, my Vicar General and my first and eldest companion in the holy work that you plan to adopt in your diocese. In advance I approve everything that he may decide. You will have no difficulty in coming to an agreement with him; he is a zealous and dedicated man, very wise, very astute in business matters. By excellent qualities he compensates what may be lacking in some external graces, if you judge him by his coldness. But capable men value merit on its true scale. Father Tempier has my fullest confidence and you can give him yours without hesitation.

... May it please God that in the diocese of Nancy, as you make me hope for the future, will be understood the excellence of the vocation which dedicates a man to the glory of God, the service of the Church in its most difficult duties, and the salvation of the most abandoned souls.

[To Cardinal Orioli, Prefect of the Congregation of Bishops and Regulars].[[126]](#footnote-126)

114:XIII in Oblate Writings

Petition to shorten the novitiate period of Fathers Ciamin and Lempfrit.

Orioli Cardinal

Marseilles,

July 30, 1847.

Your Lordship,

I was waiting for an occasion to communicate to Your Eminence my sincere congratulations for the new mark of confidence that Our Holy Father has just given you. No one was more suited than Your Eminence for such a delicate position which demands special learning, the application of which is not always so easy.[[127]](#footnote-127)

The favor that I am asking of Your Eminence does not contain such difficulties, so I have recourse only to Your Kindness.

It is a matter of granting to two priest novices of the Congregation, of which our immortal protector, benefactor and father Leo XII made me the Superior, a dispensation of several months of novitiate in order to canonically make religious profession before the year required by the decrees. There is an urgent and legitimate reason for this dispensation.

The Congregation of Oblates of Mary Immaculate is evangelizing the indigenous people along the banks of the Saint Lawrence, Saint Maurice, Ottawa and Saguenay Rivers; they are also preaching the gospel to those of Abitibi and Temiscaming.[[128]](#footnote-128) They have just penetrated into Oregon, are already on the Red River, and are planning to head toward the Hudson Bay[[129]](#footnote-129) on the Moose River. Your Eminence is quite aware that we need men for all these missions. It is indispensable that I send at least four of them without delay, but two who are most apt for this difficult ministry have not completed their novitiate year; they are however sufficiently tested and full of holy zeal for their sublime vocation. I therefore beg Your Eminence to obtain from the Sovereign Pontiff the dispensation that I am requesting in the enclosed form.

I dare to add the request to expedite without the least delay the Apostolic Rescript, for it is very important that the Missionaries leave during the first week of September.

I am aware, Your Lordship, that I have surpassed all limits of discretion in asking you to instruct the offices of the Congregation that they request from M. Ferrucci, my agent, the Chancery fees which may be required for the rescript that which I am asking of Your kindness.

Pressed as I am for time, I have addressed my petition directly to Your Eminence by way of the Consul. I would probably have lost several days if I had sent it through Ferrucci’s hands, and I strongly desire it to be carried out promptly because of the date of the Missionaries’ departure.

Accept, Your Lordship, both my excuses and the expression of respectful sentiments filled with affection with which I remain the very humble and obedient servant of Your Eminence.

+ C.J. Eugene, Bishop of Marseilles.

[To Father Vincens, at N.- D. de L’Osier].[[130]](#footnote-130)

935:X in Oblate Writings

Superiors should accept without complaints the decisions of the Superior General.

Vincens

[Marseilles.]

August 7, 1847.

Admit that it is a dire necessity that we be obliged to be unjust, deliberately, in order to satisfy the pretensions, caprice, extravagance of such and such a man whose feelings must be spared. Do you realize that my soul is not at peace because of it? Just what are these men? I stop here. I sense indignation renewed in my soul. Should we send a rope to the one you recognize to be victim so that he may hang himself? Here the superior of a house[[131]](#footnote-131) to which I sent him has the courage to write me as follows: “Just what do you want me to do with Father Beaulieu,” taking my giving him this obedience as a joke. This Father will certainly remember my answer, and I warn you that I am disposed to give similar answers hereafter to those who tire my governing with their objections to the placement of subjects. I know the worth of each man as well as the needs of all our houses. There is difficulty and trouble enough in providing for each house as much as is possible. That is the duty and the sad privilege of my position. Finally, the exercise of such duties becomes impossible; so I have decided to have him go to L’Osier. He has been retained despite my wishes because of a new mission they want to establish. I wrote a second time. You see how troublesome it is when each one pulls in his direction and thinks only of self. That is how the general service suffers. It was a bit daring to send Brother Verney to Lumières. I cannot agree to halt the impulse given by the mission of Father Léonard.

[To Cardinal Fransoni, Prefect of the S. Cong. of Propaganda Fide].[[132]](#footnote-132)

5:V in Oblate Writings

The Oblates send three missionaries to Ceylon. Reasons and conditions for that decision. The apostolate of the Congregation in various countries. The departure of Bishop Bettachini. Has the diocese of Bytown been erected?

Propaganda Fide

Marseilles,

August 11, 1847.

Your Eminence,

I cannot but help to once again raise the question of the unhappy mission of Ceylon. We have spoken about it at length with the excellent Bishop Bettachini. I am convinced that help must be sent to these people who are ready to receive the light of truth, but who, alas, have been neglected by these Goans, real destroyers of souls. It is all the more important that upright priests who are true men of God be sent there because, apart from the schism which can be disregarded, heresy wishes to make that land a center of error, and an Anglican bishop has already been established there. Your Eminence, you know how I feel as a Catholic at heart. It was that deep feeling that inspired me to found the Congregation of the Oblates of Mary Immaculate which received canonical life from Pope Leo XII in what I would call a practically miraculous way. This Congregation has spread not only in France and England where it is doing so much good, but also in America, from the Atlantic to the Pacific, where its members evangelise the savages who come to the banks of the St. Lawrence, St. Maurice, Saguenay, and Ottawa Rivers. These missionaries have established themselves in St. Boniface on the Red River and in Oregon, and are now moving along the Moose (River) towards Hudson Bay. Well here we are, prepared to take on the missions on the island of Ceylon under the jurisdiction of the holy bishop of Torona to whom I recently promised three excellent members, one of whom is the superior of the Corsican missions where he is working miracles of conversion. The only condition I place upon this gift is that these worthy missionaries not be subject to the caprices of the Goans, but work directly under the coadjutor, Bishop Bettachini, who thoroughly impressed me during the two days he spent with me in Marseilles. This God-fearing Prelate is leaving by boat today but since he is feeling the effects of his travels, he will spend a few days in his hometown Città di Castello. He plans to be in Rome on the 25th of this month. This period of rest will be (too) short, I think, because he really needs to recover his strength.

Now, your Eminence, I would be very grateful if you could let me know what has been decided regarding the diocese of Bytown in Canada. The bishop of Montreal informed me that the Sacred Congregation was to address the Bulls of the Bishop to me if the Holy Father decided to erect that diocese. I was impatient to know if his Holiness had chosen the candidate presented by the bishops of the province of Quebec, since he is a member of the Congregation of the Oblates of Mary Immaculate. It would seem that the Bulls have been sent through another channel. Nonetheless, I would like to be informed. I beg your forgiveness for the importunity of my request and ask you to accept the respectful devotion of your most humble servant.

+ C. J. Eugene, Bishop of Marseilles.

To Father Vincens, superior of the Missionaries, at N.- D. de L’Osier, near Vinay, Isère.[[133]](#footnote-133)

936:X in Oblate Writings

We will admit all the novices who present themselves, but hereafter we will refuse those who have not finished their studies. Acceptance of the mission to the isle of Ceylon. Novices Zucker and Ginies. We need a good Brother for Ceylon. Coming ordination.

L.J.C. and MI.

Vincens

Marseilles.

August 12. 1847.

Yes, my dear Father Vincens, the enormous responsibilities weighing upon you are certainly enough to scare you. But who can dare to decide the measure of the Lord’s merciful plans? His will is too clearly manifest for us not to be obliged to go forward with blind confidence. It is at this moment that the Lord calls our Congregation to extend its zeal to a great many countries, and who at the same time inspires a great number of men to offer themselves to accomplish his desires, and how could we refuse to accept their devotedness which enables us to obey the will of our Master! I cannot give in to this, no matter what human prudence seems to say. So receive all those that the good Lord sends us. This does not mean to receive them without examining them. On the contrary, be careful to discern well the motives which bring them to us, to weigh their virtue and to judge if their talents are sufficient.

Here is a magnificent mission opening up to us. The Coadjutor[[134]](#footnote-134) to the Vicar Apostolic of the isle of Ceylon has just spent two days with me. Our conversations kept on until after eleven o’clock in the evening. What a mission field is opening up before us! One million five hundred thousand Gentiles to convert in the most beautiful country in the world, one hundred fifty thousand Christians to instruct. This immense population is disposed by its gentleness of character and a certain trait of religiosity to listen with docility to the voices of the Lord’s envoys and will receive those who bring them the Good News. On the other hand, there is heresy to thwart as it even now attempts to make this beautiful country a center of its operation. How can we resist so many pressing motives and not answer with gratitude to the invitation to cooperate powerfully in such a great good work. I have therefore accepted this new mission, one of the most beautiful in the world. I foresee that this great island will one day become an endowment our Congregation will sanctify entirely.

Bishop Bettachini left with his heart full of joy; and unless the Propagation presents obstacles, which I hope will not happen, next month our first missionaries will leave with the Bishop to lay the first foundations of this great endeavor. This departure will not prevent four missionaries from leaving for America, who will soon be followed by several others. You see that we need a lot of people to satisfy all these needs. Let’s have courage then and put our confidence in the Lord. The important point will always be to form good men; neglect nothing to that purpose.

Now I will answer your other observations. I am totally in agreement with you as to the strictness we should hereafter apply in the admission of young men who have not completed their studies. There once was a necessity to fill the void that was opening up. but today that is no longer the case. I have already written in this vein to Lumières. I have also foreseen your wishes for the beginners. I am not eager that we accept any, even if they pay their board, they take up men we need to employ elsewhere. Let us just keep those we have already received. But I do not want any others. As for the mission of Father Léonard, I told you that I insist he finish it. One does not return from America as one does from L’Osier. Just as soon as the seminaries are open, he will resume his visits, and will not leave again until he has covered the whole of France.

You speak to me of Zucker.[[135]](#footnote-135) If you have hope of forming a man for the foreign missions, I consent to have him admitted to the novitiate; for France, however, I adjudge him absolutely out of the question. I see that you have allowed yourself to be fooled by the trickery of little Ginies. The information I have received about him tells me that he is a real hypocrite, a thief and a liar, not to say more. He does not lack ability, but what is talent worth when virtue is totally absent. We risk too much in trying to bring him to a good behaviour. Can we rely on a villain who uses all his skill to betray those he depends upon. Do not let yourself be taken in.

I believe Father Santoni will have admitted among the number of lay Brothers the one who had asked for admission; I cannot remember his name, but you understand me, the tall young man from Besançon.[[136]](#footnote-136) I believe he is a solid young man. We will need a skillful Brother to accompany the Fathers who are destined to the conversion of the gentiles on the island of Ceylon. I propose to call him for that mission. Even though he does not have much time at hand, have him begin to learn English, that will be so much gained. Do not delay a single day and have him study it all day long.

I also told you that I am proposing to confer ordination during the Ember Days of September, to which I will call Brother Trudeau, among others. Will you see if it would not be time to ordain the deacon Mounier to the priesthood and Brothers Gaudet and Maisonneuve to the diaconate, so as to ordain them priests at Christmas.

Goodbye, a thousand greetings to good Father Santoni to whom I ask you to communicate my letter so that I may be dispensed from writing him today. I greet and bless the whole community.

+ C. J. Eugene. Bishop of Marseilles.

To Father Dassy, superior of the Missionaries, at N.- D. de Bon Secours, near La Blachère, via Joyeuse. Ardeche.[[137]](#footnote-137)

937:X in Oblate Writings

Mission to Ceylon. Requirements of religious obedience. We will no longer accept juniors since the novitiate is full. Fathers Rey, Pulicani and Chauliac are to prepare sermons.

L.J.C. and M.I.

Dassy

Marseilles,

August 14, 1847.

You must have been surprised, my dear son, that I objected to certain expressions in your letter. You understood it and that’s all that’s necessary. I have many other sacrifices to ask and to make because of accepting the magnificent mission on the isle of Ceylon! This time it will be not only quiet protests within the family; it will be a Bishop[[138]](#footnote-138) who will cry out mightily and with reason; but in spite of that the matter will be carried through because the greater good imperiously requires it. Among ourselves, however, as a general rule, we must not sadden the superior in his administration which is already so painful and so difficult.

I beg you to tell Father Beaulieu that I purposely sent him to Notre-Dame de Bon Secours so that he may take care of our juniorate if need be. This is not the school at L’Osier; it is a ministry which is ours and must be filled by our own men; tell him that I ask him not to show any more aversion for this type of work than any other. It would be funny indeed that, while so many of our Brothers are sacrificing themselves in the missions to the infidel and giving an example of heroic devotedness, we meet touchy and fastidious men whose tastes we have to cater to. I don’t need to tell you that I will never tolerate such disorder. Therefore, act in all freedom in relation to the members of your community, and give to each the employment you judge before God should be given to him. And to keep in the same vein, if Father Beaulieu is less fitted to the missions than Father Chauliac because he does not speak the local language, do not hesitate to relieve the latter of his work at the juniorate to give it to Father Beaulieu, and advise the latter that good-naturedness is inseparably linked to firmness in the direction of youth. This Father must strive to become amiable, simple, cordial, in order to prove once more that he is no different from others who have been successful in following this way.

Since you have made commitments toward the parents of these children, I do not want to make you out to be a liar. Hold to what you have promised. In this matter I must tell you that the great number of mature men who are presenting themselves from all sides for our novitiate, dispenses us from seeking future candidates among children. So do not receive any more new ones, and be rather severe in your assessment of those you have already received. Send away all who are below average. You would uselessly spend yourself and our monies on them; you would have the chagrin of seeing them rejected later on, for we have taken the resolution to admit none but the good candidates: Providence is giving us the chance to choose. There are some 45 novices at L’Osier of whom six are priests, and some are deacons, sub-deacons. etc. It would be foolishness to spend time and money and wait years upon years for a child who is then rejected in the end.

Take only as a proof of the desire I have to see you stabilized in your own place that which I have said about your transfer. May God save me from exposing you to contracting rheumatism; on the contrary, I recommend that you assure yourself that the house is dry before you move in. What I had wanted above all was that the building be finished so that it could dry out during the summer; I see, however, lack of water has forced you to suspend the work. You would have pleased me by detailing how far advanced the work is.

Do not be affected by the Brothers’ ill humor.[[139]](#footnote-139) Too bad for them if they wish to lose the merit of the bother you put them to. After all. you are there in the Lord’s service and that of the diocese, and you know you do more good than they do.

You tell me good things about Father Rey. I am glad to hear that, but do not lose sight of the fact that he must be helped through particular care and supervision. Insist that he devote himself to the composition of his sermons. Require that each day he consecrate at least a few hours to his work. He would readily be content with that poor abundance of speech which so compromises the Lord’s work. I have heard that he also would gladly lose much time in watching the workmen and chatting with them. Do not allow them to entertain the pernicious principle that we must preach spontaneously; that is allowable to a man of talent and experience like our good Father Hermitte, but the exception must not be the rule. Have Father Pulicani also work in the same. The children must not take up all his time, he should reserve part of it to write out his instructions. What I have said against the abundance system also applies to Father Chauliac; be merciless on this point. Let them be alerted in time, and let them prepare. Goodbye. Keep me up to date about your community which has become numerous enough to require all your attention. I do not consider you discharged from your duties. I recommend only that kindness in manner, reflection and prudence be your method. I bless all of you.

To the Members of the Central Council of Southern France for the Missionary Society of the Propagation of the Faith, Lyon.[[140]](#footnote-140)

106:V in Oblate Writings

Request to send 7 000 francs for the journey of 5 missionaries to America. Four Oblates will also leave for Ceylon, a mission recently accepted by the Congregation upon the direct request of Bishop Bettachini. 12 000 francs are required for their travelling expenses and the initial settlement costs. Bishop Pompallier wishes to take up a collection in Marseilles.

Propagation of the Faith

Marseilles,

August 14, 1847.

Dear Sirs,

Since some of our missionaries are about to leave for the missions which our Congregation of the Oblates of Mary Immaculate has founded in North America, I address this request to you to grant us the sum necessary for their travelling expenses from Marseilles to Montreal as you did in the past for their confreres who left for the same destination. These missionaries are five in number and their costs, all included, amount to 1 300 francs apiece. This makes the total sum of approximately 7 000 francs which I request of you on their behalf and which I hope to receive soon enough so they can leave during the month of September.

That same period will also mark the departure of a group of four of our missionaries I have placed at the disposal of Bishop Bettachini, the coadjutor of the Apostolic Vicar of Ceylon. During the few days he spent in Marseilles, when I had a number of conversations with him, this prelate painted such a picture of the deplorable state of the religion in that island that I was unable to refuse coming to his aid despite the needs of the other foreign missions entrusted to our Congregation. The work to be done there entails nothing less than the reformation of a Christian population close to 150 000 souls, the conversion of more than one million infidels, and the need to prevent the Protestants from taking possession of one of the most beautiful lands of India. It is not necessary for me to say any more to illustrate the importance of such a mission. Moreover, I know that, during his stay in Lyon and Paris, Bishop Bettachini presented the state of affairs to the Councils of the Missionary Society and that you have understood, Gentlemen, to what extent it would be worthy of the justice and charity which reigns in all your decisions to include the mission of Ceylon among those assisted by the generous alms of the Propagation of the Faith.

This assurance of your benevolent disposition towards the mission of Ceylon along with the striking examples of the interest you reserve to our Congregation made it impossible for me to retreat before the request advanced by His Excellency the bishop of Torona.[[141]](#footnote-141) I therefore, granted him the missionaries to whom he plans to entrust the central province of Kandy. He made it quite clear, it is true, the resources at his disposal would not suffice to take on additional expenses. However, fully confident in your generosity, I responded that we would find the means to provide for everything. It is up to you, Gentlemen, to demonstrate that my trust was well founded. I recognize the fact that we cannot claim a large grant in light of the requests already advanced this year by our Congregation for its missions in America and England. Therefore we will restrict ourselves to what is strictly necessary for our mission in Ceylon; the travelling expenses of the four missionaries and the initial settlement and support costs. That will require at least 12000 francs. In conclusion I would venture to remind you that the departure of our Fathers for Ceylon and for America cannot be delayed any later than the period from September 15th to 20th. It would therefore be opportune for the subsidy approved in their favor to be placed at our disposal before that date.

Gentlemen, please accept my highest regards;

Your most humble servant,

+ C. J. Eugene, Bishop of Marseilles,

Sup. Gen.

P.S. Mr. Samatan[[142]](#footnote-142) will have informed you of the forceful way in which I rejected the request made by Bishop Pompallier[[143]](#footnote-143) to take up a a collection in Marseilles for his missions. I told that prelate I would willingly grant him the men he might find in my diocese but that I would never permit a collection which would necessarily detract from the income of the Missionary Society of the Propagation.

[To Father Leonard, in France].[[144]](#footnote-144)

938:X in Oblate Writings

Let Father Leonard continue his circuit despite the great number of entries to the novitiate. This is a moment of grace. Coming departure of missionaries for Canada. Father Rouisse.

L.J.C. and M.I.

Léonard

Marseilles.

August 15, 1847.

I am taking my only free moment, dear Father Léonard. to write you a few lines. As everybody else does, you asked me to answer immediately; for that I would need a writing machine operated by steam power. No matter how I try to use to advantage every moment that is left me, or rather each moment that I can steal away, I am always much behind in things. Today, for example, do you know how I am able to write you? After having officiated pontifically at Mass and Vespers, and then having to give the Benediction at the cathedral, I allowed the general procession requested by Louis XIII to go its way, and instead of taking part in it, I shut myself up in my office, Well, I recognize that it is too late for the permission you asked to go to the distribution of prizes at Monistrol. I would have given it, but what can one now do; it is unfortunate that a hundred other letters came and buried yours. I will tell you however that I have already written to Father Vincens that I do not share his opinion on the deadline he wanted to put to your mission. No, I am not afraid of your miraculous catch of fish. Continue to cast out your nets. Let us remember the widow at the time of Elisha: *illi offerebant vasa et illa infundebat. Cumque plena fuissent vasa, dixit ad filium suum: affer mihi adhuc vas. Et ille respondit. Non habeo. Stetitque oleum.[[145]](#footnote-145)* I am afraid of this *stetitque oleum.”* That is why always I want *afferre vasa* and never to say: That’s enough. It is a moment of grace. We must take advantage of it. Who can say what may happen in three or four years! So, my dear Father, just as soon as the seminaries are open, you will continue your peregrinations; you will appear wherever you have not yet gone and according to propriety you will return where you think is useful to reappear. A great mission has been confided to you; you must fulfill it. I am not surprised that your recruits from Clermont have given you the slip; didn’t you know that there are other recruiters besides yourself, and that these are very capable men. There is the Bishop of Amatha,[[146]](#footnote-146) there is Bishop Pompallier,[[147]](#footnote-147) there are the Sulpicians, the Lazarists, the Marists, the Picpus Fathers. It’s a marvel that there is something left for us. Let’s not turn up our noses. The only thing we must not neglect is choosing our candidates well; it is not good to accept all comers. We have a greater need of good candidates than we have a need of candidates. As for Canada, it surely misses you, but, in greater measure, you are working for it, and the temporary deprivation that you are occasioning will be well compensated for by the number of members we will be able to shortly furnish. I am already thinking of sending them two priests, two Oblates and a Brother at the beginning of September. That’s a payment on account that will please them. But, good Lord, I ask nothing better than to send them such wealth. Do we want anything else than to provide them the means to bring the greatest number of souls into the fold?

Do you realize that your last letter contains a troubling item. But why did you not speak of it sooner? The Bishop of Montreal told me nothing at all. So I am very much embarrassed. If, as you say, he is known well enough in Canada, how is it that he was sent to us, since they know full well that we would send him back to Canada?[[148]](#footnote-148) Tell all you know to Father Master so that he can share it with me.

And that is enough for you, my dear Father Léonard. I am going to pass on to someone else.

Goodbye. I greet you affectionately and I bless you.

+ C. J. Eugene. Bishop of Marseilles.

I beg you to give the enclosed letter to Brother Trudeau.

[To Father Tempier, in Nancy].[[149]](#footnote-149)

939:X in Oblate Writings

Reproaches Father Tempier who bought a house, above the agreed price, without first speaking to the Founder. When coming back from Nancy, make the visitation of all Oblate houses.

L.J.C. and M.I.

Tempier

Marseilles.

August 17, 1847,

Were you jesting, my dear Tempier, when you tried to pick a useless quarrel with me for not writing to you sooner? I thought I had done marvellously well the other day when I sent you a whole epistle to Nancy; but you will agree that I should have waited until you had written to tell me first that you had arrived and then just where you were at in our business. You preferred to complete everything before speaking about it to me. but at least you must not be peeved at me for the error you yourself committed by allowing me to remain waiting for thirteen days without giving a sign of life. I received on time the letters you wrote from Lyon and from Cirey, but it was from Nancy that I waited with real impatience for some news about you and information about our business.

Since you have completed the transaction, there is nothing more to say. I suppose you weighed and considered everything. A house in the suburbs, on a main thoroughfare, and so close to a railroad and the incessant noise that that means, does present a few difficulties. You have surely weighed these inconveniences and, lacking anything better, you overlooked them. Fine. But 65,000 francs instead of 45,000 we spoke of, is a bit hard to digest. Father Fabre has already come to see me to plead his poverty. He is frightened at the 4,000 plus francs you claim to draw from him. I presume that you have not left your own coffers entirely empty, and that by scraping the bottom, he will find the sum that you would not have ventured to draw from him if you had not placed it in his care. I find also that the other payments come rather close together. Have you not gone too far in ordering furniture for forty people? Do you intend to empty the house at L’Osier? Did you not consider that, at present, the house at Nancy should depend on L’Osier? That’s a question that could start fifteen others.

On your return, you would do well to visit all our houses without exception, and to inform yourself precisely about everything that is going on. Almost everywhere people have begun to make remarks on the placement of our men; I pray you to repeat everywhere that this practice is becoming abusive and untimely. I know as well as anybody the worth of each member and the needs of each house; so it is useless to importune me in my transactions. I have pointed out rather sharply that no one should repeat such complaints. I am decided not to listen to them. There is trouble enough in organizing the difficult placement of our men with the rather small number of good men we have available, without someone coming along to increase my difficulties.

I am answering your letter at the end of a four-hour ceremony.

Will you kindly address the other two to the Bishop’s address.[[150]](#footnote-150)

[To Bishop Wiseman at Rome].[[151]](#footnote-151)

17:III in Oblate Writings

May the visit of Bishop Wiseman be of consolation to the Pope. Desires that the Oblates in England be not occupied with parishes but, as befits their vocation, with missions at the service of the Bishops.

Wiseman Bishop

[Marseilles]

August 17, 1847.

I must not keep to myself my intention that our missionaries be not reduced to the status of parish clergy. I would wish to found in England a real community of our Oblates, living according to their Rule within their house and thence going forth as ordered by the Bishops to bring aid where it is deemed useful.[[152]](#footnote-152)

You arrive at a time when much trouble is being caused to the Sovereign Pontiff, this truly good and holy Father. Your presence will afford him some relief in his sorrow - such is the thought that consoles me just now. My devotedness to his person is such that I would be happy if I could be with you at his feet. I never cease praying that he will not succumb under the enormous burden that weighs upon him.

[To a Father].[[153]](#footnote-153)

940:X in Oblate Writings

It is not good for religious to go outside our own houses for distractions and for rest.

An unnamed Oblate

[Marseilles.]

August 20, 1847.

The day will perhaps finally come when we will be convinced in the Congregation that it is not fitting to go outside our own houses for distractions or for rest; that is a veritable breach of regular discipline; and never would religious have had the thought of using such a remedy if they had not been too much concerned with what secular priests do as a matter of habit. Do you believe that the Jesuits or the Lazarists follow that example? So I cannot approve of this in principle.

With some grief, my dear Father, I see you falling into the same temptation; the resolution that you had taken to avoid such visits came from the Lord; it had been inspired by the Holy Spirit who is urging us on toward our perfection.

Without difficulty I grant you the fifteen days you wish to spend with Madame your mother and Mademoiselle your sister, but why go elsewhere? Do you not see the inappropriateness of a religious who leaves the houses of his Institute to go to see a woman religious and that this visit, which has surprised more than one person, is repeated, especially if the woman religious is paying the costs. My good and dear Father, I should lie to my own conscience if I did not tell you with the frankness that you have a right to expect from a bishop, from a father who loves you and who esteems you as I do, that such a thing should not occur, no matter how good the intention might be. I am obliged to speak to you as to a man whom I judge strong enough, not only to bear up under, but also to accept these very intimate communications from his father in the Lord, no matter what opposition human nature might feel. Oh! how much at ease one feels when one can speak in this way under the inspiration of duty to a soul that is able to understand. After that. I want to press you to my heart in the spirit of a tender love in Jesus Christ, our lovable Saviour. There is no better way to finish my letter, my dear friend and son; anything that I might add would only weaken the tender and affectionate sentiment I have just expressed.

[To Father Courtès, at Aix].[[154]](#footnote-154)

941:X in Oblate Writings

Write more. Retreats at Viviers and at La Verdiere.

L.J.C. and M.I.

Courtès

Marseilles.

August 20, 1847.

If you continue, my dear friend, to progress in your beautiful writing, it will be impossible for me to decipher your letters. It is already rather difficult, and no one but myself could do it; but I lose my patience at it, and the new script you invent daily makes your written language too scholarly even for me, who up to now thought of myself as quite capable. I had wanted to reread your last letters to answer them today. but I am stuck. I am able, by floundering around[[155]](#footnote-155) to latch onto a few words which remind me that you were invited to be a third party for a retreat at Viviers; that was an odd idea to which I hoped you would not agree, since you have to be away for other reasons. The request from the cleric at Frèjus puts me in a quandary. I do not like to welcome those who have rejected us from their homes. You would have done well to inquire about the real motive. You tell me nothing when you say there was some misunderstanding.

Being obliged to send Father Viala to Lumières. I cannot promise him for the retreat at la Verdière; that is a minor misfortune. I have started corresponding with the Archbishop in the matter of the b. The two brothers had written to me, I answered negatively to the one and to the other, I justify my refusal to the former Procurator general.

It is our poor Father Fiset[[156]](#footnote-156) who will carry this letter to you; treat him with much kindness and friendship, he merits that by his attachment to the Congregation and to all of us. Goodbye. they have come to take my letter. I embrace you.

+ C. J. Eugene, Bishop of Marseilles.

Diary

Oblate Writings XXI

**August 26**:[[157]](#footnote-157) A journey painful to my heart. Fr. Fiset[[158]](#footnote-158) came to spend it with me. This perhaps will be the last time that we see each other. This poor, dear Father begged leave of me to go to Chartreuse. He believed himself unable to ensure his salvation except there. I opposed this plan so much that I deemed it possible to offer him, in the congregation, an assistance sufficient for the needs of his soul. When he demonstrated to me that he required other means of salvation, I gave in to his pressing and repeated entreaties and I gave him a letter of recommendation for the Father Prior. It is impossible not to love such a winsome character; also, our parting was very painful because, on his part, Father Fiset was infinitely attached to the congregation and to me in particular, as well as to Fr. Guigues and to all those of our Fathers whom he has known. I doubt that he will be able to stick with the Carthusian monastery. This is one of the reasons which for a long time made me resist the request he made of me by word of mouth and by written word to let him go there. A mistake was made in Longueuil in admitting him into the congregation, it would have been better done to find a honest place in the world for him. I accompanied this dear Father, in spite of the impetuous wind, to the outskirts of Arene, by the small path that leads there. He will leave tomorrow for Aix, where he will find Fr. Magnan, whom I have entrusted with presenting him to the Prior.

[To Father Guigues].[[159]](#footnote-159)

87:I in Oblate Writings

Anxiety over the epidemic of typhus in Canada. Fr. Fisette has entered La Chartreuse.

L.J.C. et M.I.

Guigues

Marseilles,

August 26, 1847.

I was waiting, my dear son, with an impatience stemming from anxiety for a letter which might reassure me about your health and that of our men. I knew through Brother Trudeau to whom his mother had written that the poor Irish had brought you an epidemic of a most dangerous sort and not receiving anything from you, my anxiety grew every day although I well understood that if the mail had been missed I would have to wait patiently for the arrival of that which could only leave fifteen days later. At last your letter of the 28th reached me and I learnt through you what I already knew too well. I would have wished however that you give me some details more circumstantial concerning yourself. We have read in the *Ami de la Religion* and in the *Univers* a letter from Father Martin, superior of the Jesuits who, while giving an account of the sickness, speaks much of what he and the Jesuits are doing but not a word of you and while our good Fathers are bearing the full force of the evil at Bytown and one of them, dear Father Mulloy, is afflicted, though not a single Jesuit has suffered, he was not capable of slipping in a word to acknowledge your existence. This reticence annoyed me considerably because everyone knows you are in Canada and must have wondered how it was you were not rendering service to the stricken and supporting the Bishops’ efforts. If I had found in your letter some details which could be used in a brief account, I could have corrected the omissions in the story of this Jesuit Father. In the meantime, since hearing the grim news, I have been saying Mass every day especially for you with the proper oraison which I have mandated and which I cause to be recited everywhere to obtain the Lord’s protection for you. I know what prayers are worth against this malady, as for everything, for I was stricken myself by it in a cruel manner in 1814 and it was prayer which snatched me from death. I contracted it from the poor Austrian prisoners who brought it to us in as malignant a form as that which the unfortunate Irish have possibly brought to Canada and which they are spreading everywhere. I count on you not to let a single mail leave without a letter from you for any one of them missed would plunge me into unspeakable grief. I am already worried enough!

I have not the heart to speak of other things but as I am pressed for time and the mail is due to leave today - that is I am obliged to post my letter today if I do not want to miss the departure on the first from Liverpool - I cannot leave you unaware that I am forced to relinquish poor Fisette to his fate. He persists in demanding that I let him go to the Chartreuse, imagining that only there can he be secure. Alas, the self that he will take there, will it not be the same? It is no use; I can no longer fend off his insistence. Having returned from Corsica yesterday, he is going tomorrow to Aix to join Father Magnan whom I have given the responsibility of accompanying him as far as the Chartreuse in order that he will not travel alone at night in the stage coach which often occasions dangers for those who know not how to protect themselves. Were I able to hope that poor Fisette would persevere at the Chartreuse, I would be consoled by the thought that it could be his salvation but his character is scarcely reassuring.[[160]](#footnote-160)

Diary

Oblate Writings XXI

**August 29**:[[161]](#footnote-161) The fact is that it has been discovered that in l’Osier he[[162]](#footnote-162) had repeated some very foul remarks which had scandalized many Novices. This perhaps is due to the mania which he has for talking and for valuing only bad thoughts. Whatever is the reality, he is doing nothing for us, and I look upon him from the present moment as having absolutely departed from us. A remarkable matter is that, when, for the sake of his health he requested to go to Marseille, there was nothing but a cry of joy among the Novices.

To the Members of the Central Council for Southern France, of the Missionary Society of the Propagation of the Faith, Lyon.[[163]](#footnote-163)

107:V in Oblate Writings

Acknowledgement of reception of the grant for 1847 and expression of thanks, even if the sum granted is far below what was requested. Request to grant a sum to each of the missions in America. If the Council does not pay the journey of the Oblates assigned to Ceylon, they will most likely not be able to leave.

Propagation of the Faith

Marseilles,

August 30, 1847.

Dear Sirs,

I must not delay any longer in acknowledging reception of your letter dated August 20 and the two drafts for 11 000 francs therein enclosed. Despite the substantial reduction which the two Central Councils of Lyon and Paris felt it necessary to apply to the grant requested for the foreign missions entrusted to the Congregation of the Oblates of Mary Immaculate, I feel nonetheless obliged to thank you on my own behalf for the portion you granted to the Congregation in the distribution of the funds of the Missionary Society of the Propagation of the Faith. It is truly a misfortune for us that this measure, which you were forced to apply due to the present circumstances, came at a time when our Congregation counted on a more substantial grant than in the past due to the new missions it has founded. We hope the decrease in the income of the Missionary Society will only be a passing incident and that in future years the Central Councils will be able to respond in a more satisfactory fashion to the requests we address to them on behalf of missions which can only exist through the generous alms of the Propagation of the Faith.

I would like to point out, Gentlemen, that our missions in America which demand your assistance are entirely separate one from another and form distinct foundations both for jurisdiction and material administration. Therefore, in your distribution system, would you be so kind as to maintain the form used by the procurator of those missions in the notes sent to you each year and instead of approving a general allocation for the missions, clearly indicate the amount granted to each one of them. Besides the reasons which inspire me to wish that it be done in this fashion, there will also be another advantage. In the report published every year, the readers of the Annals will have a more obvious justification of the use made of the funds of the Missionary Society as well as an opportunity to have more detailed and complete information on the different missions held by the Congregation of the Oblates of Mary Immaculate in foreign countries. I insist on this point.

With regard to the mission in Ceylon, Bishop Bettachini informed me that you had given me 16000 francs. This sum, however, will only cover the cost of his journey, that of three secular priests and four nuns, and a few of his other expenses he still has to make. His decision to take some of our missionaries was only made definitively during his stay in Marseilles. Since this is a very important question for the good of religion and I wouldn’t place much hope in any material help from Propaganda Fide, I have turned to you to appeal to your charity. If you are unable to give us anything and if we obtain little from Rome, I do not know what will become of our project relative to Ceylon. God is witness to our good will. We will have done what is within our power. I abandon all to Divine Providence.

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

+ C. J. Eugene, Bishop of Marseilles.

Diary

Oblate Writings XXI

**August 31**:[[164]](#footnote-164) It was during this period that I refused the bishop who had ordained me, Bishop Demandolx,[[165]](#footnote-165) the honor which he had offered me of staying with him in the position of his vicar general;[[166]](#footnote-166) that’s the first response that I could make to those who accorded me the title of being ambitious because certain dignities fell upon me without my seeking them. I still see the door-frame where the good bishop so greatly urged me to accept his compelling offer. He esteemed my title of friend of the family, we were compatriots, he would feel very happy to have me with him. I would be delivering him from a painful servitude. He felt the weight of the influence which one of his grand vicars and his secretary general wielded over him. I was 100 leagues[[167]](#footnote-167) away from the thought of elevating myself. While profusely giving thanks, I excused myself and I asserted the commitment I had of returning to the Seminary of Saint-Sulpice where I was fulfilling the role of director. This holy bishop did not know what had happened in this house at Paris. It is known that the Sulpicians, forced to withdraw, had entrusted the direction of the Seminary to Messieurs Teysseyrre, Tharin, Gosselin[[168]](#footnote-168) and me. The first, priest, Mr. Tharin, and I, deacons, ordained priests on the same day, he at Paris and I at Amiens, and the last subdeacon. Bishop Demandolx understood that I belonged to the congregation of Saint-Sulpice. When I told him that I needed to go to fulfill the role of director and, yielding to this consideration, he said to me, sighing: That’s different, I am insisting no further; I left him in this error and I returned to Paris, where I stayed for one year more as a priest.[[169]](#footnote-169)

I then returned to the diocese of Aix where I requested for mercy that I not be given any position, wishing to consecrate myself to the service of the poor, of prisoners and of young children. The path of wealth or of glory still did not lie there. In regard to wealth, I did not have any need of it, in regard to glory, I did not want it. Did I not prove this, when after the Restoration, having gone to Paris[[170]](#footnote-170) to assert the rights of my venerable uncle who had been altogether forgotten, I did not want to just present myself before the Duke de Berry[[171]](#footnote-171) by whom I was particularly known, with whom I had, for several months, constantly spent every evening in Palermo in a small committee of several other persons in the residence of the Princess de Vintimille where we took tea together and where he treated me with a sort of intimacy even to the point of concerning himself with my toilet, while wishing that I have my hair cut like him and while permitting me to join myself to his chevalier d’honneur and other great officers of his house, the Count de Sourdes, the Chevalier de Lajand, and to accompany him on the promenades which he made in the environs of Palermo, finally giving me as a souvenir, when he departed, a fine-looking, small hunting dog.[[172]](#footnote-172) Ah, well! is it believable that he could have offered me nothing, if I had made myself known to him, or that he could have denied me the favors which I would have been able to request of him? But, thanks to God, I nourished other thoughts in my heart and it’s precisely in order to not be anything in the court that I refrained from appearing there. Nevertheless, this is the way that some bishops have been recognized chaplains of the king. And when, in 1817, having been warmly recommended to Bishop de Latil,[[173]](#footnote-173) at the time bishop of Chartres and friend of the Count d’Artois, I had a very good rapport with this prelate who made himself responsible for rendering justice to my uncle and named him bishop of Marseille, and when, as a result of this rapprochement, he became friendly towards me and suggested that I follow him to Chartres in my capacity as canon penitetiary and theologal, and honorary vicar general, was I not aware to where this favor should lead and could it have been, rather than to me, to Messieurs de Simony and de Bonald,[[174]](#footnote-174) who attached themselves to this powerful prelate? I was well aware of this and this is what I did not want; and I did not believe in making a sacrifice in stubbornly refusing such flattering and obliging offers, under the pretext that having already formed an assemblage of missionaries in Provence and grouped around me a great number of youth whom I was leading to God, all of this would have disappeared if I left [the position]. This excellent friend has proved in the aftermath what he was for me, when, so many years after, he came to die in my arms.[[175]](#footnote-175) The wonderful portrait of Pius VII, which he had bequeathed to me in his testament, made in full health and when he was far from foreseeing his approaching end, and the ring, which I wear on my finger, which he wanted to give to me when he had me called to his side, are evidence of the feelings which he had sustained for me and prove what he would have done for me if I had wanted to lend myself to it.

Shall I say it again that in 1823, when I accompanied my uncle to Paris, I was designated to fill a see that Reverend Desjardins, vicar general of Paris, had refused,[[176]](#footnote-176) and that I turned this burden away from myself in making it known to the major chaplaincy that I was absolutely necessary to my uncle who had consented to being bishop only on condition that I would bear the burden of his office and it’s then that he had it said to him: we are therefore lending him to you except for taking him back when the time for it comes, and that I responded yes, but this will be a given loan.

I did not delay in putting good order into these arrangements by taking upon myself the responsibility of all these measures assumed by my uncle and which have properly been attributed to me, and by strongly asserting the rights of the Church and the independence of the episcopacy in a running correspondence with the minister who, from then on, as I had foreseen, feared me to the point of swearing that I would never be bishop. With views other than those which, by the grace of God, I have never ceased to have, I had only to follow the opposing path, the projects which had been established in my favor would soon be realized. This is precisely what I did not want. Circumstances truly brought about by Providence were necessary in order for me to determine that I am against all expectations and as though by a miracle.

I forgot a fact very pertinent to bolstering my thesis, it’s what happened in Rome when I went to the side of Pope Leo XII to have the rules and constitutions of our congregation approved.[[177]](#footnote-177) This great pope cast his eyes upon me whom he had taken into a singular fellowship and wanted to keep me in Rome in order to enroll me in the Roman prelature and to induct me into the cardinalate. Such was his definite intention and not more than two years ago Cardinal Orioli[[178]](#footnote-178) divulged this secret, which I had always kept hidden. Did I let myself be attracted to this viewpoint which might well have been able to dazzle someone else? No, thanks be to God, I insisted only more strongly with the Holy Father that he grant me that for which I had come to ask him: the approbation of our institute, and it's perhaps to this indifference that is owed the unexpected favor of having obtained what the cardinals and the officials of the secretariats had assured me to be impossible. After all these actions, will people be persuaded that those who have ascribed an ambitious outlook to me are slanderers? I insist on noting it because my reputation belongs to the Church and also belongs to the congregation of which I am the father more than the head.

Diary

Oblate Writings XXI

**September 2**:[[179]](#footnote-179) Letter from Fr. Guigues, from Fr. Telmon, from Fr. Aubert and from Fr. Bermond. Fr. Molloy is feeling better. Upon the arrival of the statue of Saint Joseph, which I had sent to Bytown, Fr. Telmon signaled a solemn novena. Not only the Fathers of the house, but the religious[[180]](#footnote-180) and all the people of Bytown invoked the saint with trust and both Fr. Molloy and the five religious affected like him with this wretched typhus[[181]](#footnote-181) found themselves instantaneously better.

At Longueuil Fr. Brunet was slightly affected. It’s to be hoped that this will be nothing, but our Fathers will be called to render their service to Montreal. May God preserve them as I request him every day in offering the Holy Sacrifice for them.

[To Father Courtès, at Aix].[[182]](#footnote-182)

942:X in Oblate Writings

Nurse Father Françon and Grey, both ill at Aix.

L.J.C. and M.I.

Courtès

Marseilles.

[September-October] 1847.[[183]](#footnote-183)

By the way. my dear Courtès, I saw Dr. d’Astros. I spoke to him about our sick people. He views the illness of Father Françon as serious, although he can be cured with proper care. But is he getting care? Father Mille has just told me that he takes care of his voice only, but does not follow any diet. Has Father Grey[[184]](#footnote-184) fully described his illness and is the doctor following his case? This is of top importance. I beg you to supervise these two sick men closely; before long, time to do so will have passed. Just as soon as I have sent a missionary to Father Martin. who is the only one of his group at Lumières, I will insist that Father Coste is returned to you.

Did I tell you or have you been told that the information taken at Frèjus about the cleric who had been recommended to you does not present him[[185]](#footnote-185) as being a very good candidate. He is not reproached for many grave faults, but the escapades that he admits to are more serious than he says, without being excessive however. It is true that he must have acquired better judgment since he left the seminary, but I am really undecided just what attitude one should take in this case.

To Monsieur Guigues, superior of the Missionary Oblates of Mary Immaculate at Longueuil, near Montreal, Canada. Via England, Liverpool.[[186]](#footnote-186)

88:I in Oblate Writings

The sending of five new missionaries to Canada. One must devote oneself at the risk of one’s life during the typhus epidemic, aspiring thus to go to Heaven “by the triumphal way” of charity. Prayers for the preservation of the Fathers. The bulls of nomination have been sent.

L.J.C. et M.I.

Guigues

Marseilles,

September 2, 1847.- posted the 5th.

I have just experienced great joy, my dear Father Guigues, on receiving my mail which brought me at one and the same time letters from you, from Bytown and from the Red River. I was waiting for news with great impatience but did not count on receiving it before Sunday or Monday and here we are only at Thursday. I must admit that I unsealed your letter only with some anxiety and after looking through the newspapers which you sent me at the same time. When I saw the newspapers did not speak of you, I was a little reassured. You must have received my letter of July 20-22 a few days after posting your own. From this you will have seen whether I am looking after you and your needs. The papal dispensation has arrived. Charged by the Holy Father to execute the decree, I have already fired it off, sending it to Osiers where the two Fathers will presumably make their profession on the Nativity.[[187]](#footnote-187) They will then betake themselves here to make their preparations for departure and after I shall have ordained as deacon one of the two Oblates who are to accompany them, the four of them will leave plus the lay brother who will be able to teach school to the children at Bytown if you decide to send him to that residence.[[188]](#footnote-188) It is true that Father Lempfrit is destined for Oregon where Father Ricard cannot be left without a companion priest. Besides this is the vocation of Father Lempfrit - he left the Chartreuse only for that. Just the same, he will give you some help and perhaps you will not delay in presenting for ordination to the priesthood the brother I am going to make deacon. I am very pleased with him, I hope he will do well. He has incidentally a superb voice and good health. It is quite true that you had told me that he would be enough for you, that is, you would be satisfied with a priest and two Oblates, but that was in the supposition that I could not give you any more, however let Father Allard be at rest, I never took this proposal literally, too desirous as I am that you do much good without exhausting yourselves to lose sight of your needs. I hope in a little while to be able to send you more help. Rest assured that you will never be forgotten and whatever you may say, I have always given proof of that. A mission wherein you find yourself with Fathers Telmon, Honorat, Allard, Baudrand, Aubert, not to mention Father Lucien (Lagier) and so many still younger such as Fathers Taché~, Brunel, etc., can be said to be the best supplied of all our missions. You are all presentable men of whom the whole society can be proud so do not belittle yourselves before anyone at all. You were lacking this new consecration of charity and devotedness now offered to you by this unfortunate circumstance of the frightful malady that has ravaged your regions so severely. I know well that you hastened to offer your services even before the Bishop appealed to you. Mention is only made in the newspapers of the Jesuits. Though you only risked your lives on behalf of the sick of Bytown, it was worth a citation if only in the letter of Father Martin that was reproduced at length in the *Ami de la Religion.* Since learning of this peril, I say Mass specially for you every day with the Collect, Secret and Postcommunion prayers that I have ordered: *Ne despicias, Omnipotens Deus, populum tuum in afflictione clamantem; sed propter gloriarn nominis tui, tribulatis succurre placatus, etc. Suscipe, Domine, propitius hostias, quibus et te placari voluisti, et nobis salutem potenti pietate restitui. Per, etc. Tribulationem nostram, quaesumus, Domine, propitius respice, et iram tue indignationis, quam juste meremur, averte, etc.* I hope in His mercy you shall be preserved. It is certainly not I who would tell you to spare yourselves in such a calamity. These are days of battle for us and we should consider ourselves happy that God permits us to aspire to go to Heaven through this triumphal gate but what I recommend to all is not to commit any imprudence and to take all precautions which are indicated by medical people to avoid contracting the illness. In no way go to any excess. God will have pity on us. We are not rich enough for Him to wish to impoverish us on earth, even to enrich us in Heaven.

I have received a letter from the Propaganda which informs me that your Bulls were sent some time ago.[[189]](#footnote-189) You have not replied to the various questions that I posed to you in one of my letters about the seals and other little details. I am going to write in accordance with your letter to Rome but I believe it is quite difficult to obtain what you wish. They do not like to upset order in that country and use authority in detriment to common law. It does not cost anything to try, so I will do this before leaving for Lumières where I am going to consecrate the altar of the underground Chapel. This marble altar has been given by a priest of my diocese who obtained from the Blessed Virgin the use of his eyes. He was not blind but almost nothing was visible to him before he obtained the grace for which he is so grateful. May we also obtain from our good Mother the grace we ask for you of being preserved from the cruel sickness that has befallen your country. I hope that with the precautions recommended in the printed leaflet you have sent me that you will be less exposed to this evil. You forgot to affix postage which resulted in its being taxed as a letter of large size but just the sight of the address in your handwriting rejoiced me, happy that it was dated posteriorly to the letter that I received from you, with several others.

Please excuse this blot that a clumsy person has just made while taking ink from my writing table.[[190]](#footnote-190)

Adieu, my dear son, do not let any departure of the post go by without sending me news of yourself. You understand my grief and anxiety. May God keep you. Adieu, I embrace and bless you.

+ C. J. E., Bishop.

Diary

Oblate Writings XXI

**September 24**:[[191]](#footnote-191) Countless letters. Among others, from Fr. Santoni who would like me not to send Rambert[[192]](#footnote-192) to him at the Novitiate as though, when it’s a matter of a subject whom they have badly judged, I must be constrained by useless considerations.

Diary

Oblate Writings XXI

**September 24**:[[193]](#footnote-193) Ordination of our three deacons: Bernard, Gaudet, Keating.[[194]](#footnote-194) I had ordained them deacons on Saturday the 18th, I made them priests today. Oh! that they have shown themselves worthy of this favor, these three religious ready to depart, one for the island of Ceylon, the two others for Canada, with sentiments truly worthy of their vocation. I do not know which of the three to admire the most. Fr. Keating is more cold and more shy, but Fathers Bernard and Gaudet expressed to me the tender sentiments of their hearts in a truly filial effusion and abandonment and certainly I did not remain insensitive to this very touching testimony of their affection. Never has a son, leaving his father, given him more evidence of love. Fr. Gaudet leaves tomorrow. He wanted to leave me in writing the sentiments which enlivened him. This is a composition which ought not be mislaid. I want it to remain for the edification of those who will come after. He already had written me a flawless letter to express to me the desire he had to not be forgotten in the choice which I had to make of subjects for Canada, for this country infested with typhus which, to everyone’s knowledge, has already borne away more than a dozen priests and already affects four of ours. Today, it’s to thank me for having granted his supplication. Truly, there is reason to cry for joy at having men of this calibre in our congregation.

*“My beloved father:* Vias meas enuntiavi [tibi] et exaudisti me.[[195]](#footnote-195) *Yes, I had opened my heart to you and you heard my longings. After such a great kindness, how will I assert my thanks to you? My heart is inundated with pleasant thoughts, but neither my mouth nor my tongue have any way of expressing them. Nonetheless, before leaving my fatherland, before having between you and your child the vast ocean, permit him to offer you, as a last tangible proof of his sincere affection, some lines dictated by cordial simplicity. I am parting from you, Monsignor, you loved me very much I know, but take comfort, it is only the body which we are leaving; my heart remains united to yours. For the rest, I am taking my rule, therein will be your salutary views, your will, your heart all together. You will, therefore, always be with your child, often will I read it, often will I press it to my lips. It will be my refuge and my consolation in my sufferings. I am convinced that with my rule I will sanctify myself and that it is only through it that I will sanctify souls. I swear love and fidelity to it forever. Once again, my beloved father, I am leaving you, but count on my devotion. No, Fr. Augustin Joseph Marie Gaudet will never sadden his father. There is my act of allegiance. I will nigh on say it: there is my profession of faith as I distance myself from this sanctifying source wherefrom so many marks of tenderness have unfolded in my heart. You thus have therein, my very Reverend Father Superior General, like a pledge of devotion to the religious family whose foremost father you so rightfully are. Bless it, bless me for perhaps the last time. To Jesus, to Mary, to Joseph in their heart, in yours, and for always. Monsignor, your beloved son, Auguste Gaudet, priest O.M.I.”*

Departure of our Fathers Lempfrit and Bernard and of Fr. Arnaud for America. They will be joined at Lyon by Fr. Gaudet and the two Coadjutor Brothers Triolle and Tisserand.[[196]](#footnote-196) Nothing more admirable and more pleasing than these generous missionaries. How caring they were in the expression of their affection for me! They are indeed worthy of all my love. I am able to say that I am surfeited with joy when reflecting on them as the grace of God has made them.

To Monsieur Guigues, provincial superior of the Missionary Oblates of Mary at the episcopal residence of Montreal or at Longueuil near Montreal, Canada. Via England, Liverpool.[[197]](#footnote-197)

89:I in Oblate Writings

Brothers Bernard and Gaudet were ordained priests before departing for Canada. Brother Trudeau will be ordained at Christmas. Rev. Rouisse will be dismissed. Fr. Fisette has entered La Trappe. Write often.

L.J.C. et M.I.

Guigues

Marseilles,

September 27, 1847.

I run the risk, my dear Father Guigues, of missing the post. I have just spent a week during which I have had no time to breathe and here I am at six o’clock in the evening without having been able to take up my pen to write to you. The Archbishop of Aix has taken all the time that my functions would have left to me. However I want you to know in advance that three priests and an Oblate are going to set forth to come to your aid. On perceiving that one whom I had destined for you spoke French too badly to be employed in Canada, I replaced him immediately with another whom I ordained expressly for the purpose. He like his companion is an angel full of virtue and devoted to the point of heroism.[[198]](#footnote-198) They themselves asked me for this mission precisely because they knew they would risk their lives to come to your help in this perilous ministry. I made them priests yesterday although they have not quite finished their theology. But knowing that our excellent friend, the Bishop of Montreal, had caught the. sickness, I feared that his coadjutor might fall ill in his turn and then, if I had only sent you deacons, you would not have been able to use them as you would wish, were they not priests. You will be pleased with them, they could not have better sentiments. I wish I had more as perfect as them to offer to you. I shall try to choose well for the first contingent that I shall give you. The third priest is Fr. Lempfrit, the former Chartreux who had obtained a dispensation from the Pope to devote himself to the conversion of the Savages. He is destined for Oregon. You can use him at Montreal while waiting for him to be able to proceed to his destination.

Your situation preoccupies me continually. My heart is in a constant state of affliction. I have expressed my sentiments in a Circular that I have addressed to the people of my diocese to prompt them to pray for you as I never cease to do for my part. I say Mass every day to this end.

You will be glad to know that I have ordained Trudeau as deacon and that I intend to make him priest at Christmas. As for Rouisse, he sought to go travelling in the ninth month of his novitiate. You will appreciate that on finding out about his deeds and gestures, I will not bother proposing that he continue. Father Leonard had kept completely silent on what he knew about him, relying on the Bishop of Montreal who, for his part, said nothing to me about this matter either. But it has been discovered that he was saying incredible things at the novitiate which so scandalized the novices to whom he was speaking that they gave notice that they would leave if they saw this man admitted into the Congregation.

The one you know has finished by making up his mind. He left us to go to the Great Carthusian monastery. I extended my charity to the point of having him accompanied by one of our Fathers. The day before yesterday I received a letter from the Prior informing me that he is no longer there. Today I receive one from him giving the motive of his flight. So accustomed to be treated amicably by us, he could not endure the rudeness of this Prior who, on seeing him a second time, said: What! You are still here! I thought you had gone! He turned on his heel and left for good. This poor child writes to say that he is on his way to the Trappists of Aiguebelles. May God accompany him since these journeys are not without great danger for him. I am going to write immediately to the Father Abbot a letter of recommendation.

I am writing to you on the run and with interruptions such that I cannot keep my thoughts together. Anyway I must finish soon and try to be in time for the post, but always fearful on finding myself a day too late.

Today is Wednesday which means that the day after tomorrow, our contingent will set out for Le Havre where they will embark the 10th on one of the new ships which make the crossing, I believe, in fifteen days. It will not be the interminable voyage of fifty-four days of Father Ricard and his companions. I am longing to receive news of him from the place of his destination. You know that they will be given land in proportion to their number. I will send them a brother who will join them together with Fr. Lempfrit. That is his vocation - he only came to us for that.

This suffices in order that you may be informed beforehand. Now I await with impatience mingled with anxiety for a letter from you. Never forget to write me by every mail as long as the sickness continues. You can understand what a state I am in with regard to yourself and all the others.

Adieu, my dear son, do your duty but do not commit any imprudence, let there be no excess in your zeal. Remember that you owe your lives to God, to the Church and the Congregation. God forbid that we would wish to deter you from your duty. All I ask is that you do not neglect the wise prescriptions of the ecclesiastical authority. Adieu, a thousand tender greetings of friendship to Monseigneur the Bishop and to all our men. Well do they know here how I love you.

To Monsieur Guigues, provincial superior of the Missionary Oblates of Mary Immaculate, at Longueuil, near Montreal, Canada. [[199]](#footnote-199)

90:I in Oblate Writings

Busy days for the Founder. Departure of missionaries for Canada from the house of Calvaire.

L.J.C. et M.I.

Guigues

Marseilles,

September 29, 1847.

After spending the day making a pastoral visit at Mazargues, I have just returned at a fast gallop in order to be in time to embrace our dear missionaries about to mount aboard their stage coach. I take this opportunity to send you a line with them. An accumulation of the most serious affairs these last few days has knocked me breathless. Nancy, Ceylon, Rome, Lyons, everything has come at the same time. I want to write to each of you but can scarcely say a word in this hurry. Lucky it was for me to have written you the other day by post. But how can I tell you all that I want to? Anyway you will know that I am sending you charming people, men of good will always ready to second the views of the superior. They leave in a state of fine fervour. They could not have responded better to the graces which the good God has given them in order to render them fit for the great mission which is confided to them. Even from the quite young Oblate can you expect every satisfaction, so wise, zealous and devoted is he. I was happy to give him the tonsure, you will be enchanted with him.[[200]](#footnote-200) I am impatiently waiting for news from you. Do not forget in what an anxious state I find myself. You will see in the Circular of which I am sending you some copies how careful I have been to procure for you the aid of prayer. I presume the people and clergy of Canada will be touched thereby and will appreciate the affection I bear them. It is true you are my principal concern; but I show my interest in them and render them an homage which I hope will move them.

Adieu, the hour of five is sounding from the clock of Calvaire. It is from this house that I write you these lines where I have come to embrace and bless the Fathers. I embrace you with all my heart.

+ C. J. Eugene, bishop of Marseilles.

Diary

Oblate Writings XXI

**October 2**:[[201]](#footnote-201) [Visit of Reverend Etienne,[[202]](#footnote-202) superior of the Lazarists, who wishes to found a procuration office in Marseille.] The matter is too reasonable for me to object to it. I gave him approval for this.

Diary

Oblate Writings XXI

**October 3**:[[203]](#footnote-203) What thus does Divine Providence ask of us? The kindness of God! Here is a letter which the bishop of Limoges[[204]](#footnote-204) wrote to me to offer me a superb establishment in his episcopal city. The house is ready for receiving the missionaries which he is requesting of me, and there remains 2,000 francs of income which, together with what the alms for the missions yield, are sufficient for the sustenance of our missionaries. How refuse this gift of God? An establishment in the centre of France, where the people have such a great need for being evangelized. But, in addition, how to establish a staff in this establishment, at the moment when we are engaged in establishing that of Nancy[[205]](#footnote-205) and when it is necessary to send so many missionaries both to Canada and to Ceylon? There is something therein about which to wrack one’s brains.

To Father Courtès, superior of the Missionaries, Carmelites’ Square, at Aix. B.d.R.[[206]](#footnote-206)

943:X in Oblate Writings

Come to Marseilles as soon as possible to discuss a possible foundation at Limoges.

L.J.C. and M.I.

Courtès

Marseilles.

October 3, 1847.

I am very much in a hurry, dear Courtès, to meet with you. I have to answer a letter of great interest,[[207]](#footnote-207) and I cannot do it until I have discussed it with you. Come, then, as soon as possible; even tomorrow if possible. On the way through, stop to see if I am at the country-house; my intention is to spend the night there on Tuesday, but you should be here during the forenoon of Tuesday at the latest. That day, I will say Mass in a religious community, but I will be back at the Bishop’s house before noon.

Goodbye. I will not say anything more for now.

+ C. J. Eugene. Bishop of Marseilles.

[To Father Leonard, in France].[[208]](#footnote-208)

944:X in Oblate Writings

Invitation to continue, with renewed zeal his recruitment tour in France, Belgium, and Savoy.

Léonard

[Marseilles.]

October 6, 1847.

No matter how busy and overworked I am. I always have a moment at night to answer your letters. Eleven o’clock has struck, no matter. We will have enough time in the grave for sleeping.

I can only encourage you to carry out the mission you have received … Without being concerned by the criticisms of those who meddle in what is not their business, continue with renewed élan the great work which brings our Society the means of extending its zeal. You will always be a *benemeritus* in our Congregation which you are making known … I recommend only one thing: much prudence in your words on which you shall always reflect before speaking in public, and a great care in choosing candidates. Above all, let us place our confidence in the Lord for whom we work. He knows the rightfulness of our intentions. He knows our needs. He will provide. Keep on going forward, the Lord is guiding your footsteps. You will be able to rest on your holy laurels when you have covered France, Belgium and Savoy. Then you will go to Rome … and then you will take the road back toward your Savages for whom you have been preparing apostles who will continue to teach them the Good Prayer, that is, the way to heaven .

Goodbye, my dear Father, even though I write to you far into the night, you easily can see that what I tell you is not the work of darkness; light shines at all hours to the eyes of those who are seeking first of all the kingdom of God and do not want anything else but the Will of the heavenly Father.

[To Bishop Buissas of Limoges].[[209]](#footnote-209)

115:XIII in Oblate Writings

The Oblates accept to form a community at Limoges. They will arrive after the Feast of All Saints.

Buissas Bishop

[Marseilles],

October 7, 1847.[[210]](#footnote-210)

In the Church there exists a small Congregation whose main purpose is to preach the gospel to the poor and to help the most abandoned.[[211]](#footnote-211) These are the very words of the Constitutions and Rules of the Missionaries, Your Lordship, which indicate the kind of ministry you may entrust to them. I hope that by God’s mercy they will receive in your diocese, under your paternal protection, the same blessings that have constantly been theirs in the dioceses which they have never ceased to evangelize.

… According to the Rule the community in each house of the Congregation makes an eight-day retreat immediately before All Saints’ Day.

[To Bishop Casanelli d’Istria of Ajaccio].[[212]](#footnote-212)

116:XIII in Oblate Writings

Father Semeria is being sent to Ceylon; Father Rolleri will replace him at Vico.

d’Istria Bishop

[Marseilles]

October 7, 1847.

You are aware of the sacrifice that the Lord of the harvest is imposing on us by calling us to work on an island where 1500 thousand gentiles are awaiting the light of the gospel which the Vicar of Jesus Christ commands us to set before their eyes and where 150,000 nearly abandoned Christians are also asking for the help of our ministry. It is an extremely delicate mission for several reasons; and I needed a proven man like Father Semeria to whom I can confide in with complete peace of soul.

That is the sacrifice that the good Lord is asking of us and I must joyfully make it with firm confidence of the immense good that will result: the Sacred Congregation of the Propaganda is calling for our help *opportunissimo et necessario.*

I have every reason to believe that Father Rolleri who will replace him at Vico will do well. Here he has shown himself competent in the direction of the great work among the Italians of which he has been in charge for several years. It is an on-going mission that he has carried out marvellously; he has acquired great experience in this task. I am deeply convinced that you will be satisfied.

To Father Dassy, priest, superior of the Missionaries of the house at Nancy, at Notre-Dame de Bon Secours, at La Blachère. Ardèche.[[213]](#footnote-213)

945:X in Oblate Writings

Father Dassy named superior of the new house at Nancy, where Father Santoni will be Master of Novices. Father Mille replaces Father Dassy at Bon Secours.

L.J.C. and MI.

Dassy

Marseilles.

October 11, 1847.

My dear Father Dassy, I have commissioned Father Tempier to write you in detail about the mission that I am assigning to you, for I don’t have a moment myself. I want at least to tell you myself that I have named you superior of our house at Nancy, which is taking on great importance for the Congregation. I need not point out to you that I could not give you a greater mark of confidence. You will have to establish things on a good footing. You will be perfectly seconded by the excellent Father Santoni; work together with him in observing a high degree of regularity. We expect nothing less of you in this new establishment from which we hope for edification and good example. Remember that the lord Bishop is the natural protector of our undertaking, that we owe him not only respect but also recognition and attachment. Father Marguet, superior of the Major Seminary, is a man of God who has shown us the interest of a friend; treat him always as such and have much deference for the directors of his seminary. Take counsel from Father Marguet as to your conduct toward the pastors, clergy, and people of Nancy. Be reserved, that is expected in that region, spare yourselves at the beginning, do not be afraid to say that we are established there primarily for the villages and hamlets, to come to the help of the most abandoned; I fear they might want to have you preach too much only in the city. We are not in competition with those grand orators people are accustomed to listen to there. That is not our vocation. Reread the Rule, and, if need be, make its spirit become known.

Goodbye. Father Mille is waiting for my letter, he is in a hurry to leave. Be sure to tell this Father all that he has to do. He will have to follow your usual procedures.[[214]](#footnote-214) Give him a set of notes, if need be.

If Father Aubert did not have the time to prepare your letters as superior, I will send them to you at the first opportunity.

I embrace you, dear Father Dassy, and bless you with all my heart. Do not forget that you must write to me at least once a month in the greatest detail about persons and things. You will give me an account of how you were received, etc.

Goodbye. once more. Have a good and happy trip.

+ C. J. Eugene. Bishop of Marseilles.

To Father Santoni, priest, O.M.I., at Notre-Dame de L’Osier, near Vinay, Isère.[[215]](#footnote-215)

946:X in Oblate Writings

Father Santoni is Master of Novices and assistant to the superior at Nancy. The high cost of this house will not permit the Congregation to accept and to maintain all the novices who are presenting themselves. Novice Rambert.

L.J.C. and MI.

Santoni

Marseilles,

October 13, 1847.

It is difficult, my dear Father Santoni, to come to an understanding by letter. I thought I had shown you no hesitation in having you come to see me before going to Nancy. You understood otherwise, and you say that you will not come. I assure you however that I would have seen and embraced you with the greatest pleasure, and that I was well disposed to receive the observations you had to make concerning the house at L’Osier. Therefore a sacrifice is imposed upon me by this misunderstanding. I will accompany you with all my best wishes. I do not have to tell you anything about your position at Nancy, it will be the same as your present one at N. - D. de L’Osier. In the formation of personnel, independently of your position as Master of Novices, you will be first assistant and admonitor. I have not yet finally decided on the other members of the new house. We have never before been so much in need. As things look, another very important establishment will have been accepted even before you have arrived at Nancy.[[216]](#footnote-216) This latter will be given to us and the missionaries will have some income to live on, while at Nancy we were forced to strip ourselves clean to found it. We will with difficulty free ourselves from the heavy load we have imposed upon ourselves, so I do count on the abilities of Father Dassy, your superior, to bring in some income. I admit that if the establishment of which I speak to you had been offered a few months earlier, I would have given up on Nancy, which is leading us to ruin, and which, above all, harms us a great deal by forcing us to delay admission of new members whom we will no longer be able to feed; at least we must be more discerning in choosing.

I cannot hide from you[[217]](#footnote-217) that I am stunned about what you tell me concerning Rambert. I was a thousand times correct in insisting to admit him, because he had all that was needed to become a good missionary. It seems that this young man became spoiled during his stay at Lumières. Those who were his directors here are convinced of it, and Father Chauvet who had given me many useful details concerning him also believes this. Be that as it may, if he has forgotten himself to the degree that you say. and if these reports are not false, nor prejudiced, which happens sometimes, it is not possible to keep him; send him away immediately and tell him why.

My letter was not finished yesterday, and I do not want to miss today’s mail. I am sealing it before leaving for the cathedral where I still assist at the Office on the occasion of my anniversary of ordination as a Bishop. Brothers Dorey and Louis Allemand are admitted.

Goodbye, dear Father Santoni. I embrace you tenderly and bless you and all your people.

+ C. J. Eugene. Bishop of Marseilles.

*P.S..* I would have so many other things to say, but Mr. Delaudes is waiting. Pray for our missionaries who have gone to the island of Ceylon, etc., etc.

To the Members of the Central Council for Southern France, of the Missionary Society of the Propagation of the Faith, Lyon.[[218]](#footnote-218)

109:V in Oblate Writings

Thanks for the 3 000 francs for the Oblates travelling expenses to Ceylon. The amount given to the Oblate missionaries of Ceylon should be given with their name in the Annals. List of the missionaries sent in 1847. Publish in the Annals the letters sent with this in view.

Propagation of the Faith

Marseilles,

October 14, 1847.

Dear Sirs,

I awaited your response to my letter of September 15 last with a sort of anxiety. In effect, I saw the day arrive when it would be necessary to decide on the departure of our missionaries for Ceylon and I still had no assurance of finding the means to send them to their destination. The government, upon which I had counted for a free passage to Alexandria, informed me that it was against the regulations to grant the favor I had requested. On the other hand, if the pressing appeal I had made to your sense of religion and benevolence went unanswered, I would have been forced to forego a foundation of the utmost importance. Gentlemen, this gives you an idea of the distressing state from which I was rescued by the reception of your letter of October 4th and the draft for 3 000 francs it contained. It is true that I had never let the thought enter my mind for a single moment that there would be a refusal on your part to my just request. However, I am nonetheless grateful for the generosity with which you have responded to my expectations and I feel all the more obliged towards the Councils of the Propagation of the Faith insofar as the state of impoverishment it experiences at present helps me to better appreciate this new favor granted to the Congregation of the Oblates of Mary Immaculate.

Gentlemen, please bear with me if I make a few comments on one part of your letter. You state that the 3 000 francs already received, as well as the 2 000 chargeable to a possible future allocation, upon which I count so much that I am going to advance them, will be registered in the Annals under the name of Bishop Bettachini. I see no reason for using that system of registration. On the contrary, I consider it much more natural for the sum which you must show in the report of your annual distribution to be attributed to those who will have actually received it. Moreover, the missions of Kandy to be entrusted to the Fathers of our Congregation will form a mission completely separate from that of Jaffnapatam and the other missions in Ceylon. Therefore, we insist very much that it be presented that way in your report and thereby become known to your readers like the other foreign missions already held by the Oblates of Mary Immaculate in other parts of the world.

Here are the names of the missionaries due to leave for Ceylon: Fr. Etienne Semeria from the diocese of Ventimiglia (Kingdom of Sardinia), Fr. Joseph Ciamin from the diocese of Nice, Fr. Louis Keating from the diocese of Carlow (Ireland), and Bro. Gaspard De Steffanis, catechist.

I will also give you the names of those who left from LeHavre on the 10th of this month for the missions of North America: Fr. Honorat,[[219]](#footnote-219) Lempfrit from the diocese of Nancy, Frs. Bernard and Gaudet from the diocese of Grenoble, and Bros. Arnaud, Triolle,[[220]](#footnote-220) and Tisserand, catechists.

Gentlemen, I would ask you to include these departures in the next issue of the Annals. I would venture to believe with certainty that you will not delay further the publication of the letters written by our fathers on their missions among the savages of North America. I should soon be receiving further reports on their Apostolic works but before sending them to you I await the publication of those I sent you last year.

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

+ C. J. Eugène, Bishop of Marseilles.

P.S. I enclose the response of the superior of the future mission of Ceylon to the circular letter I sent him on your behalf. As soon as I receive those you are to send me for the other superiors of our foreign missions, I will forward them to their destination.

[To Father Charles Baret, at N.- D. de Lumières].[[221]](#footnote-221)

947:X in Oblate Writings

Work for the Lord.

Baret

[Marseilles.]

October 16, 1847.

Limit yourself, my dear child, to what Father Tempier has just told you in my name. Do not work for your own personal satisfaction. but do everything for the Lord who will hold you to account for it; I bless you and embrace you tenderly.

+ C. J. Eugene. Bishop of Marseilles.

Diary

Oblate Writings XXI

**October 17**:[[222]](#footnote-222) A new council wherein the decision taken about the accounting of Brothers Chavard and Martin was again discussed. There is a persistence in believing that the latter must stay and remain dismissed. Whatever Fr. Bellon thinks about it, one would be inclined to be satisfied with sentencing Chavard to a penance of six months in the Novitiate whose exercises he would follow, deprived of the cross.

I once again saw Bro. Chavard. I conversed with him about the situation in which he had been placed and I accorded him commutation of the sentence carried out against him. An endeavor will be made to see if six months of Novitiate will give him the spirit of the congregation, which is eminently the religious spirit which he is far from possessing.

[To Father Courtès, at Aix].[[223]](#footnote-223)

948:X in Oblate Writings

Good dispositions of Bishop Buissas who is preparing the house for the missionaries at Limoges. Father Courtès will be the first superior, to be replaced after some time by Father Burfin.

Courtès

Marseilles,

October 19, 1847.

I have just received, my dear Courtès, a letter from the lord Bishop of Limoges. It is too good not to be communicated to you immediately. We are not accustomed to such things.

“My Lord, your letter filled me with joy; it was eagerly shared with my Vicars-general and my Chapter, and I do not doubt that all the clergy of my diocese will associate themselves with the prayers of thanksgiving which we owe to the Lord for the success of my efforts to get missionaries. Since yesterday, we have been busy getting furniture for the house, or rather for a part of the house, because it is large and can shelter up to sixty persons. Your Grace can establish there a beautiful novitiate which will be very useful in the center of France. For the time being four or five priests and a Brother seem to me indispensable. I am furnishing six bedrooms, a parlor, a dining room, a large hall with two fireplaces for meetings, the kitchen and the pantry. I have purchased all the necessary linens. I will give the amount of 2000 francs to the superior of the house each trimester and in advance. The large garden at the front of the house is seeded and is beginning to bear fruit. This garden touches on the magnificent park of the Bishop’s house, which shall be available for strolling by our good missionaries.

“Thus, my Lord, everything is ready to receive them; I am expecting them for the first week in November; I pray you to answer my letter and to let me know the day (approximately) of their arrival. I will have work for them just as soon as they are rested from their trip; believe, however, that I will never abuse their health and their zeal. I will look upon them as my children. Here Mass stipends are lacking. but I think that your diocese can furnish them. Please accept. etc. .

What do you think of this letter? I think it is admirable. Already it makes me like this Bishop, as if I had known him for a hundred years. What kindness, what foresight, what holy joy! He will be for us such as he shows himself. There is nothing that I would not want to do to respond to such a favorable attitude.

Father Burfin will come to give the retreat at the Major Seminary. I will arrange his winter work with him so that he will not go beyond the time fixed for his taking over at Limoges. Meanwhile, get everything ready so that nothing will slow up your leaving during the first week of November. You perceive that we should show some eagerness to correspond to such generous advances. I believe we could not choose a Brother who will be more useful to you than Brother Ferrand. He knows your habits and will give you greater care than any other. Besides, he can cook, I shall give you as companions Fathers Viala and Chauliac, who get along well together. I know that they will both be missed where I am taking them away from, but what’s to be done? Were we to bleed ourselves white, we should spare nothing to establish ourselves in such an important place and under such fine conditions. As soon as I can send along a fourth and a fifth man, I will do it; but the deacon I had proposed to ordain soon for that place. has just conducted himself in such a manner (through frivolity, no doubt) that I am obliged to postpone his ordination.[[224]](#footnote-224)

Goodbye. I had shut myself in my office to write. Saboulin has come in, then the Bishop of Amatha.[[225]](#footnote-225) It is lunch time. I leave you.

Goodbye.

[To Father Vincens, at N.-D. de L’Osier].[[226]](#footnote-226)

949:X in Oblate Writings

Brother Chavard will do six more months of novitiate, Brother Martin is dismissed. Virtues of young Fathers who are leaving for America and for Ceylon. Founding of a house of missionaries at Limoges.

Vincens

[Marseilles.]

October 19, 1847.

This letter, dear Father Vincens, will be brought to you by Brother Chavard. I am sending him to spend six months at the novitiate where I intend him to follow all exercises punctually. It is a favor I am granting him from which I hope he will profit. That is also his hope and resolve. My council had decided unanimously that he be dismissed from the Congregation. This decision had been taken, not only because of grievous fault that this Brother had committed to the great scandal of the whole community when he locked himself in the room of Brother Depetro, but also because of his usual conduct, light and frivolous, without piety, without religious spirit. The poor Brother was overwhelmed by the news. He had never expected such a severe punishment which he reasonably foresaw as a prelude to his ruin. I had not yet given the final sentence, but I was resisting all of his pleadings to have the council reconsider. He then spoke to Fathers Aubert and Semeria who had been part of the council and persuaded them of his repentance. They then spoke to me in his favor. Father Tempier went over to their side; I therefore consented to modify with them the decision taken, and instead of sending him away definitely, he will spend six months at the novitiate to be renewed in the duties of his vocation. You will follow him with the greatest attention and you will give me an account of his progress. If you are satisfied with him, he will be reinstated after six months and we will return to him the crucifix which has been taken away from him.

The same council recognized that Brother Martin was not suitable to the Congregation. His independent spirit was never able to bend to the requirements of the Rule. He became the focal point of other imperfect candidates like himself; he could not hold his tongue. made judgments on everything, criticized everyone and all that was done; in short, he gave no hope that he would ever take on the spirit of our Society. He was therefore dismissed, and I dispensed him. He will return home and if he should pass through L’Osier. you should treat him politely, but I should not care to have him enter into contact with the others. My friend, let us take it as a lesson that when a candidate does not fit into the mold from the first months of the novitiate, we must not hesitate. It is useless to deceive ourselves that he will improve later on, the contrary happens. From my point of view, I have taken the decision. It is not at this time when the Lord is sending such great blessings on our little family that I will endure men who are wilfully imperfect and totally lacking in virtue.

Either be worthy of a vocation or withdraw. I cannot speak well enough of the two young priests[[227]](#footnote-227) I have just sent to America with Father Lempfrit. They are angels, and the three who are leaving for Ceylon, are real models: Fathers Semeria. Keating. and Ciamin. Even our good Gaspard is becoming perfect. You may speak of one and all at the novitiate to encourage the novices’ zeal and holy imitation.

I would like to have the time to copy the letter of that excellent Bishop (of Limoges). judge it yourself by its beginning …[[228]](#footnote-228) Well! What do you say about that letter? Take out your map and find out where Limoges is located. You will find it in the center of France, touching several good dioceses, but with others as neighbours who have more need for missions than savages do: Angoulème, Bourges, etc. I prostrated myself before the Lord when I received the first letter from this good Bishop who was offering us this vast field we are to cultivate with such great advantages.

After All Saints’ Day we will take charge of the place and, as you can see, we will have to take along only our Breviary and nightcaps. There certainly are sacrifices to be made, but there are none that I am not willing to make to assure such an immense benefit.

Goodbye. Let us all get to work. The formation of good candidates is paramount, be convinced of that.

[To Father Dassy, at Nancy].[[229]](#footnote-229)

950:X in Oblate Writings

Admission of postulant Bouvier. Write each month. Personnel of the house. Advantages of the foundation at Limoges. Brothers Martin and Chavard. News from Canada.

L.J.C. and MI.

Dassy

Marseilles.

October 20, 1847.

Dear Father Dassy, I am sending to the novitiate a young man in whom I am interested: Bouvier whom you knew at L’Osier. I explained his situation at length to Father Santoni; I will not repeat myself here. To put an end to any new examination, I made it known that it was I who was admitting him. I have every reason to believe that he will so conduct himself during the novitiate that I will not have to repent for having given in to his persistent requests. I beg both of you to take good care of this good child whose conduct has been exemplary in the interval from his leaving to the return I am granting him.

I believe you have received the last letter that I wrote you at la Blachère. A short note of receipt would not have been amiss. I excuse this forgetfulness because of the immediacy of your departure, but I would not be as accommodating if you neglected to conform to the Rule which prescribes that the local superior shall write once a month to the Superior General.

Your house is presently constituted as follows: You are local superior. Father Santoni is first assistant, admonitor and spiritual father. Father Mouchel is second assistant, procurator or bursar.

I had counted on adding two more members to your community, but the magnificent establishment offered me by the lord Bishop of Limoges, which I had to accept hurriedly, took away the means. Imagine, it includes a superb house vast enough to house sixty people, furnished and provided with linens plus an annual income of 2000 francs payable in advance by trimester. You realize that Limoges is in the center of France. bordering on dioceses that need our ministry, and near others which may furnish us some candidates. But what you might not be able to grasp is the kindness of the Bishop and the transport of joy he feels in seeing his amiable and generous offer accepted. I would have to transcribe his letters to have you understand. Not only does our house have a large garden bearing fruit, but the Bishop informs me that it is next to a park belonging to the Bishop, which will be available to the missionaries for recreation and walking. That is how Providence is treating us, my dear friend. I hope that we are convinced with that so we can respond to such favors only by an exact regularity and a very exact faithfulness to our Rules. I do not intend to tolerate any exception to the fulfillment of this duty. Thus, we have just dismissed two Oblates who deviated from it. One whom you must know is called Martin; he could not take on the spirit of our family; the other, named Chavard. obtained some modification of his verdict, but he will spend six months at the novitiate, fallen from his position as an Oblate, which he will recover only through piety and sustained regularity. Meanwhile he has been and will be divested of his crucifix.

I have just received news from Canada. All our sick people are better.[[230]](#footnote-230) Father Loverlochère is however ill in the chest, he has spit blood. Father Guigues has received his Papal Bulls; he will not be consecrated Bishop until Spring. Prepare candidates for him. Some are also needed in the United States.

Goodbye, dear Father Dassy. Begin at once a regular correspondence with me. I bless you.

+ C. J. Eugene. Bishop of Marseilles.

To Father Vincens, superior of the house of N.-D. de L’Osier, Commune of Vinay, Isère.[[231]](#footnote-231)

951:X in Oblate Writings

Advantages of the house at Limoges. We will take no more juniors. Give novices a good formation. Rambert.

L.J.C. and MI.

Vincens

Marseilles.

October 20, 1847.

Father Burfin is here, my dear Father Vincens, and Brother Blanc is leaving in a few moments. I will answer your letter succinctly.

I am not sure that you would have so proudly refused what the good Lord sends us. A house in the center of France, in a region that badly needs evangelization which is entirely within our line of activity, so much so that we would have had to give up your L’Osier where you are always shivering in your boots rather than let it go. This property is given us all furnished and with an annual revenue of 2000 francs. The house can hold sixty persons, it has a large garden and is linked with a grand park of the Bishop’s residence which will be available to the missionaries for recreation. We will be received by a Bishop who is overjoyed that his offer has been accepted, who wishes to be a father to those I will confide to him, etc. Well, my dear man, I do not believe that I can in conscience refuse such an offer, and I have enough confidence in the Lord to believe that he will come to our help to fulfill his designs.

You tell me what your hopes are for your novitiate, but I do not know how many of your novices remain. Why does that novice who is drawing others to sharing his plight want to leave us?

We must have a bit of patience. Why should we not promote the progress of these children whom we are raising at great expense? We will no longer take them at that early age now that the novitiate is furnishing us with grown-up persons.

As for Rambert, if it is true that he has so much forgotten himself to the point that Father Santoni mentions, we must not hesitate to send him away. You must not tell me that you were displeased to see him return. I had reasons to have him return to the novitiate. I need not say why. But if he is insolent and grumbling, he must be sent away. Not only he, but all others who are not what we want. I intend the novitiate to be a place of extreme regularity. Be severe. When good habits have been acquired during the novitiate, one will not likely be sent away during the oblateship. as we had to do in the cases of Martin and Chavard.

Goodbye. Father Tempier is harassing me to finish, the travellers are leaving.

[To Fr. Étienne Semeria at Vico].[[232]](#footnote-232)

1:IV (Ceylon) in Oblate Writings

Act of appointment as superior of the Ceylon mission.

Semeria

Marseilles

October 21, 1847

Charles Joseph Eugene de Mazenod

by divine mercy and favour of the Apostolic See

Bishop of Marseilles,

Commander

of the Holy Religious and Military Order

of Saints Maurice and Lazarus,

Superior General

of the Congregation of Oblates of the Most Holy

and Immaculate Virgin Mary,

to our beloved Brother in Christ Étienne Semeria

Priest of the same Congregation,

Health and Benediction in the Lord.

Monsignor Bettachini, Bishop of Toron *in partibus infidelium* and Coadjutor of the Vicar Apostolic in the island of Ceylon, having very insistently asked us to give him some of our Missionaries as companions in his travels and sharers of his work, We, to whom is entrusted the government of the entire Congregation, considering less our lack of subjects than the divine pleasure, the members of our Congregation seeming to be called to work in that part of the vineyard of the Father of the Family, have decided to send some evangelical laborers to work there. They are to employ themselves diligently, under the jurisdiction of the Most Reverend Coadjutor, for the greater glory of God and the salvation of souls, to foster the devotion of the Catholics, to restore the faith among the heretics, and above all to rescue the unhappy pagans from darkness and the shadow of death.

Granted the great distance that will separate us and the great difficulties that could result from it, we wish to choose from among the members of our Congregation and to appoint with extraordinary faculties as head of this great undertaking and guide of this excellent mission, the said Étienne Semeria, a man matured by prudence and many years as an Oblate, notable for his zeal and piety, and unshakeable in his attachment to Us and the Family.

It is for these reasons, Reverend Father, that we choose you and by these presents name you Superior of this Mission, granting you full jurisdiction and authority over all the missions that will be put in the care of our Congregation in the island of Ceylon, this jurisdiction and authority to be revocable at our pleasure.

I. You will therefore enjoy, in the first place, all the faculties granted by our Rules and Constitutions to local superiors.

2. Further, you will have the right to establish new missions and residences and, according to your own judgement, to accept or refuse in matters regarding their location or the conditions of their establishment.

3. At the same time we grant you the special power to grant in our name Letters Dimissorial in favour of the missionaries of our Congregation to enable them to receive any ecclesiastical Order.

4. In a word, we wish you to have the power in virtue of which the Superior General rules and governs the entire Congregation; however, this power is not to extend beyond the boundaries of the above-mentioned island, and, furthermore, the following cases are reserved: 1. the convocation of a General Chapter; 2. the expulsion of any Oblate from the Congregation; 3. the admission of novices to perpetual vows of oblation; this can, however, be done before the consent of the Superior General is known; but it will not be considered valid from the point of view of the Congregation until the approval of the Superior General is known.[[233]](#footnote-233)

Of aid to you in the capacity of Councillors, but only with a consultative voice, will be those members of the Congregation to whom it will be possible for you to have recourse.

Of affairs transacted and of all things concerning the state of the Congregation, you will take care to render us an account each half-year and even more frequently if it is possible.

Now go forward, beloved Son, to the work that is entrusted to you together with those whom we have chosen to be your companions in those distant parts of Asia, for the greater glory of God, which we must further there and everywhere.

May the Most Holy and Immaculate Virgin Mary, our loving Mother, keep you always under her protection. May the angels of God assist you. And as for Us, beloved son in Christ, we will not cease to implore for you an abundant rain of divine grace from heaven.

Given at Marseilles... October 21, 1847.

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

Superior General.

[To M. Marguet, Vicar General of Nancy].[[234]](#footnote-234)

117:XIII in Oblate Writings

The Nature of Oblate preaching; Father Dassy’s qualities.

Marguet

[Marseilles],

October 21, 1847.

I very much want to acquaint you with the spirit of our Society which does not correspond to certain ideas that are usually entertained and which undoubtedly have their good side, but are not ours. You recommend that I send you excellent men and remind me that you are spoilt at Nancy by the best preachers who succeed one another in your area. I will not ask you if these excellent preachers have converted many people. That is not the practice of excellent preachers; and that is what has made a former Parish Priest of Toulon, who always used to call on all the famous preachers, say that they never drew anyone to the confessional; and that is why he asked me for some Missionaries, whom I constantly refused to send him precisely because people were too accustomed to hearing excellent preachers. I will modestly reply by quoting a passage of our Rules which sets down the method that our Missionaries are to follow ...

I wanted to transcribe this passage for you to commit you to always keep our Missionaries in the humility of their vocation and not expose them to do otherwise than what is recommended to them by their Rules.

The Superior that I am sending you is a perfect Missionary, a true conqueror who has continually won victories in the Viviers diocese. I would not want you to use him in the city. He can make his presence known in several of your villages, while he is waiting for me to send him some companions

[To Bishop Buissas of Limoges].[[235]](#footnote-235)

118:XIII in Oblate Writings

Missionary vocation of the Oblates.

Buissas Bishop

Marseilles,

October 24, l847.[[236]](#footnote-236)

Your Lordship will allow me to make an observation in regard to what you tell me that at Limoges you need not only virtue but also talent among our Missionaries. I agree if it is a question of talent suited to the ministry that our Missionaries must fulfill. They are called to evangelize the poor and work for the salvation of the most abandoned souls. To fulfill this ministry appropriately, they must first of all possess virtue and then talent in accord with the needs of those whom they are to lead back to God. That is all we must require. I have a residence of Jesuits at Marseilles; I assure you that except for one and only one who can carry out any function, all the others have only the kind of talent of which I am speaking. Thus when you have Father Burfin [and] Father Baret who have exceptional talent, and Father Coste who has the wherewithal to improve, it seems to me that you can be satisfied with their good simplicity and solid instruction, even though it may be less brilliant than that of the others.[[237]](#footnote-237) I must even say about this matter that the Oblate Rule forbids them to preach Lenten and Advent sermons, and they need an express dispensation to accept that type of preaching which we want to leave to others, being satisfied on our part with the blessings that the Lord has never ceased to lavish on the humble ministry of missions for which the Oblates have been established. I beg you to look elsewhere than to the Oblates for Advent and Lenten preachers. We must keep the Rule; our men must keep their feet on the ground, live in humility and efface themselves before men.

For Father Léonard, priest, O.M.I., at N.- D. de L’Osier, near Vinay, Isère.[[238]](#footnote-238)

952:X in Oblate Writings

Father Léonard should suspend his recruiting tour, there is no more room in the novitiate. Father Fiset has entered the Trappists. The Founder, ill, thinks he is too old to go to Canada.

L.J.C. and M.I.

Léonard

Marseilles,

October 27, 1847.

I am answering from my bed, dear Father Léonard, where I am held by a slight indisposition, so as not to miss the opportunity of the proximate departure of Father Burfin. My good Father, what do you want me to offer as a reasonable response to the two invincible arguments that you advance? There is no more room to receive new arrivals. Nor is there any more money to feed them. So evidently we have to strike our flag however courageous we may be. Lay aside, therefore, your very fine mission. “*Flens dico”.* I confess that I have never had to make a greater sacrifice. To be forced to reject God’s help, to turn away the fruitful source that would have so powerfully reinforced all our missions, is hard, is heartbreaking, and this precisely when the field of the Father of the family opens up wider before us. A truce on our regrets! We cannot overstep the limits of what is possible. So let us be resigned. Perhaps the good Lord will provide later. For the time being, put an end to your trip since God has arranged things in that way.

I have nothing more to tell you about poor Fiset. He is no longer at the Carthusians, but he wrote to me from the Trappists. My slight illness is the reason I have not answered him. I hope he is still there.

Concerning the projected voyage, be sure, my dear Father, it would be very consoling for me, especially if I were to find our Fathers more reasonable than they were at first about the elevation of our Father Guigues to the episcopate, but you forget that I am in my 66th year and that is not the age to undertake voyages of that nature.

Goodbye, dear Father Leonard, I hope to write to you later in a manner more legible. Excuse a poor sick man who tried his best to give you a testimonial of his affection.

+ C. J. Eugene. Bishop of Marseilles.

Diary

Oblate Writings XXI

**November 4**:[[239]](#footnote-239) Fr. Courtès came to take his last instructions for Limoges where he will immediately proceed, that is to say, that he will go to Nîmes on Thursday to come together there with Fr. Tempier, who is first going to appear in La Blachère and from there proceed to Limoges with Fr. Courtès and the two other Fathers who are designated to establish this house. These are Fathers Viala and Chauliac,[[240]](#footnote-240) as well as Brother Ferrand, while waiting for Fr. Burfin to go to relieve Fr. Courtès and to take on the superiorship of this new house.

Mgr. Crozier, bishop of Rodez,[[241]](#footnote-241) spent several days with me on his return from Italy. I had him officiate morning and evening at the cathedral on the day of All Saints. He departed yesterday, November 3, at 6 o’clock in the evening. This prelate does not see the matters in Rome[[242]](#footnote-242) in a good light. He believes that the pope is out-of-date and is not the master of the situation. He envisages the future of this country with trepidation.

…[it is therefore] indispensable that Fr. Léonard complete his mission, which has so well succeeded up to the present.[[243]](#footnote-243) God will assist us in feeding all the Novices who are coming to us, we are working for his glory. Once Fr. Léonard will have made the congregation known everywhere, that will suffice, I hope, to provide for our Novices very peacefully.

[To Father Vincens, Master of Novices and superior at N.- D. de L’Osier].[[244]](#footnote-244)

953:X in Oblate Writings

Prayers to St. Joseph. New novices.

Vincens

[Marseilles.]

November 7, 1847.

Concerning prayers, I must tell you that several of our Fathers want me to ordain a daily invocation to St. Joseph, foster father of the Holy Family, to obtain that from Heaven above he may provide for the temporal needs of the Congregation which recognizes him as principal Patron. Not that we want to become rich, but that we may provide for the needs of those whom Providence sends us. You will, then, have to schedule a special visit to the church for our novices and the Fathers of the house and before the statue of the Saint recite the hymn *Te Joseph celebrent,* etc., with verse and oration, followed by a few minutes of meditation, and this until further orders.

I hope that all the new novices you have received resemble the good deacon (Roullet)[[245]](#footnote-245) whom I sent you; we would then be well endowed.

[To Father Léonard, in France].[[246]](#footnote-246)

954:X in Oblate Writings

Contrary to the orders received, continue recruitment tour in the seminaries.

L.J.C. and M.I.

Léonard

Marseilles.

November 8, 1847.

My dear Father Leonard, with new facts comes new advice. Considerations about our difficulties had determined me to write you to suspend your recruitment tour; but I have just learned that another recruiter as able as you are is about to cover all the dioceses of France to call all the clerics of good will who may wish to associate themselves with the work for which he is preaching. There is no room for hesitation: it would be useless to follow him, it is important then to precede him. So grease your boots my dear Father Leonard; or rather, take your crucifix in hand and march off to the conquest of those persons whom Providence marks out for us. Only we must be a bit more demanding in the admission of members: only those who are more advanced in their studies should be directed to us. We will not receive those who have not completed their rhetoric, and we must prefer theologians over philosophers. As much as possible, attract those who are already in Orders so that we will wait only a short time for them after their novitiate. If there were some who could pay board, we would be happy about that, since the cost of feeding all these people is enormous. There, dear Father, those are your new orders. You do not need to go back to those places that you have already visited, that would be double effort that must be avoided to reduce expenses. You have to cover the center and the west of France. There are dioceses with an abundance of candidates. The lord Bishop of Rodez tells me that each year he ordains ten or so more than he needs. Were these young priests to enter, it would be clear profit. We could put them to work immediately following their novitiate, and their Mass stipends would help to support them. You are not a man to be disconcerted from going into those dioceses where the seminaries are confided to the Lazarists or other Congregations who draw their members there. Only, in those places. you must act with some caution to avoid arousing sensitivities and opening yourself up to criticism. After all, you may tell them truthfully that from the seminaries that our Congregation is directing come forth candidates for all the Orders, we furnish Sulpicians, Jesuits, Carthusians, etc. Speak always with respect and deference of all the Societies, in order to avoid the misunderstanding that hurt the gentlemen of Foreign Missions so badly. Go then in the care of the Lord. May the Lord bless your mission. I have confidence that he will provide for our needs. I cannot as yet tell you to steer the saintly[[247]](#footnote-247) recruits towards Limoges; for that, Father Tempier will have to go there and to tell me just how things are in that house. If Father Vincens really cannot receive any more, even by overextending himself, you will have to put off your departure until I have received news from Limoges which would determine my action.

Goodbye. dear Father Leonard. I greet you very affectionately and bless you.

+ C. J. Eugene. Bishop of Marseilles.

Diary

Oblate Writings XXI

**November 14**:[[248]](#footnote-248) Letter from Fr. Naughten.[[249]](#footnote-249) He is exaggerating the needs of his family which I have already assisted in several ways and, among others, by bringing under our care a young brother of our Fr. Naughten.

Diary

Oblate Writings XXI

**November 29**:[[250]](#footnote-250) Letter from Fr. Courtès and from the bishop of Limoges through the return of Fr. Tempier. Truly, there is something supernatural in our establishment of Limoges. The predecessor of the current bishop had laid the first foundations of the house whose construction Bishop Buissas completed. In conformity with the secret notes which his predecessor had left him, he designated it for the missionaries whom it was agreed upon to address as auxiliary priests. Everything being ready, the bishop asked God to send him men who would do well in this work. We were completely unknown to him. He first spoke with the Maristes [Marianists][[251]](#footnote-251) who requested some time from him, not being in a position to develop an establishment. He then has recourse to Les Pères de la Miséricorde [the Fathers of Mercy],[[252]](#footnote-252) who were delighted with the proposal but requested two years. Then he has recourse to Les Missionnaires du Précieux Sang [the Missionaries of the Precious Blood] instituted in Tulle;[[253]](#footnote-253) they are not sufficiently numerous for the time being. The bishop writes to the superior general[[254]](#footnote-254) of les Lazaristes [the Lazarists] who do not well understand the proposal and reply in an evasive manner. The bishop, forlorn, complains to God in his pain, as he himself tells it, and this time he has the thought of making a novena to the Blessed Virgin and he sends one of his vicar generals to Lyon to make new endeavors with les Maristes [the Marianists]. The vicar general returns without having obtained anything, but he obscurely tells him that he heard tell about certain Oblats de Marie [Oblates of Mary] of whom the bishop of Marseille is the superior and the founder; he grasps the news in one bound and it’s then that he writes me this first letter which pleased me so much. In the interval, the Jesuits offered themselves through the instrumentality of Fr. Corail and of Fr. Bussy. The bishop did not judge it appropriate to reply to their offer. I had barely accepted the proposal in my first reply when the bishop, not containing himself with joy, broke the news to his vicars general and to his council which he convoked extraordinarily and everyone applauded the success of his steps and praised the good God for it. But behold the bishop of Luçon[[255]](#footnote-255) arrives in Limoges to spend several days with his friend the bishop of Limoges. Seeing this beautiful house, he cries out: Had you not alerted me, I would have provided you ten missionaries from Saint-Laurent![[256]](#footnote-256)But the bishop of Limoges replied to him that he is too late, that he has engaged himself with us and that he is not upset about it. Could a person not be able to recognize the hand of God and the protection of the Blessed Virgin in the events which I have just reported? It’s almost miraculous! There is not one of these societies, which the bishop had called upon, that is not in despair for not having accepted his offers. Reverend Etienne, superior of les Lazaristes [the Lazarists], among others, expressed his regrets having come upon the present matter; but I must not pass over in silence what the bishop of Limoges said to Fr. Tempier: that is, that Reverend Etienne told him that he had been obliged to agree that the bishop had never come across better than in our society, which was in his opinion the one that was able to best engage in his vision. The bishop of Limoges has been perfect for our Fathers. With great cries he requests others of them; but he wants them to be like those whom I have sent to him; thus, we do not have to take pains to look for those preachers whom we, for that matter, do not have. And the good Fr. Burfin is not worrying so much any more.

A treaty which was made in double original is in our archives; I am therefore not taking the pain of transcribing it here. He cedes in perpetuity to our congregation the dwelling which he has for the auxiliary priests, he allocates to them 2,200 francs allowance, interest from the capital which he designates. We must assign at least ten missionaries there and send a greater number of them on the occasions of the jubilees and of the exposition of the relics, which takes place every seven years. In short, it’s a superb and very precious establishment, which we must acknowledge as owing to the goodness of our Mother who watches over us from heaven’s height. It’s now up to us to correspond to these favors.

To Father Vincens, superior at N. - D. de L’Osier, near Vinay. Isère.[[257]](#footnote-257)

955:X in Oblate Writings

Brother Rey leaves for the novitiate. Vows of Brother Trudeau.

L.J.C. and M.I.

Vincens

Marseilles.

December 1, 1847.

Brother Rey[[258]](#footnote-258) comes unexpectedly. my dear Father, when I am surrounded by ten people who have business with me. I can give you only a small greeting and to tell you that good Brother Rey holds strongly to making a regular novitiate. It would have been dangerous to leave him any longer at Lumières, where moreover he does not want to stay any more, because he does not find the help he needs to sanctify himself in religious life, and what he would encounter. Up to now he had held back from going to L’Osier by a certain uneasiness of appearing there as a simple lay brother, after having been received there as a scholastic. Now he has risen above that and will put himself very joyously under your direction.

I take advantage of the occasion to tell you that Brother Trudeau has been admitted, and you may receive his profession when you want. He finishes his time on the feast of the Immaculate Conception.

Goodbye. a thousand wishes to all.

+ C. J. Eugene. Bishop of Marseilles.

Diary

Oblate Writings XXI

**December 4**:[[259]](#footnote-259) Letter from Fr. Dassy. He is complaining about the little thrift of the bursar who knows nothing about his work.[[260]](#footnote-260) Father master through an excess of concern for the Novices gave them very little experience of poverty. They don’t stop making useless disbursements.

Diary

Oblate Writings XXI

**December 6**:[[261]](#footnote-261) I am very much at ease that Fr. [Courtès] undertook to preach at the cathedral of Limoges; but I would not have liked him to leave to others who might not be ready the giving of a retreat to the Minor Seminary.

[To Father Dassy, at Nancy].[[262]](#footnote-262)

956:X in Oblate Writings

First preaching of Father Dassy at Nancy. No entries to the novitiate? Take counsel of Mr. Marguet. Bad administration of Father Mouchel. Poverty of the Congregation.

Dassy

[Marseilles,]

December 7, 1847.

I begin by congratulating you for being the first of our Congregation to announce the Word of God to those frozen people of the north.

Do not lose courage: we will fashion them to our style. We must not precipitate anything; it will come. Let us first establish our reputation as men of God who are not seeking the applause of the world, but only want the salvation of souls. Let people see us as regular, fervent. charitable, devoted to all kinds of good things, kind also, polite, considerate, respectful, etc., and they will find everything we do excellent; and be persuaded that we act only by the inspiration of God, for the greater glory of His Holy Name.

Since these people, according to what you write me, do not wish to take advantage of our ministry, we must believe that we will finally conquer their aversion for these holy missions which accomplish such marvels elsewhere.

I do not seem to notice any candidates coming for the novitiate. Since your stay there, you have not yet admitted anyone except the one I sent you from here. Brother Bouvier. Yet. I was told that Nancy, but especially Saint-Die, would supply some. Is it known in the latter diocese that you are settled at Nancy? When I am able to increase the number in your house a bit, you will have to make a few appearances in that area which is reputed to be so well disposed.

I do not disapprove that you be presented to the Society of Faith and Light; however, I would like you to consult Mr. Marguet before promising anything. It is essential that you show much confidence in this friend and that you undertake nothing without his advice. Maintain yourself in very good rapport with him; be a bit distrustful of all others. I would not want you to do what you did at la Blachère, where you became estranged from Mr. Deschanel and others too. Go softly. Remember the proverb of the vinegar and honey.

I well understand how annoyed you must be by the spendthrift habits of good Father Mouchel. He is a poor bursar in every sense of the term; so I am not going to let him continue in that work; but right now, who do we replace him with, in the shortage of people at your house? The system he has adopted, namely, during the absence of the superior to hasten and make expenditures he knew would not be approved by the latter, is a detestable practice and completely contrary to the principles of obedience and poverty. It is true that you are accused of pushing parsimony to an extreme; it is said that you caused your community at la Blachère to die from hunger. We must avoid extremes. I certainly do not approve pampering, yet we must not arouse grumbling by imposing excessive privation.

You want me to recommend many things, but you did not notice that you mentioned nothing specific and that your complaints are vague and general. You should have given me positive facts; right now, there is nothing to which I can reasonably respond.

To come back to the topic of economics. I am convinced that many of our Fathers, almost all of them, understand nothing thereof. They are used to seeing money arrive when they need some, and have no idea of what things cost. Thus, they do not know how to accept any privation whatsoever, and they imagine that perfection consists in never lacking anything. I agree that we must not lack that which is necessary, but a proportion must be maintained between needs and resources available, and it is well that all know that the establishment at Nancy has thrown us into a real financial embarrassment.

Diary

Oblate Writings XXI

**December 9**:[[263]](#footnote-263) Letter to Fr. Dassy,[[264]](#footnote-264) reply to his of November 30. I am congratulating him for being the first of ours to have worked in the conversion of these cold inhabitants of the North. I am entering into his domestic troubles. I recognize that Fr. Mouchel is a poor bursar; but I am advising him to not let his household lack in necessities, all the while agreeing that one must not extend too far the needs to be satisfied.

[To Father Guigues].[[265]](#footnote-265)

91:I in Oblate Writings

No one in Canada has thanked the Bishop of Marseilles for his Circular asking for prayers during the typhus epidemic. Congratulations for the retreat preached to the Fathers. Chiniquy is not admitted to vows.

Guigues

[Marseilles]

December 10, 1847.[[266]](#footnote-266)

[I am surprised by the silence] you have all maintained, the Bishop of Montreal included, about the great manifestation of charity I called for in favour of our brethren in Canada. I am the only bishop in the world who put himself to some trouble at the time of your affliction. I published a Circular which caused quite an impression in our land. I ordered public prayers to draw down upon this country so far, but so near to my heart, the blessings of God and the preservation of devoted priests who were exposing their lives for the people to the contagion which had already stricken so many clergy. My people responded with so much fervour to my invitation, my clergy joined in so well with my sentiments that we can feel assured of having touched the heart of God, indeed I have not heard of the death of a single priest since we began to invoke the Lord and notably all our Fathers already infected by the sickness have recovered their health. *Eh bien!* no one has breathed a word, not the least little word of thanks. I have not had a jot of consolation to relate to those who have so charitably shared my grief and solicitude. Admit you have not been considerate in this circumstance. I should think you must have had my Circular at the end of September or the beginning of October. The Bishop of Montreal could well have responded with a few words to edify and console my people who truly deserve this recompense.[[267]](#footnote-267)

I am somewhat tardy in congratulating you on the good results of the retreat which God inspired you to give our Fathers.[[268]](#footnote-268) I received the news with great joy for I found it quite unreasonable of them to persist in their false ideas regarding the dispositions of divine Providence. Oh, how far removed they are from the spirit which should animate all the members of a family like ours! Never have we seen less respect and less deference for a superior who, combining with this prerogative that of the founder of the Congregation, should, it seems, meet less censure from those especially who have no mandate to govern or even to counsel. Wherefore have I considered this sort of leaguing against you as a kind of rebellion. Does it belong to everyone to pronounce himself in the general interests of the Congregation? What is the good of reasoning over the independent dispositions of our will, which Providence has guided most certainly for the good of a devoted family which desires and demands only His glory? All our Fathers in Europe, including the Bishop of Viviers, think quite otherwise than they and follow another line of conduct. The result of this bad spirit which has been sustained and has developed in Canada is that Father Chiniquy has not been admitted by my Council. They were revolted to see a man who is still but a novice permitting himself to scold after a fashion and to give an unwarranted lesson to the Superior of the Congregation into the bosom of which he has requested to be admitted. To assume the right to urge pitiful arguments contrary to his, to make observations that are more than impertinent, to complain within and without, and indeed to utter unworthy remarks about the ambition imputed to those with whom he yet wishes to be associated for motives apparently other than those he thinks they inspired in him. It was considered that thus he would be a viper nourished in her bosom and better would it be to have him as an enemy without than as a false brother within. You are free to give him other reasons prompted by his age, habits, etc. The fact is that he is refused admission.

Diary

Oblate Writings XXI

**December 13**:[[269]](#footnote-269) [Reunion of bishops in Aix.[[270]](#footnote-270) Plan to write to the king to define the powers of the State and of the Church.] This plan brings me a smile, I believe that it would be very advantageous to implement it.

To the Members of the Central Council for Southern France of the Missionary Society of the Propagation of the Faith, Lyon.[[271]](#footnote-271)

110:V of Oblate Writings

Request for an advance on the grant of 1847. As soon as possible the Council will be informed as to the name of the mission assigned to the Oblates in Ceylon. List of Oblates who left for the missions in 1847.

Propagation of the Faith

Marseilles,

December 14, 1847.

Dear Sirs,

I am writing to ask you for a second instalment of the grant approved by your Council for the foreign missions of the Congregation of Mary Immaculate. The pressing needs faced by these missions made it necessary for us to advance to them part of the sums you kindly granted them on the year 1847. Moreover, in a few days our general procurator is going to have to send close to 10 000 francs to our mission of Red River. You would therefore be doing us a true service if, before the end of this month, you could place at our disposal at least a good part of the sum which the Treasurer of the Missionary Society is still to disburse to us on the grant of this year. I will say no more since I am confident that, after this presentation of the urgency of our needs, you will acquiesce to my request with the same rapidity you have demonstrated every time we have had recourse to your kindness.

With regard to what you wrote me recently on the mission of Ceylon there is still something I must explain to you. When dealing with Propaganda Fide on the question of the dispatch of our missionaries to that Island, I had insistently asked Cardinal Fransoni that they be placed in Kandy under the direction of Bishop Bettachini and free from any relationship of dependence upon the Goan clergy and their Apostolic Vicar. According to the arrangements adopted by the Sacred Congregation, the province of Kandy belongs to the old Apostolic Vicar and therefore our fathers who are only to be responsible to Bishop Bettachini will be located elsewhere; that is in the northern part of Ceylon which has been assigned exclusively to the European Coadjutor. We will know by the next post the exact province in which the Oblates of Mary Immaculate will exercise their ministry with the name of the mission assigned to them. I will then hasten to inform you so you can publish it in the issue of the Annals next May.

Speaking of the Annals, Gentlemen, I hope to see the reports of our missionaries in America which we sent you a year ago finally published in the January number. We have recently received further reports on their works this year and they will be sent to you as soon as the first ones have been published.

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

+ C. J. Eugène, Bishop of Marseilles.

Sup. Gen.

P.S. According to what is ordinarily done for the other Congregations, in your next edition I would like you to publish the list of the Oblates of Mary Immaculate who have left this year for the foreign missions. They are: departures in February for Oregon: Frs. Ricard and Pandosy[[272]](#footnote-272) from the diocese of Marseilles, Fr. Blanchet from Grenoble, Fr. Chirouse from Valence, and Bro. Verney,[[273]](#footnote-273) catechist. Departures in September for Canada: Fr. Lempfrit from the diocese of Nancy, Frs. Bernard and Gaudet from Grenoble, and Brs. Arnaud, Triolle,[[274]](#footnote-274) and Tisserand, catechists. Departures in October for Ceylon: Frs. Semeria and Ciamin from the diocese of Ventimiglia, Fr. Keating from the diocese of Carlow (Ireland) and Bro. De Steffanis, catechist.

Diary

Oblate Writings XXI

**December 16**:[[275]](#footnote-275) Letter to Fr. Lavigne.[[276]](#footnote-276) Reply to his in which he requested me to keep his income accrued in 1847 for completing the purchase of the mission cross in his country which he is evangelizing. While telling him that I would like him to forget that he has any income or not and to not busy himself any more about disposing of it or using it, what I am telling him, in order to ease my conscience, while speaking to him in this manner, I am granting him what he is requesting of me. Isn’t it a pathetic matter that this Father returns unceasingly to requesting authorizations for the use of his income, while he can not know that the congregation is burdened by the enormous expenditures of our establishments, and the large number of Novices and of Oblates which are entirely in its care.

[To Father Lavigne, on Mission].[[277]](#footnote-277)

957:X in Oblate Writings

Best wishes for the success of the mission preached by Fathers Lavigne and Piot. Use of Lavigne’s income and poverty.

Lavigne

[Marseilles.]

December 16, 1847.

I am delighted to learn that the mission you are preaching with Father Piot has had such happy beginnings and you hope that the Lord will be glorified by your ministry. However, take care of your health, I say the same to Father Piot who did not think of including a short word of remembrance in the letter you have just written to me. He will notice from this that I am not forgetting him. I wish him as well as yourself, dear son, all the blessings of the Lord, and a large portion in the reward promised to the faithful servant who consecrates his life to the glory of the Master and to the salvation of souls redeemed by His Blood.

I would wish that you would forget that you have an income and that you would not be any more concerned about disposing of it than about using any of it; the spirit and virtue of poverty gain thereby. That is the principle that I must remind you of to calm my conscience. Besides that, I authorize you wholeheartedly to dispose of your revenues acquired in 1847 to share in the costs of buying the cross you want to erect on the occasion of the mission you are preaching.

[To Father Vincens, at N.-D. IOsier].[[278]](#footnote-278)

958:X in Oblate Writings

Importance of the novitiate. Advice for the formation of novices. Costs to the Congregation of maintaining those in formation and the parents of several Oblates.

Vincens

[Marseilles.]

December 19, 1847.

I leave you Father Mounier because of his good attitude and his fine qualities.[[279]](#footnote-279) A community like yours is too important in our Congregation for me not to consider it as my principal duty to provide it with all that can contribute to maintain the good spirit that prevails there. The same motive that prompted me to put you in charge at the novitiate obliges me to get you all the help you have a right to claim for carrying out that task. I may tell you, in passing, that all your novices are delighted to have you as Master. Be careful then not to be too good. At the novitiate an apprenticeship must be made in all the virtues, including mortification. People have to learn to do without many things.

I want to tell you again, however, that in your instructions to the novices, at the proper time, you explain that the renewal of vows in our practice does not presuppose that there is a need to renew vows that have been pronounced definitively the first time; they would be certainly and duly perpetual even though they were never renewed. This practice has been established among us as an exhortation to greater fervor; but an important thing to note is that the intention of the Rule is that, if by chance something had been lacking in the first vows in legitimizing their value, it is understood that by this renewal any such deficiencies are rectified and the dispositions wanted by the Constitutions are established.

I also recommend that you insist that each one learn from memory and know well the ordinary prayers of our Society, but especially the litanies and the prayers that follow, for all the members of the Society must say them during their travels as well as in our communities toward the middle of the day. after the particular examen.

To reassure myself of the observance of this rule, I would like that at the novitiate each novice be asked in turn to say these aloud from memory during the exercise of the examen in common. Take another means if you want, but have these prayers well known.

It is no small matter to provide for the needs of the families of those among our Brothers who are already totally dependent on the finances of the Congregation, especially when those among us who could help us are puzzling out ways and means to spend those small incomes that could be ceded to us to help us provide food and upkeep of their Brothers. Thus Father Lavigne wrote to request authorization to use his income for 1847 to buy the cross for the mission where he was evangelizing. I granted him this authorization, even while telling him to ease my conscience that it would be more conformable to the spirit and the virtue of poverty to forget that he has an income and no longer think how he could use it or what he could allow himself.

Diary

Oblate Writings XXI

**December 20**:[[280]](#footnote-280) Letter to Fr. Vincens, master of novices. The novices are too enthralled with him. May he be careful about being too good. In the Novitiate, a person must acquire all the virtues, included therein that of mortification. One must learn to do without many things and to meet many hardships.

I would be very comfortable with him explaining to the Novitiate what we intend to do by the renewal of vows. It’s not that one needs to contract a new obligation. The pronunciation of vows done the first time is obligatory lifelong. This practice has been established to renew fervor, etc. What is nevertheless important to note is that the intention of the rule is that, if by chance something was lacking in the originally pronounced vows, in order to legitimize their worth, it is understood that by their renewal a person rectifies this defect and grounds himself in the disposition desired by the constitutions.

The judgement that he is making about Bro. Rambert surprises me, the concerns about Fr. Bellanger[[281]](#footnote-281) cause me pain. May he give me an exact accounting every month of his Novitiate.

[To Father Dassy, at Nancy].[[282]](#footnote-282)

959:X in Oblate Writings

Father Depetro assigned to Nancy. Father Dassy rightly refused to preach a Lenten series at Verdun.

Dassy

[Marseilles.]

December 23, 1847.

Ah! if you knew the fine man I am reserving for you! He is asked for elsewhere, but he is for you. But you will have to be sparing of him, this dear youngster, and especially not make him sing too much, even though he has a pleasant voice and he sings quite well. He will have to be watched about the composition of his sermons. He gave the best sermon in the whole seminary. He speaks Latin well, knows Italian perfectly, he knows English also, that will be very useful for the Irish novices who are coming. Does he also know Spanish? He is gracious, laughs easily, perhaps a bit too much so; on that point he may have to have some advice, as I have given him here not without some success, for he has acquired more gravity since he has been preparing for the priesthood. In a word, he is a pleasant young man. The day of his first Mass, he melted into tears, so much was he affected by the importance of that action, By showing concern in him, you will get a lot of good out of him. You must have guessed that I am speaking of our young Father Depetro whom I ordained last Saturday, along with nine others, two of whom are ours.

I do not understand how you hesitated in refusing the invitation you received to preach for Lent in the diocese of Verdun. You know as well as I what the Rule says about this. Independently of this strong reason, you tell me more than is needed to refuse coming into a diocese where you are not sure that you will be received. Consequently. I cannot authorize you to go into the diocese of Verdun and preach there. Also, it is well, I feel, that Father Depetro come to you as soon as possible, even though your letter makes me understand that you were so strongly tempted to lose yourself in the diocese of Verdun. What an idea! No. I won’t return to that. Or if it had been in the diocese of Saint-Die, where there is some hope of bringing candidates to the novitiate, but at Verdun, under the aegis of Monseigneur Rossat.[[283]](#footnote-283) that is real madness!

Diary

Oblate Writings XXI

**December 24**:[[284]](#footnote-284) Letter to Fr. Honorat. Among other things, I am telling him that the elevation to the episcopacy of our Fr. Guigues[[285]](#footnote-285) does not change anything in his relationship with the congregation. I am confirming for him the powers of extraordinary visitor; he remains what he was in regard to the congregation.

[To Father Leonard, at Bordeaux].[[286]](#footnote-286)

960:X in Oblate Writings

Father Léonard’s recruitment tour continues with success. Father Tempier has no more money and the house at L’Osier can receive no more novices until March. Give his precise itinerary. Trudeau has been ordained priest and will go to Rome before going to Canada. Bishop Guigues’ ordination.

L. J. C. and MI.

Léonard

Marseilles.

December 25, 1847.

Christmas Day

Shall I still find you at Bordeaux, my dear Father Léonard? You go so rapidly in your travels that we can hardly follow you. You definitely possess a manner which captivates all whom you contact. You have even the talent of reaping in someone else’s field. I would have thought that in certain dioceses where the seminaries are confided to other Congregations, vocations would be going to them; but even there you are finding men of good will who are following you. It is unfortunate that you did not in your travels also discover some treasury to feed them and to take care of all their needs! That is a nightmare for Father Tempier; he has shown me that we do not have the wherewithal to feed so many people. and that soon we will not know how to shelter them; this latter point worries me less than the former. When L’Osier will be really full, we can send candidates to Nancy where there are only a dozen novices, since, be it said in passing, I do not see a single one from the neighbouring diocese of St-Die, where so much good will was shown when you went through.

The house at Limoges would be very suitable to receive people; I do not know if you saw it on your way, we could shelter fifty or sixty persons there. But we would have to establish a personnel which we have already doubled but which we cannot triple for the time being. Were there no danger of seeing the good will of those touched by your words fade, I would suggest that we should not direct people to L’Osier much before March or April; it is then that there will be some vacancy because of the profession of a certain number of novices; I estimate that about a dozen will then leave, for they will have finished their allotted time. Nancy is quite far away for the inhabitants of the area you are now visiting. It is different for those you might send from the west or the north. But be careful, as I have already told you. to choose good candidates. who are already rather advanced in their studies. None of those who have not finished their Latin or their rhetoric. We are no longer able to instruct them in this matter, we have been forced to dismiss classes at Lumières because we could not meet such great expenses; besides, these big young men who have such a long time to study will not hold out, and will ruin us with the costs of their stay.

You do not keep me sufficiently informed of your itinerary. You give me an address at Bordeaux, but will you still be there when my letter arrives? You don’t take into account the number of days it takes for letters to make their way. If you had told me where you would go upon leaving Bordeaux, I would certainly have addressed my letter there. The Lord grant that you left instructions to have your letters follow you! If my answer takes as much time to reach you as your letter took in coming, you will certainly have left Bordeaux.

I am touched and grateful for the welcome given you by my Venerable Brothers of Albi and of Rodez.[[287]](#footnote-287) I hope that you have also been well received by the Archbishop of Bordeaux whom I know particularly well; I do not have the honor of knowing the Bishops of Bayonne and of Pamiers, but the Archbishop of Toulouse is a very old acquaintance; even though he seems of cold character, he is a good man. Give me details on all these stops, and warn me in advance about your route; tell me also which are the dioceses you thought you ought to omit.

Our dear Trudeau is now priest. I ordained him at the same time as Fathers Depetro and Mounier. I am keeping Trudeau close to me, and we will take good care of him. I do not know if he will be able to return to Canada at the same time as yourself; he has a short trip to make to Rome; I had promised him that at the time he entered the novitiate, and I am a man of my word. It could come about if he were to give it up, but I doubt if that thought has entered his mind. If you yourself persist in the same desire that you have already expressed, you could make the pilgrimage together, but then you would have to renounce being present at the consecration of our dear Father Guigues.[[288]](#footnote-288) You know that he wanted me to do the ceremony - certainly that would have been a great consolation for me! - but at my age, and in my position, it is entirely impossible, and I assure you that I am the one who will suffer the most.

The printer has not yet given us the Ordo of the Congregation; just as soon as we get it, I will have it sent to you in a wrapper, but for that you must let me know exactly the route you are taking and the stops you make.

Goodbye, my dear Father Leonard, I wish you a good and holy season! If the Bishops of the dioceses you pass through should have a few pontifical vestments that are not being used, such as mitres. etc., they would perform a real charity in providing for our new Bishop. I bless and embrace you with all my heart.

+ C. J. Eugene. Bishop of Marseilles.

[To Father Guigues].[[289]](#footnote-289)

92:I in Oblate Writings

Regrets being unable to consecrate him. Affection that the Founder has for the bishop-elect of Bytown.

Guigues

[Marseilles]

December 25*,* 1847.

I leave it to you to think what might have been my happiness had I been able to lay upon you my hands as I did for our dear and ever beloved brother, the Bishop of Viviers, I who never permit a priest of my diocese to be ordained by another bishop, so penetrated am I by the mysterious union which takes form through the communication of the Holy Spirit. What would be the episcopate conferred by my ministry on one of my dearest sons, this beloved Eugene who has grown in my bosom since his childhood, who has been led by Divine Providence to the stage at which he has arrived, by way of the Congregation, our common Mother, this child of my heart whom I love so much, to whom I have always given the greatest proofs of my confidence, that he well merited? Oh! I might well have been too happy! But you can appreciate, my dear child, that it is quite impossible at my age (66 years) and in my position[[290]](#footnote-290) to undertake such a voyage... It will be one of the greatest privations, one of the greatest sacrifices of my life, you can well believe, my dear friend; were there only 100 leagues I would traverse them on foot if necessary.

Adieu, my dear son, I press you to my heart, I embrace you, I bless you and unite myself to your soul in all the fervour of mine.

Diary

Oblate Writings XXI

**December 26**:[[291]](#footnote-291) Letter from Fr. Courtès. This time, he will not let himself be disheartened. He has responded very well to the critical comments which they allowed themselves in Limoges, where they live, as elsewhere, with prejudices. They insist upon taking the ceremonial collar and not showing the cross.

[To Father Courtès, at Limoges].[[292]](#footnote-292)

961:X in Oblate Writings

Preach to teach and convert. Establish regular discipline. Viala and Chauliac. Death of Brother Blam.

Courtès

[Marseilles.]

December 30, 1847.

Bravo, my dear Courtès. That is the way to answer all these pretentious remarks from men who judge everything by their own measure and who do not know how to recognize that true merit can be found in a sphere other than that of their own rotation. Let us spurn their biases and go at our own rate. We shall finally see who has brought the greater number of souls to God, those academics they seek after, or apostolic men who preach as they should to instruct and convert. As to the judgment they gave on your sermons I find it a bit droll; I never would have believed that they could find that you lack soul, you are at times burning and full of energy. I wish them a great number of preachers of your stamp. Besides, you did well to take these remarks as you did.

I like Father Viala’s confidence, you may tell him so for me, and his zeal on which I counted edifies me. Recommend to him again on my part that he overcome certain weaknesses of health and others, in order to be exact and very regular, at the distance you are at, if regular discipline is not established in time, you will soon lose the spirit of our Institute, to the great detriment of your souls and of public edification, and you will cause me great anxiety when it is a question of sending you assistants; whereas when the right tendency is adopted, each one can fit in upon arrival. We must beware of human weakness which always tends to relaxation, and yet we are bound to maintain ourselves at the height of the duties our vocation imposes on us.

You did reassure me a little on the retreat given at the minor seminary. I would have wished that some preparation be given to the kind of instruction required by that situation. What is this interruption by the superior all about? Did our Father Chauliac drop some untoward expression?[[293]](#footnote-293) Write again. I beg you, on this point which bothers me? Insist that he correct himself of these childish scruples which make him supremely ridiculous. If he has any troubles, let him hide them carefully from the sight of all except that of his superiors or his comrades.

I have just learned the sad news of the death of our lay brother Blain. who passed away on Christmas Day at La Blachère.[[294]](#footnote-294) I was informed that he died as a saint after only a few days of illness. You know the prayers that are due for his soul. He will pay back from Heaven a hundredfold the good we do him. But we are now more perplexed than ever as to how to provide Brothers for our houses.

1. Orig. - Rome, Arch. of the Postulation - L. M. Ricard. [↑](#footnote-ref-1)
2. Mgr Norbert Blanchet, bishop of Oregon; Mgr A. M. A. Blanchet, bishop of Walla Walla. [↑](#footnote-ref-2)
3. The General Council designated on January 12, 1847, Fr. Ricard, Frs. E. C. Chirouse, F. J. C. Pandosy or J. Arnoux and the lay brother C. Verney who had recently come to N. D. de Bon Secours (Mazenod to Dassy, January 8). The Founder notes in his Journal: January 13 - arrival of Fr. Ricard; January 22 - “departure of our apostles of Oregon. Ah, how touching it was! How beautiful! While blessing them, I could there and then have prostrated myself at their feet to kiss them... They left content, happy to have been chosen for this great mission”. At the last moment, it seems, it not being mentioned in the General Council of January 12, Bro. G. Blanchet was joined to the group. Cf. Tempier to Leonard, January 23, 1847. Fr. Arnoux went to England. [↑](#footnote-ref-3)
4. Ms. Yenveux I supplement, 94-95; VIII, 294. Two of these excerpts are dated January 8, 1846, but they certainly belong to the year 1847 and are subsequent to the nomination of the missionaries for Walla Walla. [↑](#footnote-ref-4)
5. Since the Founder is writing to Fr. Guigues, he speaks undoubtedly of Fr. Fisette whom the Visitor had sent to France because his reputation was compromised in Canada. He arrived in Marseilles in December, 1846, and entered the Chartreuse on August 26th after another visit to the Founder, cf. Journal of August 26th. [↑](#footnote-ref-5)
6. The Founder speaks here of Fr. Pascal Ricard, of the scholastics Chirouse and Pandosy and of Bro. Verney. Cf. letter to Mgr Blanchet of January 23 with notes of the Novice Master concerning these two scholastics. [↑](#footnote-ref-6)
7. Original: Rome. Archives of the Postulation. L. M.-Dassy. [↑](#footnote-ref-7)
8. Ms.: Wala Wala. Bishop Magloire Blanchet was Bishop of Walla Walla. The

   Fathers and Brothers destined for Oregon were chosen at the General Council of January 12. 1847. [↑](#footnote-ref-8)
9. YENVEUX I. 209; iv. 91. [↑](#footnote-ref-9)
10. St-Maximin, department of Brignoles, diocese of Frèjus. The Bishop was C.-A.-J. Wicart. In a letter to him, April 1, 1846, Bishop de Mazenod deplored the sad condition of the abbey where the relics of St. Mary Magdalene, sister of St. Lazarus, were kept. The Dominicans took over in 1859. [↑](#footnote-ref-10)
11. In 1845, Mr. Phillipps de Lisle had confided to the Oblates the chapel of Grâce-Dieu, in the county of Leicester. He had just written to the Founder to praise particularly the eloquence of Father Cooke, member of the community with Fathers Perron, Tamburini and Noble. Father Ortolan *(The Oblates of MI,* T. I. p. 535) quotes an extract from that letter which has been lost. [↑](#footnote-ref-11)
12. Ms. Yenveux I, p. 69. [↑](#footnote-ref-12)
13. Eugène Auguste Cauvin (1826-1890), Oblate on September 14, 1846, ordained priest in Montréal on September 30, 1849. [↑](#footnote-ref-13)
14. Georges Blanchet (1818-1906), Coadjutor Brother Oblate on October 3, 1842, ordained priest on November 1, 1872 at New Westminster. [↑](#footnote-ref-14)
15. His letter of obedience is published in *Ecrits oblats* I, pp. 162-164. [↑](#footnote-ref-15)
16. Ms. Yenveux I, p. 69. [↑](#footnote-ref-16)
17. Eugène Auguste Cauvin (1826-1890), Oblate on September 14, 1846, ordained priest in Montréal on September 30, 1849. [↑](#footnote-ref-17)
18. Georges Blanchet (1818-1906), Coadjutor Brother Oblate on October 3, 1842, ordained priest on November 1, 1872 at New Westminster. [↑](#footnote-ref-18)
19. His letter of obedience is published in *Ecrits oblats* I, pp. 162-164. [↑](#footnote-ref-19)
20. Ms. Yenveux VIII, p. 31. [↑](#footnote-ref-20)
21. Honoré Timothée Lempfrit (1803-1862), Oblate on September 8, 1847, withdrew in 1853. He was a missionary in Oregon. [↑](#footnote-ref-21)
22. Two Coadjutor Brothers took the habit on January 22 with Fr. Lemfrit: Joseph Manthe (1829-1902) and Gaspard De Steffanis (1821-1878), a Piedmontais who made his oblation on November 1, 1848 and was sent to Ceylon with Fr. Semeria. [↑](#footnote-ref-22)
23. Ms. Yenveux VIII, p. 31. [↑](#footnote-ref-23)
24. Honoré Timothée Lempfrit (1803-1862), Oblate on September 8, 1847, withdrew in 1853. He was a missionary in Oregon. [↑](#footnote-ref-24)
25. Two Coadjutor Brothers took the habit on January 22 with Fr. Lemfrit: Joseph Manthe (1829-1902) and Gaspard De Steffanis (1821-1878), a Piedmontais who made his oblation on November 1, 1848 and was sent to Ceylon with Fr. Semeria. [↑](#footnote-ref-25)
26. Orig. - Montreal, Archdiocesan archives – Oblats. [↑](#footnote-ref-26)
27. The Founder refused missionaries to Mgr Norbert Blanchet of Oregon because the Jesuits were already working for him but came to the help of his brother Magloire, still without anyone, and all the more so because the request came through Fr. Guigues who was being proposed for the See of Bytown [↑](#footnote-ref-27)
28. Canadians who had come to France for their novitiate. [↑](#footnote-ref-28)
29. Fr. H. Lempfrit, cf. Journal of Founder, January 14, 1847. [↑](#footnote-ref-29)
30. Ms. Yenveux IV, 223; VII, 30. [↑](#footnote-ref-30)
31. Names and details regarding these missionaries are given in a letter to Mgr Blanchet, January 23, 1847. [↑](#footnote-ref-31)
32. Ms. Yenveux I, p. 103. [↑](#footnote-ref-32)
33. The names appear in the letter of Bishop de Mazenod to Bishop M. Blanchet, bishop of Walla Walla, on January 23, 1847 (*Ecrits oblats I,* pp. 165-167). These are: Fr. Pascal Ricard and Brothers G. Blanchet, 28 years of age, Eugène Casimir Chirouse, 26 years of age, Jean Charles Pandosy, 23 years of age. E.C. Chirouse, (1821-1892), Oblate on September 14, 1844; J.C. Pandosy (1824-1891), Oblate on August 15, 1845. The two were ordained priests in Walla Walla on January 2, 1848. [↑](#footnote-ref-33)
34. Is. 52, 7: The feet of those who announce the Good News. [↑](#footnote-ref-34)
35. Ms. Yenveux, VII, 27. [↑](#footnote-ref-35)
36. Orig. - Seattle, Archdiocesan archives - Register of Acts up to 1850, p. 14. [↑](#footnote-ref-36)
37. Original: Rome. Archives of the Postulation. L. M.-Léonard. This is a postscriptum at the end of a letter to Father Tempier. [↑](#footnote-ref-37)
38. Father Leonard had been recalled from Canada to speak in seminaries and colleges of France with the view to recruiting vocations. cf.. General Council. February 20, 1847. [↑](#footnote-ref-38)
39. Ms. Yenveux I supplement, 96; IX, 63, 136, 177, 187. Excerpts written out by Fr. Yenveux who never transcribes textually. He treated in the same way about ten excerpts of the preceding letter of which the original has been found. [↑](#footnote-ref-39)
40. Orig. - Rome, Arch. of the Postulation - L. M. Aubert P. [↑](#footnote-ref-40)
41. YENVEUX III. 38; V. 172. Yenveux had written before this text (III. 38) that Father Lavigne had presumed the permission of loaning his nephew some 600 francs. taken from the family revenues. [↑](#footnote-ref-41)
42. Original: Rome. Archives of the Postulation. L. M.-Courtès. [↑](#footnote-ref-42)
43. YENVEUX III, 120. Brother Baret had gone to Avignon on the occasion of his brother’s death. cf.: Ch. Baret to his brother Victor, February 11. He had already returned to N.-D. de L’Osier on March 1, cf. Charles to Victor, March 1, Rome. General Archives. O M I. [↑](#footnote-ref-43)
44. This refers to the Sisters of the Holy Names of Jesus and Mary, founded at Marseilles during the last century. This Congregation is no longer in existence. cf.: V*ie et mission de La Mère Marie Saint-Augustin de Jésus, dans le monde, Marie-Catherine Rue. fondatrice et* *première supérieure géneéraIe des Religieuses des Saints Noms de Jésus et de Marie* [“Life and Mission of Mother Marie Saint-Augustin of Jesus, in the world, Marie-Catherine Ruel, foundress and first superior-general of the Religious of the Holy Names of Jesus and Mary”] (+ 1874). Ligugé, 1895. 554 pp. [↑](#footnote-ref-44)
45. Father Yenveux presents the text thus: Brother Charles Baret had accepted to be guardian of his orphaned nephews and nieces. [↑](#footnote-ref-45)
46. Printed text, Rome, Postulation archives, *Reg. des Mandements.* [↑](#footnote-ref-46)
47. Psalms III, 5. [↑](#footnote-ref-47)
48. James I, 17. [↑](#footnote-ref-48)
49. Psalm XCVI, I. [↑](#footnote-ref-49)
50. Matthew VI, 10. [↑](#footnote-ref-50)
51. 1. Cor, IV, 9. [↑](#footnote-ref-51)
52. II. Cor. II, 29. [↑](#footnote-ref-52)
53. Romans X, 12. [↑](#footnote-ref-53)
54. Gal. III, 28. [↑](#footnote-ref-54)
55. I Peter III, 9. [↑](#footnote-ref-55)
56. Ms. Yenveux III, p. 119. [↑](#footnote-ref-56)
57. Notre-Dame de Bon Secours, in the diocese of Viviers. [↑](#footnote-ref-57)
58. Rey II, p. 251. [↑](#footnote-ref-58)
59. Ms. Yenveux VIII, p. 110. [↑](#footnote-ref-59)
60. Jean Baptiste Molinari, Oblate on March 21, 1847, priest on September 18, 1847, withdrew in 1848. [↑](#footnote-ref-60)
61. Ms. Yenveux I supplement, 123; print Yenveux III, 41-42. In this letter, Fr. Guigues is designated by *vous,* by t*u* and by *il.* The practice of the Founder is to change from *tu* to vous when writing to Fr. Guigues but the use of the third person is difficult to explain. This excerpt would seem rather to come from the Journal. It is however impossible to verify this since the original text of this first paragraph has disappeared and we are citing the text printed by Yenveux. [↑](#footnote-ref-61)
62. The excerpt from Yenveux I suppl. 23 is dated March 25, 1848, but according to the context, it should rather be 1847. [↑](#footnote-ref-62)
63. Original: Rome, Archives of the Postulation. L. M.-Léonard. [↑](#footnote-ref-63)
64. Archbishop Alexis Billiet of Chambery. [↑](#footnote-ref-64)
65. Bishop Louis Rendu of Annécy. [↑](#footnote-ref-65)
66. Bishop P-Joseph Rey of Annécy from 1832 to 1842. [↑](#footnote-ref-66)
67. Original: Rome. Archives of the Postulation. L. M.- Gaudet. [↑](#footnote-ref-67)
68. From a copy in the Archdiocesan archives at Marseilles, Register of administrative letters, vol. V (1844-I 851), p. 145. The copier wrote in the left margin: “The same letter was addressed to Mgr Murray, Archbishop of Dublin, to Mgr Foran. Bishop of Waterford (Ireland), to Mgr Egam, Bishop of Killarney (Kerry, Ireland) and to Michael O’Sullivan, North Presentation Convent at Cork, Ireland.” [↑](#footnote-ref-68)
69. Ireland was in the throes of a cruel famine. The Founder made an appeal to the charity of the people of his diocese in a circular dated February 24. cf. Document No. 2 in this volume. [↑](#footnote-ref-69)
70. From a copy in the Archdiocesan archives at Marseilles, Register of adminis­trative letters, vol. 5 (1844-1851), p. 145. [↑](#footnote-ref-70)
71. Diocese of Kerry, of which the bishop resided at Killarney. [↑](#footnote-ref-71)
72. Rey II, p. 253. [↑](#footnote-ref-72)
73. Mission of France: Centre of the charitable works of the Jesuits of Marseille. [↑](#footnote-ref-73)
74. Original: Rome. Archives of the Postulation. L. M.- Courtès. [↑](#footnote-ref-74)
75. Ms.: Fizette. [↑](#footnote-ref-75)
76. Rey II, p. 253. [↑](#footnote-ref-76)
77. Original: Rome. Archives of the Postulation. L. M.-Semeria [↑](#footnote-ref-77)
78. Rey II, p. 254 and Yenveux VIII, pp. 41-42. [↑](#footnote-ref-78)
79. Bishop de Mazenod visited l’Osier from May 5 to 14. There were more than 30 Novices and he gave the habit to five Postulants. [↑](#footnote-ref-79)
80. Here it is undoubtedly a question of Parménie, about 50 km from l’Osier. From 1842 to 1856, the Oblates served this sanctuary whose proprietor was the diocese of Grenoble. Bishop de Mazenod made a visit there during the month of May 1847 and, according to Fr. Rey (II, p. 254), “He did not find that this too profound seclusion responded to the aims of the institute. In his thinking, the abandonment of this sanctuary needed to happen sooner or later, when Providence alloted the opportune moment.” [↑](#footnote-ref-80)
81. In this last portion of the text, the issue again is l’Osier. [↑](#footnote-ref-81)
82. Original: Rome. Archives of the Postulation. L. M.-Courtès. [↑](#footnote-ref-82)
83. Orig.: Rome. Arch. of the Postulation, L. M.P. The Founder only signed this letter. There is also a copy in Paris. [↑](#footnote-ref-83)
84. Words omitted in the text kept in Rome. [↑](#footnote-ref-84)
85. Ms.: Provenchère. [↑](#footnote-ref-85)
86. Orig. - Montreal, Archdiocesan archives - Oblats. [↑](#footnote-ref-86)
87. On April 23, the Founder had received letters from Fathers Guigues, Allard, Telmon and Chiniquy, cf. *Reg. des Conseils Géneraux;* on May 30, he received still another from Fr. Allard, *Ibid.* In the session of December 15, 1847, the General Council decided to send Chiniquy back to novitiate because of his tenacious opposition to the nomination of Guigues. [↑](#footnote-ref-87)
88. Bishop M. Power. [↑](#footnote-ref-88)
89. Mgr Brunelli was secretary of the Congregation of the Propagation of the Faith, cf. Bourget to Mazenod, February 15, 1847. [↑](#footnote-ref-89)
90. Ms. Yenveux III, 42; V, 128; IX, 135. [↑](#footnote-ref-90)
91. Fr. Guigues was not consecrated bishop until July 30, 1848. Yet it well seems that this letter was written in 1847 since the Founder could not foresee such a delay and the Papal Bull ad hoc was expected from one day to the next, cf. Mazenod to Bourget, June 4, 1847. It is also quite similar in context to other letters written on the same day, as well as that to Fr. Leonard of June 10. [↑](#footnote-ref-91)
92. Only Mgr Guibert was at that time an Oblate bishop. This excerpt from Yenveux is misdated or again the Founder has in mind the superiors of the major seminaries who then were Vicars General, e.g. at Ajaccio and at Marseilles. [↑](#footnote-ref-92)
93. Ms. Yenveux III, 129; V, 172, 222; VIII, 232. [↑](#footnote-ref-93)
94. Original: Rome. Archives of the Postulation. L. M.-Léonard. The second sheet of this letter has disappeared. YENVEUX copied extracts: VII. 67; IX. 134. [↑](#footnote-ref-94)
95. Hotel du bon Lafontaine. rue de Grenelle. St-Germain. [↑](#footnote-ref-95)
96. Card. E. Sserckx. Archbishop of Malines. [↑](#footnote-ref-96)
97. Bishop A. B. Menjaud of Nancy. [↑](#footnote-ref-97)
98. Printed text, Rome, Postulation archives, *Reg. des Mandements.* [↑](#footnote-ref-98)
99. Phil., IV, I. [↑](#footnote-ref-99)
100. Daniel O’Connell. [↑](#footnote-ref-100)
101. II Cor.. XI, 28. [↑](#footnote-ref-101)
102. Mark, XIV, 33. [↑](#footnote-ref-102)
103. Acts IV. 26 (quoted from Ps II. 2). [↑](#footnote-ref-103)
104. Psalm LXXIII, 3. [↑](#footnote-ref-104)
105. Matt. XXIV, 22 and Mark XIII. 20. [↑](#footnote-ref-105)
106. Exodus VIII, 15. [↑](#footnote-ref-106)
107. Yenveux III, 143. [↑](#footnote-ref-107)
108. Yenveux VII, 35 [↑](#footnote-ref-108)
109. Father Leonard’s tour of recruitment brought in many vocations. Hence the plan to open a second novitiate in the north. Father Leonard met the Vicar General of Nancy who was favorable to the Oblates and offered a property which would cost 100,000 francs (Yenveux VII, 37). Father Tempier made the trip to Nancy in July and bought a house at the price of 65,000 francs, whereas Bishop de Mazenod had asked him not to go beyond 45,000. Cf. *Oblate Writings,* 10, pp. 160, *165,* 173-174. [↑](#footnote-ref-109)
110. YENVEUX VIII. 207-208. [↑](#footnote-ref-110)
111. He was ordained subdeacon August 8. 1847. [↑](#footnote-ref-111)
112. YENVEUX VI. 104: VIII. 196; IX. 89. [↑](#footnote-ref-112)
113. Ms. Yenveux B 17; I supplement 96; V, 63; IX suppl. 19. [↑](#footnote-ref-113)
114. On July 24, the Founder wrote to Fr. Courtès that bishops were passing through his house in procession: Wiseman, bishop of Liverpool, the Archbishop of Besan~on, the Bishop of Manchuria, the Bishops of Amata and New Zealand [↑](#footnote-ref-114)
115. YENVEUX printed II. 90; REY. II. 261-262. [↑](#footnote-ref-115)
116. Liverpool became a See only in 1850. The Founder is speaking here of Bishop G. Brown, at that time Vicar Apostolic of the district of Lancaster, named Bishop of Liverpool in 1850. [↑](#footnote-ref-116)
117. Archbishop J.-M.-A.-Césaire Mathieu of Besançon. [↑](#footnote-ref-117)
118. Bishop J.-F. Verolles of Manchuria. He had already visited Marseilles in September of 1846. cf. *Diary,* September 15, 1846. [↑](#footnote-ref-118)
119. Bishop G. Douarre, Marist, of Amasha, vicar Apostolic in Oceania. [↑](#footnote-ref-119)
120. Bishop J.-B.-F. Pompallier of New Zealand. He had already visited Marseilles at the beginning of September 1846. cf. *Diary,* September 6, 1846. [↑](#footnote-ref-120)
121. Yenveux III. 143. This letter was entrusted to Father Tempier who was leaving for Nancy. [↑](#footnote-ref-121)
122. Copy: Ms. Yenveux IV. 119. [↑](#footnote-ref-122)
123. Original: Rome. Archives of the Postulation. L. M.-Tempier. [↑](#footnote-ref-123)
124. This letter was written on only one side of the first sheet. [↑](#footnote-ref-124)
125. Yenveux VIII, 137; IX, 211. [↑](#footnote-ref-125)
126. Orig.: Rome, Vatican Secret Archives, Collection of the Congregation of Bishops and Regulars: Episcoporum t847. [↑](#footnote-ref-126)
127. The Cardinal had just been named Prefect of the Congregation. [↑](#footnote-ref-127)
128. Manuscript has Abbitibi and Temiskaming. [↑](#footnote-ref-128)
129. Manuscript has Baye. [↑](#footnote-ref-129)
130. YENVEUX III. 119. Letter poorly copied by Yenveux himself, and often almost illegible. The last lines in particular seem to be only incomplete phrases which must resume a few paragraphs. [↑](#footnote-ref-130)
131. Father Beaulieu had been sent to N.-D. de Bon Secours with Father Rey. Father Dassy, the superior, had complained of not having been advised of their coming and of not knowing if these two young Fathers were to replace three collaborators he considered indispensable: Fathers Hermisse, preacher; Pulicani, in charge of students; and Chauliac, a fine Father, singer and guardian of the shrine; cf.: L. Dassy to Mazenod. July 31. 1847. [↑](#footnote-ref-131)
132. Original Italian: Rome, Arch. di Pr. Fide, Sent. ref. nei Cong., Indie Orientali, V. 11 (1847-1848), ff. 401-402. We have omitted the first part of this letter in which the Founder wrote about his trip to Viviers, the Greek rite Church in Marseilles, and Macario Spiro. [↑](#footnote-ref-132)
133. Original: Rome. Archives of the Postulation. L. M.-Vincens. [↑](#footnote-ref-133)
134. Bishop H. Bettachini, coadjutor to Bishop Musulce, vicar apostolic of Colombo. [↑](#footnote-ref-134)
135. Charles Zucker, born at Dtisseldorf, entered the novitiate August 14, 1847, and made his profession. Ginies.,whom the Founder mentions after Zucker, is never named in the Oblate writings of that period. [↑](#footnote-ref-135)
136. Probably A. Bonnin, who entered the novitiate on June 19, at the same time as the scholastic novice François Fea, native of Besançon. He did not go to Ceylon since Bishop Bettachini preferred Italians; it is Brother De Steffanis who left with Father Semeria. [↑](#footnote-ref-136)
137. Original: Rome. Archives of the Postulation. L. M.- Dassy. [↑](#footnote-ref-137)
138. Bishop Casanelli d’Istria to whom the Founder announced that Father Semeria. superior at Vico, would be sent to Ceylon. [↑](#footnote-ref-138)
139. The Fathers and the juniors were living with the Brothers of Christian Instruction. also called the Brothers of Viviers. [↑](#footnote-ref-139)
140. Orig.: Rome. Arch. of the Postulation. L. M.P. Letter only signed by the Founder. [↑](#footnote-ref-140)
141. Ms.: Bishop Bettachini. [↑](#footnote-ref-141)
142. Treasurer of the Missionary Society in Marseilles. [↑](#footnote-ref-142)
143. Jean-Baptiste-François Pompallier, Bishop of Auckland (New Zealand). [↑](#footnote-ref-143)
144. Original: Rome. Archives of the Postulation. L. M.-Leonard. [↑](#footnote-ref-144)
145. 2 Kings 4. 5-6. [↑](#footnote-ref-145)
146. Bishop G. Douarre. Marist. vicar Apostolic in Oceania. [↑](#footnote-ref-146)
147. Ms.: Pompalier. He was the vicar Apostolic to New Zealand. [↑](#footnote-ref-147)
148. Reference to l’abbé F.-T. Rouisse. born at Varennes. Canada. who entered the novitiate at Marseilles with Brother A. Trudeau. December 7. 1846. cf.: L. M.-Guigues. September 27, 1847. [↑](#footnote-ref-148)
149. Original: Rome. Archives of the Postulation. L. M.-Tempier; YENVEUX III. [↑](#footnote-ref-149)
150. The second sheet has disappeared. Father YENVEUX (III. 103) has copied one paragraph: “You would do well ... difficulties.” [↑](#footnote-ref-150)
151. Ms. Yenveux III, 204; VIII, 4. [↑](#footnote-ref-151)
152. Phillips de Lisle had obtained Oblates for Grace-Dieu through the intermediary of Bishop Wiseman (Ortolan, *op. cit.,* t. I. p. 534). In spite of their being parochial priests, the Oblates were good missionaries. Bishop de Mazenod had written on this subject to Fr. Courtès, January 11, 1847. [↑](#footnote-ref-152)
153. YENVEUX VI. 102. [↑](#footnote-ref-153)
154. Original: Rome. Archives of the Postulation. L. M.- Courtès. [↑](#footnote-ref-154)
155. Ms.: *patochant.* [↑](#footnote-ref-155)
156. Father Fiset entered Chartreuse (Carthusians). saying that that was the only way he could guarantee his salvation. cf.: *Diary.* August 26. 1847. [↑](#footnote-ref-156)
157. Yenveux III, p. 222. [↑](#footnote-ref-157)
158. Pierre Fiset (1821-1878), Canadian, Oblate in Longueuil on February 17, 1844, priest on May 5, 1844. He spent the years 1846-1847 in France, at le Calvaire and at Parménie. Having become a Trappist and not a Carthusian, in 1848 he founded the monastery of Staouéli in Algeria, where he was Prior. [↑](#footnote-ref-158)
159. Orig. Rome, Arch. of the Postulation - L. M. Guigues. [↑](#footnote-ref-159)
160. The second page of this letter has disappeared. Yenveux cites no extracts from it. Fr. Fisette only passed through the Chartreuse. He entered the Trappists where he remained, cf. Mazenod to Leonard, October 27, 1847. [↑](#footnote-ref-160)
161. Ms. Yenveux IV, p. 52. [↑](#footnote-ref-161)
162. This priest is not named in the Yenveux manuscript. It quite surely is about Abbé François Toussaint Rouisse (1811-1883), Canadian, priest in 1839, entered the Novitiate of l’Osier on December 7, 1846. Nevertheless, he made his Novitiate at Marseille and made his oblation on December 8, 1848; thereafter, he worked in England and in Canada, then withdrew from the congregation in 1856. [↑](#footnote-ref-162)
163. Orig.: Rome, Arch. of the Postulation, L. M.P. This letter was only signed by the Founder. [↑](#footnote-ref-163)
164. Ms. Yenveux III, pp. 225-227. [↑](#footnote-ref-164)
165. Bishop Jean François Demandolx, born in Marseille in 1744, deceased in 1817. Bishop of La Rochelle in 1803-1804 and of Amiens from 1805 to 1817. [↑](#footnote-ref-165)
166. It is likely that the French phrase *à cette epoque* [*during this period*] comes from a poor reproduction of Yenveux. It was in December 1811 that Eugène refused to stay with Bishop Demandolx. [↑](#footnote-ref-166)
167. The French phrase *á cent piques* means literally *at a distance of 100 spears* and figuratively *at a distance of* *100 leagues.* [↑](#footnote-ref-167)
168. Paul Emile Teysseyrre and J.E. Augustin Gosselin, Sulpicians; Claude-Paul Tharin who will be bishop of Strasbourg from 1823 to 1826. [↑](#footnote-ref-168)
169. In the Diary of March 31, 1839, Bishop de Mazenod had already recounted this refusal to be vicar general of Bishop Demandolx. [↑](#footnote-ref-169)
170. In regard to the journey of Father de Mazenod to Paris during July-November of 1817, see *Ecrits oblats* 6, pp. 39-50. [↑](#footnote-ref-170)
171. Duke de Berry: Charles (1778-1820), second son of the Count d’Artois, the future Charles X, king of France from 1824-1830. [↑](#footnote-ref-171)
172. The French term used here by Bishop de Mazenod –  *chienne de braque*  – has the literal meaning of *a pointing dog.* [↑](#footnote-ref-172)
173. Antoine de Latil (1761-1839), bishop of Chartres from 1821 to 1824, archbishop of Reims from 1824 to 1839. [↑](#footnote-ref-173)
174. J. François de Simony (1770-1849), bishop of Soissons from 1825 to 1847; Maurice de Bonald (1787-1870), bishop of Le Puy from 1823 to 1839, archbishop of Lyon from 1840 to 1870. [↑](#footnote-ref-174)
175. Deceased on December 1, 1839. See *supra,* Diary from November 18 to December 26, 1839, *passim.* [↑](#footnote-ref-175)
176. M. Louis Desjardins (1753-1833) had been appointed bishop of Châlons-sur-Marne in 1823. He refused. [↑](#footnote-ref-176)
177. In 1825-1826. [↑](#footnote-ref-177)
178. O. Francesco Orioli, OFM (1778-1852), named cardinal in 1838. [↑](#footnote-ref-178)
179. Ms. Yenveux IV, p. 152. [↑](#footnote-ref-179)
180. Les Soeurs Grises (Soeurs de la Charité) – [The Grey Nuns (Sisters of Charity)]. [↑](#footnote-ref-180)
181. There was, at the time, an epidemic of typhus in Canada, brought into the country by the Irish who fled their island, a victim of famine. [↑](#footnote-ref-181)
182. Original: Rome. Archives of the Postulation. L. M. - Courtès. [↑](#footnote-ref-182)
183. This letter is not dated. According to the context, it dates from September-October of 1847. In the letter to Father Courtès of August 26, the Founder spoke of a cleric of Frèjus: this letter seems to follow that of August 26. Father Courtès was superior of the house at Limoges from the beginning of November 1847 until the month of May 1848. [↑](#footnote-ref-183)
184. Usually written Gray by the Founder. [↑](#footnote-ref-184)
185. Ms.: *présentait.* [↑](#footnote-ref-185)
186. Orig. - Rome, Arch. of the Postulation - L. M. Guigues. [↑](#footnote-ref-186)
187. This refers to the priest novices, Lempfrit of the Diocese of Nancy and Ciamin of the Diocese of Nice, being dispensed from several months of novitiate. cf. *Conseils gèneèraux,* August 17, 1847. [↑](#footnote-ref-187)
188. The General Council of Sept. 14 decided to send to Canada Fr. H. T. Lempfrit, Brothers J. P. Bernard and Aug. Gaudet, who were to be ordained before their departure; and Scholastic Bro. Ch. Arnaud and lay brother C. Triolle. Bros. Bernard and Gaudet received the diaconate on Sept. 18, cf. *Registre des Insinuations.* Archdiocesan archives of Marseilles. [↑](#footnote-ref-188)
189. The nomination is dated July 5*,* 1847. [↑](#footnote-ref-189)
190. A blot of ink appears on the third page. [↑](#footnote-ref-190)
191. Ms. Yenveux VII, p. 23. [↑](#footnote-ref-191)
192. Toussaint Rambert (1828-1889), Oblate on November 1, 1848, priest on June 27, 1852, future biographer of the Founder. [↑](#footnote-ref-192)
193. Ms. Yenveux I, pp. 91-92. [↑](#footnote-ref-193)
194. Augustin Gaudet; Jean Pierre Bernard (1823-1885), Oblate on March 7, 1844; Louis Keating, Oblate on January 1, 1845, withdrrew in 1882. [↑](#footnote-ref-194)
195. Ps. 118, 26: “I told you my ways and you heard me.” [↑](#footnote-ref-195)
196. Cyprien Triolle (1819-1903), Oblate on December 8, 1845; Claude Tisserand, Oblate on October 2, 1847, withdrrew in 1849. [↑](#footnote-ref-196)
197. Orig. Rome, Arch. of the Postulation - L. M. Guigues. [↑](#footnote-ref-197)
198. Bros. Bernard and Gaudet were ordained September 26th, cf. *Registre des Insinuations.* Fr. Ciamin, at first destined for Canada, was later to go to Ceylon. [↑](#footnote-ref-198)
199. Orig. - Rome, Arch. of the Postulation - L. M. Guigues. [↑](#footnote-ref-199)
200. Ch. Arnaud. [↑](#footnote-ref-200)
201. Rey II, p. 258. [↑](#footnote-ref-201)
202. Jean Baptiste Etienne (1801-1874), superior general of the Lazarists from 1843 to his death. [↑](#footnote-ref-202)
203. Ms. Yenveux VII, pp. 36-37. [↑](#footnote-ref-203)
204. Bernard Buissas, bishop of Limoges from 1844 to 1856. [↑](#footnote-ref-204)
205. It was necessary to open a second Novitiate in Nancy in 1847 and during that year Oblates were sent to Oregon and to Ceylon. [↑](#footnote-ref-205)
206. Original: Rome. Archives of the Postulation. L. M.-Courtès. [↑](#footnote-ref-206)
207. *Diary,* October 3: “Here is a letter that his lordship the Bishop of Limoges writes me offering a superb foundation in his episcopal city … How can one refuse this gift from the Lord. A foundation in the center of France where the population has such great need of evangelization. [↑](#footnote-ref-207)
208. YENVEUX VII. 211: VIII. 142. Texts written by Yenveux himself who does not copy the text as it is, but often puts in suspension points. [↑](#footnote-ref-208)
209. Yenveux IV, 180; Rambert II, *255.* [↑](#footnote-ref-209)
210. An undated letter in Rambert. [↑](#footnote-ref-210)
211. Bishop de Mazenod had just received a letter from the Bishop of Limoges who wrote: “I have heard a lot of good about a Religious Congregation called Oblates established in your diocese, of which you are the Superior General. The desire to have Missionaries or Assistant Priests in my diocese has prompted me to have a very fine house built ... which I would like to entrust to the priests of your Congregation. t would be very happy if you could send me four or five priests and a Brother (Rambert, *255).* [↑](#footnote-ref-211)
212. Yenveux t, 78\*; tX, 192. [↑](#footnote-ref-212)
213. Original: Rome. Archives of the Postulation. L. M.-Dassy. [↑](#footnote-ref-213)
214. *errements:* habitual behaviour. [↑](#footnote-ref-214)
215. Original: Rome. Archives of the Postulation. L. M.-Santoni. [↑](#footnote-ref-215)
216. Limoges. [↑](#footnote-ref-216)
217. Ms.: *Au sujet, je ne puis vous dissimuler... au sujet.* [↑](#footnote-ref-217)
218. Orig.: Rome, Arch. of the Postulation, L. M.P. This letter was only signed by the Founder. [↑](#footnote-ref-218)
219. Ms.: Honorat. [↑](#footnote-ref-219)
220. Ms.: Triole. [↑](#footnote-ref-220)
221. YENVEUX VIII. 183-184. The Founder wrote these few lines following the letter of Father Tempier in which the latter gives advice to Father Baret and proposes manuals for the study of Philosophy. [↑](#footnote-ref-221)
222. Ms. Yenveux VIII, p. 249. [↑](#footnote-ref-222)
223. Original: Rome. Archives of the Postulation. L. M.-Courtès. [↑](#footnote-ref-223)
224. Maybe Depetro, who was sent to Nancy after his ordination in December. cf. letter no. 949. [↑](#footnote-ref-224)
225. Bishop G. Douarre of Amatha. [↑](#footnote-ref-225)
226. YENVEUX VII. 58 and I\*: VIII. 84. 90. [↑](#footnote-ref-226)
227. Fathers J.-P. Bernard and Aug. Gaudet were ordained September 26, 1847. [↑](#footnote-ref-227)
228. The text is identical to that of the preceding letter to Father Courses. [↑](#footnote-ref-228)
229. Original: Rome. Archives of the Postulation. L. M.- Dassy. [↑](#footnote-ref-229)
230. There had been an epidemic of typhus. [↑](#footnote-ref-230)
231. Original: Rome. Archives of the Postulation. L. M.-Vincens. Address written by Father Tempier. The last lines written by the Founder are nearly illegible. [↑](#footnote-ref-231)
232. Latin text, translated by Fr. J. Rousseau. Extract from the Journal of Fr. Semeria, copy by J. Batayron, pp. 6-7, Rome, OMI. General Archive. [↑](#footnote-ref-232)
233. The text copied by Fr. Batayron is incomplete. We add the missing words from a similar decree in the letter of the Founder to Fr. Ricard in Oregon, January 22, 1847. [↑](#footnote-ref-233)
234. Yenveux II. 8: Rambert II. 257. [↑](#footnote-ref-234)
235. Yenveux I, 34; II, 80 and 84. [↑](#footnote-ref-235)
236. Yenveux sets the date of this letter as follows: October 24, 1835 (1,34); October 24, 1845 (II,80), October 24, 1855 (II,84). The Founder accepted a foundation at Limoges in October 1847. Father Courtès was the first Superior, replaced by Father Burfin after several months (Mazenod to Courtès, October 19, 1847). Bishop de Mazenod writes here: “When you will have Father Burfin Thus the letter is probably written at the end of 1847 or beginning of 1848. We keep the date of October 24 even if according to the context this letter would seem to have been written several months at least after the arrival of the Oblates at Limoges, at the beginning of November. [↑](#footnote-ref-236)
237. The others are Fathers Viala and Chauliac and Brother Ferrand who left with Father Courtès, cf. JM, November 4, 1847. [↑](#footnote-ref-237)
238. Original: Rome. Archives of the Postulation. L. M.- Léonard. [↑](#footnote-ref-238)
239. Ms. Yenveux VII, p. 55; VIII, p. 139; Rey II, p. 262. [↑](#footnote-ref-239)
240. Jean Viala (1808-1869), Oblate on January 1, 1839, priest on November 2, 1839. Scipion Chauliac (†1888), Oblate on September 14, 1846, priest on November 15, 1846. [↑](#footnote-ref-240)
241. Jean François Crozier, bishop of Rodez from 1842 to 1855. [↑](#footnote-ref-241)
242. Revolutionary movement which will break out in 1848 and will compel Pope Pius IX to leave Rome for Gaeta. [↑](#footnote-ref-242)
243. Round of recruitment in Europe by Father Léonard Baveux, from 1846 to 1848. Cf. *Ecrits oblats* 10, pp. IX-XII and Henri Verkin, *La tournée de propagande du p. Léonard [The round of promotion of Fr. Leonard],* in *Etudes oblats*, t. 26 (1967), pp. 55-88. [↑](#footnote-ref-243)
244. YENVEUX VIII. 76: IX. 194. [↑](#footnote-ref-244)
245. Marie Vincent Joseph Roullet (from Marseilles) began the novitiate on October 31, 1847. Eight other young men joined at the same time: A. Cumin, F. Vandenburghe, A. Gillet, Marcelin Beuf, F. Perret, L. Pollet, T. Rambert, F. Bretange. [↑](#footnote-ref-245)
246. Original: Rome. Archives of the Postulation. L. M.-Léonard. [↑](#footnote-ref-246)
247. The Founder really wrote “s(aint)ly” recruits: he probably wanted to write “new recruits.” [↑](#footnote-ref-247)
248. Ms. Yenveux III, p.38. [↑](#footnote-ref-248)
249. This has to do with John B. Naughten (born in 1824), Oblate on November 1, 1841, sent to Canada in 1845, priest in 1846, withdrew in 1859. Michael Naughten, his brother (born in 1829), was in the Novitiate at the time, he made his oblation on June 15, 1848 and withdrew from the congregation in 1853. [↑](#footnote-ref-249)
250. Ms. Yenveux VII, pp. 56-57. [↑](#footnote-ref-250)
251. Société de Marie [Society of Mary, otherwise known as the Marianists], founded by Jean Claude Colin on July 23, 1816. [↑](#footnote-ref-251)
252. The Congregation of the Fathers of Mercy was founded in 1808 by Jean Baptiste Rauzon, originally under the title of "The Missionaries of France." After the revolution of July 1830, they took the name of Fathers of Mercy and were approved by Rome in 1834. [↑](#footnote-ref-252)
253. Does this have to do with the Missionnaires du Précieux Sang [Missionaries of the Precious Blood], founded in Italy by Gaspare Del Bufalo on August 15, 1815? At the time of his sojourn in Rome in 1832, Bishop de Mazenod, named bishop of Icosia, met Gaspare Del Bufalo with the goal of amalgamating the two institutes. Cf. Fabio Ciardi, *Un projet de fusion avec les Missionnaires du Précieux Sang [A plan of amalgamation with the Missionaries of the Precious Blood],* in *Vie Oblate Life,* Vol. 37 (1978), pp. 65-69. [↑](#footnote-ref-253)
254. Fr. Jean Baptiste Etienne. [↑](#footnote-ref-254)
255. Jacques M.N. Baillès, bishop of Luçon from 1846 to 1856. [↑](#footnote-ref-255)
256. Probably Les Monfortains [the Montfortains], founded about 1705 by Saint Louis Marie Grignion de Montfort and whose mother-house is at Saint-Laurent-sur-Sèvre. [↑](#footnote-ref-256)
257. Original: Rome. Archives of the Postulation. L. M.-Vincens. [↑](#footnote-ref-257)
258. Written twice in this letter, then scratched out and barely legible. Father Denis Rey and scholastic brother Achille Rey were then in the Congregation. This is a third Rey whose name does not appear in the register of the taking of the habit at L’Osier. On June 6. 1847. Father Martin. superior at N.-D. de Lumières, wrote to the Founder: “This morning I gave the soutane to Brother Rey from Savoy. This young lad is a good man, but Father Chauvet puts him almost at the bottom when it comes to talent and study. I don’t know whether time and effort will be able to develop a mind that is already so old.” Cf. also letter Martin-Mazenod, November 3, 1847. [↑](#footnote-ref-258)
259. Ms. Yenveux VII, p. 18 to the end of the volume. [↑](#footnote-ref-259)
260. Fr. Dassy was superior of the house of Nancy, which was just opened. Fr. Fréderic Mouchel was bursar and Fr. J.P. Santoni, master of novices. [↑](#footnote-ref-260)
261. Ms. Yenveux II, p. 60. [↑](#footnote-ref-261)
262. YENVEUX II. 54; III. 6; VII. 192. 254. 56\*; VIII. 38; IX. 34\* [↑](#footnote-ref-262)
263. Ms. Yenveux VII, p. 194. [↑](#footnote-ref-263)
264. Letter of December 7, 1847, published in *Ecrits oblats* 10, pp. 184-186. [↑](#footnote-ref-264)
265. Ms. Yenveux II, 124 b; III, 130. [↑](#footnote-ref-265)
266. These two excerpts are dated September 10 in Yenveux but the context would suggest rather that they are of December 10: the Circular of the Founder appeared on September 5and was sent on September 29 and the letter in which Fr. Guigues speaks of the retreat arrived at Marseilles only at the beginning of the month of November, cf. General Council of November 5. Chiniquy, however, was refused admission to vows only on December 15*.* [↑](#footnote-ref-266)
267. Mgr Bourget, being gravely ill, only acknowledged reception of the Circular on April 10, 1848. He answered at the same time that he was going to confide a parish to the Oblates in the City of Montreal and that he deplored the conduct of Fr. Allard towards the parish priest of Longueuil: “I will admit to you that had I been a man disposed to be annoyed with one of your children, I would perhaps be at loggerheads with this good Father...” [↑](#footnote-ref-267)
268. On the subject of this retreat and the typhus, it is noted in the minutes of the General Council of November *5,* 1847: “...In that country, the typhus has entirely disappeared and our sick Fathers are all restored to health, thanks no doubt to the prayers which have been raised to God for this. Rev. Fr. Guigues, before retiring into an English village to learn this language, gave to the Fathers brought together at Longueuil the annual retreat which normally takes place only on All Saints. It seems this retreat did the greatest good to the community and that it contributed, together with some explanations given by the Rev. Fr. Visitor, to calming their minds on which his promotion to the See of Bytown had generally had an unfortunate impression...” [↑](#footnote-ref-268)
269. Rey II, p. 261. [↑](#footnote-ref-269)
270. Bishop de Mazenod and Bishop Guibert had gone to Aix to honor the new archbishop, Pierre M.J. Darcimoles. There they met Auguste Sibour, bishop of Digne. [↑](#footnote-ref-270)
271. Rome, Arch. of the Postulation, L. M-T, Only final salutations and the signature were written by the Founder. [↑](#footnote-ref-271)
272. Ms.: Pandossi. [↑](#footnote-ref-272)
273. Ms.: Vernet. [↑](#footnote-ref-273)
274. Ms.: Triole [↑](#footnote-ref-274)
275. Ms. Yenveux III, p. 30. [↑](#footnote-ref-275)
276. Joseph Henri Lavigne, born in 1816, priest on July 17, 1842, Oblate on October 15, 1842, withdrew in 1852. [↑](#footnote-ref-276)
277. YENVEUX I. 115; III. 30. [↑](#footnote-ref-277)
278. YENVEUX III. 31; VII. 17\*; VIII. 46. 54. 93-94.

     2 Father Regis Mounier entered the novitiate on March 13, 1847. He had come to Marseilles for his ordination, but returned to L’Osier. Cf.: General Council. December 15*.* 1847. [↑](#footnote-ref-278)
279. YENVEUX III. 31; VII. 17\*; VIII. 46. 54. 93-94.

     2 Father Regis Mounier entered the novitiate on March 13, 1847. He had come to Marseilles for his ordination, but returned to L’Osier. Cf.: General Council. December 15*.* 1847. [↑](#footnote-ref-279)
280. Ms. Yenveux VII, pp. 17 and 30 to the end of the volume; VIII, pp. 71 and 93. [↑](#footnote-ref-280)
281. Jean Baptiste Bellanger, born in 1809, Oblate on March 8, 1848, withdrew in 1850. [↑](#footnote-ref-281)
282. YENVEUX II. 82: IX. 78. [↑](#footnote-ref-282)
283. It is under this bishop that the Oblates were obliged to leave N.-D. du Laus. He remained Bishop of Gap from 1841 to 1844. [↑](#footnote-ref-283)
284. Ms. Yenveux III, p. 45. [↑](#footnote-ref-284)
285. Fr. J.E. Bruno Guigues was appointed the first bishop of Bytown on July 9, 1847 and ordained bishop on July 30, 1848 by Rémi Gaulin, bishop of Kingston. [↑](#footnote-ref-285)
286. Original: Rome. Archives of the Postulation. L. M.-Leonard. [↑](#footnote-ref-286)
287. Bishop Eugene de Jerphanion of Albi and Bishop J.-F. Crozier Rodez. The other Bishops mentioned are: Archbishop Aug. Donnet of Bordeaux, Bishop F. Lacrois of Bayonne, Bishop J.-M. Alouvry of Pamier, Archbishop D. d’Astros of Toulouse. [↑](#footnote-ref-287)
288. Bishop Guigues was consecrated at Bytown. July 30, 1848. [↑](#footnote-ref-288)
289. Ms. Yenveux V, 127; IX. 135. [↑](#footnote-ref-289)
290. It well seems that his position, more than his age, prevented him from going to Canada. He was already aware, no doubt, that priests of the diocese were beginning to think that he gave too much of his time and money to the Oblates. [↑](#footnote-ref-290)
291. Ms. Yenveux VI, p. 23. [↑](#footnote-ref-291)
292. YENVEUX I. 56; II. 77; IV. 25: VI. 18: IX. 54. [↑](#footnote-ref-292)
293. Father Chauliac had preached a retreat at the minor seminary of Limoges. [↑](#footnote-ref-293)
294. Brother Blain died December 27. 1847. [↑](#footnote-ref-294)