1857

171. To the Council of the Propagation of the Faith, Lyon.[[1]](#footnote-2)

171:V in Oblate Writings

Bishop de Mazenod expresses his regrets for what in his last letter may have upset the Members of the Council and extends his apologies.

Propagation of the Faith

Marseilles,

January 8, 1857.

Dear Sirs,

I have learned from His Excellency the bishop of St. Boniface and His Excellency the bishop of Olympia[[2]](#footnote-3) that the letter I wrote you insisting upon the needs of our missions caused you distress. My secretary must have misunderstood my thought if he slipped out with an expression that might have offended you. It is so far from my spirit and my heart to wish to cause the slightest distress to men such as yourselves, devoted to the good of all and for whom I harbor the greatest sympathy and profess all my admiration, that when signing my letter I did not realize that it contained anything besides the expression of our difficulties and the wish that your charity could provide for them. Nonetheless, I am so grieved over having been able, even involuntarily, to offend you that I hasten to express my regrets and extend my apologies. Please accept them as further evidence of my affectionate regards and my firm gratitude.

+ C. J. Eugene, Bishop of Marseilles.

153.[To Bishop Sergent of Quimper].[[3]](#footnote-4)

153:XIII in Oblate Writings

Gratitude for the Bishop’s kindness to Fathers Logier and Be/Ion. Plan to visit Quimper.

Sergent Bishop

Montolivet, near Marseilles,

January 8, 1857.

My Lord,

I have come to hide away for a few days in our Oblate house in order to escape from the slavery of my situation in our large city of Marseilles. They don’t allow me even a moment’s rest there. I must tell you that, my Lord, in order to excuse the lateness of this letter which I wanted to be the first on the list.

I do not know how to tell Your Lordship my gratitude for the kindness you shower on our dear Fathers Lagier and Bellon. They continually tell me about it with heartfelt sentiment. Please accept as well my gratitude for what concerns me personally. You will always find me disposed to enter into your viewpoint. We both have only one goal: the greater glory of God and the salvation of souls, so how could we not understand each other? It seems to me that I would draw back only in regard to what was absolutely impossible. There are things which have only an apparently weak beginning, but develop with time. I experience that every day.

If you have to go to Paris, I hope that it will only be in February. For my part, I cannot go there in January. Since the Senate has been convoked only for February 16, I will be in the Capital at that time. If I can escape after being present for several weeks, my plan would be to pay you a short visit at Quimper before returning to Marseilles for Holy Week.

In the meanwhile, please accept the homage of my profound veneration and my respectful affection.

+ C.J. Eugene, Bishop of Marseilles.

P.S. I don’t know what will happen with our poor Archbishop of Aix. He was very ill yesterday. He could receive only Extreme Unction. I still hope that the public prayers enjoined by the Vicars General will obtain his return to health.[[4]](#footnote-5)

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

January 14, 1857

**January 14:[[5]](#footnote-6)** It can easily be imagined what were the thoughts that filled my mind during the funeral procession. It was long meditation on death. This is the sixth archbishop of Aix whose passing I have witnessed; Archbishop Darcimoles[[6]](#footnote-7) was twenty years younger than me. When he took possession of his see ten years ago, I said to myself: there is the one who will bury me. God arranged things otherwise. Nevertheless, I said to myself that the ceremony I was presiding over was just a rehearsal for what will take place for me whenever it pleases the Lord to cut the thread of my life. That made me pray with all the more fervour, I believe, for the prelate for whom I was performing the last rites. During the procession I said a Rosary for him, while preparing to offer the Holy Sacrifice a third time for the repose of his soul. Archbishop Darcimoles was truly an edifying prelate. He had kept his seminary habits of annual retreat and religious exercises. He had much to suffer in Aix, and his last troubles had much to do with hastening his death. My words tended to lessen his suffering but he was too deeply hurt to benefit from my advice.

227. [To Mgr Guigues, Provincial of Canada].[[7]](#footnote-8)

227:II in Oblate Writings

His account of his visitation has been received. Letters from the Bishops of Burlington and Philadelphia, the first to lament the departure of the Oblates, the second to offer them his seminary. Repentance of Fr. Honorat; Fr. Logier’s lack of refinement. Religious life must be renewed to gain vocations. Fr. Coopman’s crisis seems to have passed. Apostates. Contributions from the Provinces to the general fund. Fr. Naughten at Bytown.

Guigues

Marseilles,

January 20, 1857.

My very dear friend,

I received in due time and with great pleasure the letter that included your account of your visitation. I told Fr. Aubert to inform his brother that it had been received, foreseeing that it would be impossible on the occasion of the New Year for me to find a free half-hour to write to you. I am very glad to be able to tell you that I have approved in every detail the measures that you have taken. I am delighted that you have been able to bring back to a reasonable frame of mind certain stubborn characters, and I offer you my congratulations on this. They had been at a bad school. Fr. Santoni was not the man to give them a proper idea of duty and of just subordination. The Bishop of Burlington has complained of the decision that you have taken with regard to him, and has in a way called it before the bar of justice, by sending a copy of his agreement with Fr. Santoni. In my reply, I have supported your decision. We cannot any longer return to further consideration of that matter. The Bishop of Philadelphia has written to suggest that we take charge of his seminary. After what Fr. Chevalier wrote to him, he regarded this as something quite feasible. No doubt it would have been to our advantage to accept the conditions that the Bishop was proposing, but I replied to him that for the present we were not in a position to be able to accept his invitation, and that if it did become possible later, it would be with you that he would have to deal with regard to this matter. The good Fr. Honorat has written me a long letter in which he gives me the history of his misadventure. I admired his moderation, and his letter only made me feel more keenly the pain and annoyance that he must have experienced when his eyes were so cruelly opened. Fr. Lagier wrote him a gross and indecent letter on this subject. I would not have believed that the faults in his upbringing had not been better corrected by so many years of ministry and of dealing with the world.

It is time that charity and mutual respect became normal among our Fathers. We would then not be in the distressing situation of not seeing a single subject coming to join us while they offer themselves every day to the Jesuits, who treat their Institute with more respect than our Fathers treat theirs. Should not a Catholic country like Canada provide enough resources to continue the service rendered by our men in their country? It is not the magnificence of the house that they have built for themselves at such expense that will draw men to us, but rather the religious virtues, good morale, unity, mutual esteem, and so forth. I also consider our Fathers responsible for the fact that people stay away from us. Time is needed, and a great reform of the bad habits that have gained ground before confidence will be restored. I urge you to preach to them about this. What is one single novice in a Congregation that for so many years has been active throughout Canada and in many dioceses of the United States? On this subject, I must tell you that the novice has been accepted. You do not tell me precisely the date of his oblation; I need to know the day in order to give him his number, since a number of oblations have been made in the space of a few months.

I am happy to learn that your good words, coupled with the letter that I have written to Fr. Coopman, have had a good effect on his state of mind. I was singularly upset by the condition into which he had fallen. He was a charming child when I sent him to Canada; my heart was suffering to see him ruin himself. I give thanks to God for the grace that he has given him, for unfaithfulness to commitments taken before God for one’s whole life is a sign of a reprobate character. I hope our apostates will have no illusions about that. I regard it as very provoking that you felt yourself able to receive some of them into your diocese. Men who have betrayed their commitments to God deserve no confidence, and it is wrong to treat them as if they had nothing to reproach themselves for; severer and more exact discipline might perhaps have put a stop to this sacrilegious epidemic. There are some bishops who understand this. The Bishop of Montpellier rejected without mercy the unworthy Berthuel, saying that he did not want apostates in his diocese, whatever dispensation they might have been able to wring out of their superiors. I was rather put out by the repugnance shown by all our Fathers for the decision of the General Chapter on the contribution that all Provinces must make to the general fund. This is a new proof of their lack of family spirit, which goes so far as to make them unjust. What Congregation is there that does not provide for its Mother House? And this is often only for the support of the General and his Council and the house they live in, which does not prevent all the Provinces making a substantial contribution, while with us it is to provide for training and maintenance in our novitiates and scholasticates, whose subjects then go to work in all the areas evangelised by the Congregation. This is wrong! I detest too the habit of complaining without reason about an infinite number of things, as if with us each and every subject were called to govern the Congregation. Let people realise once and for all that some of us have as much intellect as, and more experience and above all more graces deriving from office than these feeble murmurers. I do not accept at all the mean reproach that we are not exact in replying to letters addressed to us. Our registers give evidence to the contrary for all business, whether important or not. And moreover, who could count the letters that I write every year on matters that have nothing to do with business?

I will say only one word in reply about Fr. Naughten. I know that he is Irish, but one could not be more contented than I have been with him during the year that he has spent here. I put him to every kind of work, and he gave himself gladly to it all. He was assiduous in giving English lessons to our scholastics whom he used to go and teach at Montolivet with an extraordinary zeal and commitment. He was tireless in visiting the prisons and hospitals, where he obtained a good number of conversions of heretics whom he brought back to the true faith. I found him always laughing and in a good humour, ready to go where obedience sends him, ready to leave for Ceylon. I have had to send him to Galveston, where they were asking more than urgently for one of our men who spoke English. There we found a stumbling-block. I had no doubt that the same difficulties would not arise at Bytown precisely because of your presence, and that you would take double advantage of his good will, both for the college and for the parish. It seems that you have not even been willing to give it a try. What can I do? Lafontaine is right - it is hard to satisfy the whole world and one’s father! However, one must make the most of what one has.

43. [To the Oblates in Ceylon].[[8]](#footnote-9)

43:IV (Ceylon) in Oblate Writings

The Founder’s affection for his missionaries. The goal of their mission: “to announce Jesus Christ to the pagans”. The need for obedience to the new Bishop. Three Fathers are accompanying him.

L.J.C. et M.I.

Oblates in Ceylon

Marseilles,

January 31, 1857.

To my dear sons, the missionaries in Ceylon.

I am on the point of leaving to go to Paris for the opening of the Senate[[9]](#footnote-10) and I am beginning to despair of seeing the good Bishop of Olympia. If he does not arrive today, I shall be deprived of the pleasure of embracing him before he sets sail to rejoin you. I would not like him, however, to leave Marseilles without carrying with him the expression of my most affectionate sentiments. He will have doubtless told you how much I love you and of the share I take in your consolations and sufferings, of the constant preoccupation of my mind on your account, although this is not enough for my heart. I wish to tell you this myself. The actual shape of the words I am writing to express this to you are in some way myself, and I think that you will also find it more pleasant to read them and, so to speak, receive this emanation of my being. Oh! my dear children, why may I not say this to you in person? I suffer to think that you are so far from me, but when I think of the great mission that is entrusted to you, I cannot do other than congratulate you. What would these areas of Christianity have been like had they been left in the hands of the Goans? And all those pagans on whom you direct your gaze in order to pluck them from the fires of Hell, as soon as you are numerous enough to attack their fortress – is there not something there to excite zeal and kindle courage? You know that this is the ultimate goal of my hopes: to announce Jesus Christ to the pagans. It seems to me that we are too exclusively occupied with Christians. I know they give us a lot to do, but I would not like them to take up all your efforts.

I do not need to tell you that you should live in perfect union. You are placed under the crozier of one of our own men who will be the centre of your operations. You know the full worth of this dear Bishop. I am sending him to you as if he were myself. I thank God I was called to impose hands on him. I am sending him to you in good health. May your charity sustain him. The three missionaries he is bringing with him[[10]](#footnote-11) are worthy of you. They will work powerfully with you in the holy task for which you are consecrated. They are leaving here as happy men. You will no doubt be happy to receive them and you will soon have them schooled in the holy practices of your ministry. One of them speaks very good English which he went to England itself to learn.

Farewell my dear sons; I know I am in too much of a hurry but what can one do on the eve of a departure? I embrace you, although somewhat hastily and bless you with all my heart.

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

154.[To Bishop Chatrousse of Valence].[[11]](#footnote-12)

154:XIII in Oblate Writings

Reply to the Bishop’s accusations about the financial administration of the Oblates at the seminary of Romans.

Chatrousse Bishop

Marseilles,

February 1, 1857.

My Lord,

By your letter of last December 23, you informed me of the embarrassing situation in which the financial state of your Major Seminary found itself at the beginning of this school year consequent to the excessive spending done in that establishment since its direction was entrusted to us. During this time our Director and Missionary Fathers received from their salaries the sum of 5800 francs, that is, about 250 francs each per year. They should still receive as completion of their salaries, below that received in all the other seminaries which our Fathers direct in France, the sum of 8600 francs. You request me to give up this sum because, you say, that it is fair that those who dig the hole should contribute in filling it up, all the more since, in your opinion, the Congregation will in no way feel this sacrifice. I cannot possibly leave Your Lordship believe that the Congregation is at such a point that it can give up without suffering harm even the minimal sums that the works of its members can gain for it; all the more so, the surrender of such a considerable sum would constitute a true loss for it, and that because its needs are becoming more and more numerous and its income is not in relation to these needs. No matter what the debts that burden your diocesan establishments, I beg you earnestly to accept that our houses are far from being in a flourishing state in regard to temporal goods. If it were otherwise, Your Lordship, I would gladly accede to your wishes and help to reduce the embarrassment and sufferings of a Prelate who has given the Congregation so many proofs of his goodwill and to further the development of an establishment which is dear to us for so many reasons. However, My Lord, the motive you gave in your letter to induce me to make that surrender seemed so serious to me that I felt it my duty to examine carefully whether from the administration of our Fathers for three years, there does result an obligation for us that Your Lordship, through tact no doubt, wished to label with the title of a sacrifice.

From this enquiry, done with the most conscientious attention, I am profoundly convinced that if the former Superior and Treasurer were quite imprudent, nevertheless they are not at all culpable.

I hope, as Your Lordship does, that the new administration will more and more merit your confidence, and that our Fathers will show more respect and deference for the advice that I dare to insistently beg you not to refuse them and which I recommend that they ask for more and more on every occasion.

Please accept, etc. ...

+ C.J. Eugene, Bishop of Marseilles.

Circular letter no. 2[[12]](#footnote-13)

Oblate Writings:XII, pages 209 - 222

Joy to correspond with the Oblates. Recalls the 1856 General Chapter and the episcopal ordination of Bishop Semeria. Many novices and scholastics in the novitiates of l’Osier, Nancy, England and Montolivet. New foundations in Dublin and Quimper. Imperfection of some Oblates who would be confirmed in fervor if they observed the Rule. Responsibility of Superiors. Commentary on some points of the Rule, obedience, poverty, chastity, mortification, etc. Invitation to regularity, discretion and charity in conversations. The way of celebrating Mass.

L.J.C. et M.I.

Circular Letter to all Oblates

[Marseilles.

February 2, 1857]

My dear sons.

Since the last circular letter I sent you when I promulgated the additions to the Rule approved by the Holy See. I have several times nourished the idea of writing to you again. I was always hindered from doing so by some new concern which absorbed my time each day and often during part of the night. You will comprehend how distressed I have been because of it, if you attach as much importance as I do to a father’s communication with his many children. Not that I am entirely deprived of the consolation that springs from frequent relationships with a large number of you. That is one of the most agreeable occupations of my life and I appreciate its benefits so much that I adhered with joy to the Chapter proposal which obliges every member of our Congregation to correspond with the Superior General at least once a year.

But independently of these personal relationships, which eminently tend to foster mutual sentiments that make up the charm of the family life proper to our Society - a Society which in a way came forth from my heart, most of whose members were raised to the priesthood by the laying on of my hands, whereas the older ones were either the companions or the immediate successors of my first works - it is fitting that in certain circumstances I should speak to the entire Congregation in order to rekindle its fervor, to congratulate it for the good it is doing by God’s grace, and to denounce as necessary the abuses which may have crept in and have to be corrected as soon as possible.

Such are the reasons, my dear sons, that move me to address to you this circular letter today.

I hasten to tell you – though you may already have some knowledge of it – how moving was the spectacle of the fine reunion of the General Chapter held last August in our house of Montolivet near Marseilles. It is not possible to describe how delightful this reunion was, a reunion of the delegates of all our provinces or vicariates, who came from the four parts of the earth and gathered around the Head of the family, all animated with the same spirit of zeal for the glory of God and the salvation of souls, of love for the Church and devotedness to the Congregation. Who can express the joy manifested with a sort of rapture when after so many years of separation one found oneself together again, or the unaffectedness of intimate communications, or the happiness of enjoying the presence of so many brothers with whom we are but one heart and soul? Thus the union and conformity of views we admired in the Chapter’s different sessions is not surprising. Each wanted nothing else but the good of the Congregation and so it was easy to agree and not a single discussion failed to reach this end peacefully. This is, in fact, what was attained by God’s grace and the assembly’s good spirit. If only I could transcribe for you the reports which are, as it were, the contemporary history of our Congregation! You would, as I do, bless the goodness of God, who has deigned to do so many and such great things through the ministry of our men.

I cannot keep silent about a very consoling event which happened, as though explicitly programmed, at the time when our Fathers were gathered for the General Chapter: the episcopal ordination of our brother, Bishop Semeria, whom the Supreme Pontiff has chosen as coadjutor to the Vicar Apostolic of Jaffna, part of the island of Ceylon evangelized by our men. The papal Bulls had been sent to Ceylon just when this good Father was on his way to the Chapter. This apparent inconvenience served to bring out even more the goodness of the Head of the Church who, upon my request and, as he deigned to put it, to do me a favor, authorized me to ordain our brother under the title of Bishop *in partibus* of Olympia. This favor was greatly appreciated by myself and our Fathers. The ordination took place, in fact, in the newly consecrated chapel of Montolivet and, to complete our satisfaction, the two assistants were, like myself, of the Congregation. They were Our Lords the Bishops of Viviers and of Bytown who had come to the General Chapter in their quality as members of the Congregation. Those of you who know Bishop Semeria will have no difficulty in understanding that the new Prelate, called to raise the esteem for the Congregation and to consolidate its work in this far away country, particularly edified all our Fathers by his modesty and humility. He will soon be going back to his mission, accompanied by three of our Fathers who are leaving, full of zeal and determination, to work for the spread of the kingdom of Jesus Christ and to sacrifice their life to bring a large number of souls into the fold of the Father of the family.

Since my last circular letter, a great number of vocations have materialized and we have had the consolation of seeing our novitiate at N.- D. de l’Osier constantly supplied with men who are a source of edification. Since their number increased in these latter years, we have had to put together another novitiate at Nancy. The one in England is also beginning to furnish us with some good novices. These different novitiates furnish good men for the scholasticate which is established at Montolivet near Marseilles and which is a model community into whose midst I come often to be edified and from where I am writing you this circular letter.

Divine Providence has given us yet another major reason for joy by paving the way for the Congregation to open a much desired house in Dublin: it has just been started and everything promises very well; and by inspiring the venerable Bishop of Quimper to entrust to us the major seminary of his diocese. I have had to refuse other foundations, in France, in America, and in particular three apostolic vicariates in Asia and in the new world that the Holy Father’s confidence in us wanted to confide to us.

So, my dear sons, from the little that I have just told you, you see what blessings the Lord is showering upon our Congregation; on the other hand, you cannot fail to see also all that God asks in return for so many gifts and what the Church expects of us.

Who will not realize that, in order to respond to so many graces from the Lord and to the Church’s expectation, one has to make himself worthy of his vocation, that is to say, fulfill and observe with the most scrupulous fidelity all the precepts and counsels contained in the sacred Code which the Church has given us as a rule?

Thanks be to God, the great majority of you have understood this well. Yet, I say this in sorrow, too many still leave much to be desired in this matter. One would say that our Rules and Constitutions are for them a sealed book which they have never opened or never understood. Their life can be compared to that of certain priests who do things by routine, who do nothing in a spirit of faith and stagnate in a habitual state of imperfection. These priests scandalize the Church by their tepidity. But a greater scandal is given by those who are called to the religious life, i.e., to a state of perfection, and who, after having consecrated themselves to God by the vows of obedience, chastity and poverty, proceed from infidelity to infidelity in regard to these solemn promises and drag themselves along in a rut of imperfection from which, it would seem, they don’t know how to get out. This deplorable misery, which neutralizes all the good that they could do or at least robs them of a large part of the merit that would be theirs, is incomprehensible: for in their Rule they have all that is needed to get out of this misfortune or to rise out of it. Don’t they take part in the exercises in the houses that they live in? What are they doing during oraison, which twice a day places them in God’s presence in order to contemplate his divine perfections, to enter in his mysteries and to train themselves in imitating the divine Model, whose life we meditate and precepts we appreciate? The evening oraison especially has Jesus Christ as its objective, the Jesus Christ in whose presence we have the great happiness of being gathered together. Of what use to them are the two examinations of conscience which all by themselves would suffice to be rid of and successively destroy all these defects? Do they find no food for their soul in the Holy Office properly recited in choir, in the holy Sacrifice preceded by the morning prayer which fashions the soul to receive all the impulses of grace? And what about the day of retreat each month and the spiritual exercises which each year precede the renewal of vows? Or confession at least once a week, and direction, conferences of the coulpe? In short, this ensemble of a life of perfection which is quite adequate to form great saints in God’s Church? *Flens dico,* it is precisely the abuse of so many graces and so many means of sanctification which constitutes unfaithfulness, darkens the intelligence to the point where it no longer is aware of its own deplorable state, hardens the heart to the point where one can doubt that God is still loved with a charity that unites the soul to him and makes him live in us.

Should we be astonished that in such a state a person lands up by falling into the abyss? This deplorable disorder explains the distressing apostasies that embarrass us. No, it is not when one finishes full of fervor the novitiate or the scholasticate that the Church is given such scandal: at that time, one is really worthy of his vocation and longs for the time when one can apply one’s zeal and sacrifice oneself for the glory of God and the salvation of one’s neighbor. So what happened? One lands up in one of these houses were certain men, bereft of piety, are a stumbling block to the newly arrived and soon lead them, by their bad example, to a series of infidelities which precipitate their loss. Nothing more than this is needed.

This consideration naturally leads me to the conclusion that the weakness of local superiors is one of the principal causes of this disorder. Generally speaking, they are not sufficiently aware of their duties. They are good for themselves personally but do not know how to use the authority the Rule gives them in order to maintain their men in regularity. They do not sufficiently realize that they are placed at the head of their community in order to represent God in whose name they are to command, by virtue of the Rule. They are not sufficiently imbued with the sense of the responsibility that weighs on them, with the fact that they must give an account to the Church and to the Congregation for the men entrusted to their care and concern. They are afraid to call them to order when they begin to stray, they condescend too easily to every weakness. In short, the nerve of discipline is relaxed in their feeble hands and, through their fault, one ends up losing completely the sense of what it means to be a religious, of what distinguishes him from the ordinary priest. In this way, if we are not careful, our houses will soon be mere hotels where priests live under the same roof but without the religious spirit and regular discipline.

My dear sons, I cannot protest too much against this trend that is diametrically opposed to all the duties of our vocation. And so take in hand, once and for all, the Code that the Church has given us and be imbued with its spirit. I ask you: to what have the members of our Institute devoted themselves, what have they sworn to be for their entire life? Listen: “They must wholly renounce themselves, and strive solely for the glory of God, the good of the Church and the growth and salvation of souls. They must continually renew themselves in the spirit of their vocation, and live in a state of habitual self-denial, seeking at all times to reach the very summit of perfection. They must work unremittingly to become humble, meek, obedient, lovers of poverty and penance, mortified, free from inordinate attachment to the world and to family, men filled with zeal, ready to sacrifice all their goods, their talents, ease, self, even their life, for the love of Jesus Christ, the service of the Church, and the sanctification of their brethren. And thus, filled with unbounded confidence in God, they are ready to enter the combat, to fight, even unto death, for the greater glory of his holy and very adorable Name.”[[13]](#footnote-14)

This means that they are to aim at perfection by the means offered to them in the holy pages of the Rules and Constitutions.

What else does the Rule say to remind the members of the Institute of their obligation to strive for a life of perfection? “The whole life of the members of our Society ought to be a life of continual recollection. To attain this, they will first of all make every effort to walk always in the presence of God, and frequently to bring him before their minds by short but fervent ejaculatory prayers. They must also have the greatest love for holy solitude, and they will not leave their rooms without good reason.”[[14]](#footnote-15)

Compare these precepts with the life of those whose blindness I deplore and tell me whether they do not bear with them their own sentence of condemnation.

To touch only a few points, first of all, how do they understand the obedience they have vowed? “That is why the vow of obedience is taken by us. Our obedience ought to be prompt, humble and universal. We ought not merely to do as we are told, but also to conform our will to that of the Superior in the conviction that he is right in the command which he gives… Especially they ought to observe an exact obedience: first of all to their Rules and Constitutions… ., secondly to all the orders and all the dispositions of their Superiors so that it may be said of them to have no will of their own, but to have given it into the hands of those placed in authority over them…[[15]](#footnote-16)

Does that have anything in common with the resistance, too little concealed, which put pressure on the superiors to surrender the needs of service and yield to the imperfection of the individual whom they feel they have to cater to? Where do we recognize holy detachment which readily acquiesces in everything that is prescribed: “prompt”; which humbly submits to those who have been put in charge to govern: “humble”? Where do we see the sacrifice which is not content with merely doing what has been commanded, but which induces a person to conform his own judgment to the judgment made by the one who represents God among us? St. Ignatius says in his maxims: *A religious soul must see God in his superiors in order to carry out their orders and to honour their dignity. It must be convinced that obedience is a guide who never leads astray and an oracle which cannot delude...*. *In all things that do not involve sin, one has to follow the judgment of one’s superiors and not one’s own. One has to be in their hands like soft wax which takes on the form that they want. One should consider oneself like a dead body which of itself does not move.*

St. Francis Xavier, for his part, adds: *You must submit your will and judgment to your superiors, trusting that God will inspire them, as far as you are concerned, with what will be most useful to you.*

And what happens when murmuring and complaining is added to these grave imperfections in the domain of obedience? The most characteristic example of disorder, a deplorable and intolerable state which has to be ended as soon as possible, even by severe censures, if persuasion and remonstrances do not suffice.

Have we nothing to blame ourselves for in the area of holy poverty which, no more than obedience, may be only an imaginary thing in our Congregation. What does the Rule say about it? “Voluntary poverty [has been regarded by all the Founders of religious Orders] as the foundation and basis of all perfection That is already enough to estimate it at its proper value. Consequently, everything among us has to be after “the manner of the poor... Out of love for poverty, we are to be content with a frugal fare...Our rooms have to be small and their furniture plain...The missionaries are to wear a simple and modest dress... The cassock, one’s coat and clothes are to be of common wool... Each one procuring clothes as he likes them is forbidden. The Superior is to keep watch that everything be uniform.”[[16]](#footnote-17) Is it not enough for religious who have made the vow of poverty to see themselves assured of their “nourishment” and “clothing”? The Apostles were content with that. Has not divine Providence provided us in all places with a hospitable roof which serves us as a dwelling, whereas our divine Master and Model had to say of himself that he had not *a stone whereon to lay his head?* Who then would dare to complain without being unjust if it should happen on occasion that one lacked something in regard to clothes, or food? Such would occur only in the case of men who are utterly dead to mortification for, thanks be to God, our houses provide everyone with more than is strictly necessary. I have deliberately recalled these important points of the Rule with the intention that in the future they be observed exactly, for no one under any pretext whatsoever is allowed to procure himself clothes according to his tastes.

The superiors have to take care of each one in perfect conformity either in terms of number or of quality, as is mentioned elsewhere, namely, in the regulations attached to this circular letter. And in regard to this topic, I want to point out that the article of the Rule which tolerates table-ware and watches in silver is not to be extended beyond that under any pretext; and I want to advise those who have to wear glasses to be content with a steel frame which the laity generally use.

What shall I say about the vow of chastity? To be true to this precious virtue, we must not consider it too much to observe faithfully all that the Rule prescribes in order to make us men of God, true religious; do not forget, I repeat, that “the whole life of the members of our Society ought to be a life of continual recollection. To attain this, they will first of all make an effort to walk always in the presence of God.”[[17]](#footnote-18)

In addition, if one is not imbued with the spirit of mortification and penance, if one does not imitate all the saints from the Apostles until our time and strive to dominate the flesh, then one risks to become the plaything of concupiscence “which is at war in our members,” as the Apostle St. James puts it (IV, 1). Here too, let us look at what the Rule prescribes in this matter: “Since the ministers of the Gospel cannot hope to reap abundant fruits from their labors, unless they hold in highest esteem, and always bear about in their body the mortification of Christ, the members of our Society will earnestly wage war upon their natural inclinations…”[[18]](#footnote-19)

How can we reconcile such formal prescriptions with the conduct of some who are unable to impose any voluntary privation on themselves, who strive for ease and comfort in a state of life in which only death to self and to the inclinations of one’s nature should be the concern, and who so easily find excuses to exempt themselves from particular penances laid down by the Rule – for the Rule does not merely prescribe mortification in general, but it goes into detail in regard to this virtue: “they will fast, therefore...”[[19]](#footnote-20) Now, in order to comprehend that the desire of the Rule is not limited to this kind of mortification – though it does not want to determine anything respecting the other corporal penances, “which all the saints have ever regarded as so well calculated to bring their body into subjection”[[20]](#footnote-21) – it places before you the practice and example of the saints and recommends that you imitate them: “Let our members emulate these examples.”[[21]](#footnote-22)

That was understood in the beginning. With astonishment and sorrow we have learned that some of our men fail to recognize the spirit of our Institute and despise the traditional practice of the Congregation in this regard. They seem to want to relegate these salutary exercises of penance to the novitiate and scholasticate houses – a deplorable blindness due to sensuality, which hinders them from knowing that they have greater need of this preservative in the midst of the world where they have to give combat than do those young souls who are so full of fervor and are serving God in a context where they are withdrawn and far removed from every danger. Consequently, in accord with what I myself have laid down in several acts of visitation, I renew the order to ring the bell, on the day and hour determined by the superior, to indicate the space of time that is dedicated to bodily penance. From the very beginning the custom has been not to prolong this beyond the recitation of a *Miserere.* Shame on the lax who shrink from so slight a penance!

In the domain of mortification, we have also become too lax by allowing ourselves to accept meals outside of the community. And yet, the Rule is quite explicit on this point: “It is forbidden to eat outside the house” and the Superior is to allow it only “for good reasons and very rarely.”[[22]](#footnote-23) Otherwise, would we not be exposing ourselves to the dangers that the Rule wants the members of the Institute to avoid in regard to chastity? For on this point, in a few lines, the Rule says: “That is why they will be very prudent with women. They will not enter their houses, nor the houses of anyone at all, except for urgent motives, and never without the express permission of the superior, and then only with an appointed companion.”[[23]](#footnote-24)

What wisdom in this rule of conduct! Is it not the formal condemnation of the regrettable license extracted from the weakness of certain local superiors who have allowed men to reside in the houses of laity where there are women under the pretext of restoring their health.

Why do we have to look outside to restore our health at the risk of one’s soul when, should need be, we can easily find a change of air in one of our houses, for God has granted us the favor of having them in every sort of climate? If a person really has the spirit of piety which ought to animate every member of the Congregation, he would not so readily seek this kind of relief which presents so many dangers. One would dread to separate oneself from one’s brethren, even for a short time and under specious pretexts; one would be attached to our communities as to the ark of salvation, as to the impregnable citadel from which it is important not to exit and thereby risk losing one’s soul.

Now in order to appreciate the good fortune of living thus in community with brethren, great value has to be placed on all the religious observances. One has to love oraison, prayer, meditation, all the exercises which promote piety and maintain it in our souls; especially one has to offer the holy Sacrifice with fervor and guard against routine and rushing. Saying Mass badly is so great a disorder that I draw your attention in a special way on this point and remind superiors of their responsibility. The Rule says: “In accord with the reverence due to the sacred mysteries. etc they will spend half an hour, not much more, and not much less, in the celebration of Mass.”[[24]](#footnote-25)

I add that I regard haste in the celebration of the sacred Mysteries as a real scandal and, if need be. recourse to punishment should be taken against someone who is guilty of this. Thanks be to God, this remark applies only to a rather small number of our men.

There is. however, a deplorable habit of which a great number of our men are guilty. I urgently insist that the local superiors curb it forcefully. I am referring to the unfortunate mania of speaking without reflection, without charity, about everyone and everything. This lack of continence in our speech offends God and neighbor; it often brings about serious problems. First, one risks falling into cases reserved by the General Chapters in this regard;[[25]](#footnote-26) grave harm is often done to the reputation of family members, germs of disorder are sown among the brothers that are difficult to smother. The wound that is caused is often without remedy and it is not rare that great scandals result therefrom. As soon as a man arrives in a house, he is immediately surrounded. overwhelmed with questions about the personnel of the house that he has just left, about the superior’s manner of governing, about each one’s talents, character and shortcomings. In exchange for the indiscretions wheedled out of him, he is brought up to date of everything that is happening. countless suppositions are entertained, no one is spared.

What we have here, briefly put, is gossip unworthy of men who are religious, of men who take this liberty almost without any scruple, so ingrained is this unfortunate habit. I stress this disorder, for it is only too common, and with the hope of seeing it radically corrected, because it deeply harms charity and is subversive of regular discipline in grave matter.

Good God! Do we not have ample reason to groan when we see so many means of salvation and sanctification that the Lord has provided us with in the Congregation, to which his mercy has called us by a choice of predilection, neutralized by infidelities that are so easy to avoid? I dread God’s judgment on those who resist the good example of so many of their confreres who are walking in the ways of perfection and whose regular, edifying life draws down God’s blessing on our persons and our works. That will not be the case... In response to my plea, let each one look into himself, examine himself; and if he finds that some of the observations, which the duty of my position and my love for all whom God has given me as children [have obliged me to make known], apply to him, let him thank the Lord for revealing this to him, let him correct himself immediately and let him take resolutions that are so efficacious that he will always adhere to them thereafter. Then our dear Congregation will everywhere spread the good odor of Jesus Christ and will accomplish the mission it has to fulfill in the Church.

Is there, in fact, any need that I insist further and outline a rule of conduct for you? Do you not have in your code all that is required to reach the perfection of your sacred state? Read this precious book diligently, attentively; meditate its maxims, advice, counsels, the precepts it contains, and you will save your souls as you work for the sanctification of others. And thus you will receive the double award that is promised to the faithful servant who worthily acquits himself of his duty: *maxime qui laborant in verbo et doctrina.[[26]](#footnote-27)*

When someone reads these lines, he may be tempted to ask whether our Congregation is not, already in its youth, on the point of falling into the decadence of certain corrupt orders. No, thank God. such is not the case. [The majority] of you live holy lives in the exact observance of your Rule and carefully abstain from all the faults I have mentioned in this circular letter. The spectacle of the apostates, however, whose loss we have to deplore, have led me to reflect on the path they followed before falling into the abyss and, having to admit that most of them were at first men of regularity and even fervent. I noticed that they began by being unfaithful in matters considered insignificant and, with one fault after the other, came to be disgusted with their vocation, and this was soon followed by a complete betrayal of their sacred commitments; and so by calling the imperfect back to the practice of their duties. I want to divert them from the misfortune that threatens them if they persist in this path.

Now I have only to speak of the regular system that is to be established everywhere for the administration of the Congregation’s temporal goods and the uniformity that is to be introduced in our clothing and dress, in accord with what has just been decreed by the General Chapter. 1 felt it was better to deal with these matters in a separate regulation which I have approved and is attached to the present circular letter.

Given at Marseilles. on the 2nd day of the month of February. feast of the purification of the most holy and immaculate Virgin Mary. in the year of our Lord one thousand eight hundred and fifty-seven.

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

P.S. One will be pleased in the Congregation to learn that the Holy See has granted it a new favor. We have several times heard our men remark that it would be desirable that, because of the title the Congregation bears in God’s Church, it might receive some special means to propagate among the faithful devotion to the Immaculate Conception of the Blessed Virgin. This desire was expressed more formally in the General Chapter held during the month of August last, and that with such an insistence that we felt it was our duty to take steps in Rome in view of responding to it. Consequently. we addressed a petition to our Holy Father the Pope. requesting that our Congregation be granted the privilege of the Clerics Regular who are called Theatines in regard to the blue scapular of the Immaculate Conception. This request. which our dear Bishop of Olympia on the occasion of his trip to Rome had himself handed to the Holy Father through the intermediary of Cardinal Barnabò, Prefect of “Propaganda Fide” and our devoted friend, was favorably received; and a little later we received from the Cardinal Prefect a letter which contained Pius IX’s favorable response to our petition.

By virtue of this communication with the Theatines, our Congregation henceforth enjoys all the privileges, graces and indulgences which were granted to them for the scapular of the Immaculate Conception, in regard to faithful of both sexes. This means that our men have the faculty of receiving this scapular, of forming associations with all the prerogatives attached to this scapular and under the same conditions. In order to attain more surely the goal we have had in view, we shall soon publish a brief notice on the nature of the scapular of the Immaculate Conception, the indulgences that enrich it, as well as the other favors proper to the devotion towards this glorious privilege of our heavenly Mother and patroness.[[27]](#footnote-28)

1335. [To Father Fabre, at the Major Seminary of Marseilles].[[28]](#footnote-29)

1335:XII in Oblate Writings

Account of his journey to Viviers, Lyons, Paris and Cirey. News.

L.J.C. et M.I.

Fabre

Cirey,

February 6, 1857.

My dear Father Fabre, I am writing to you from Cirey, for I do not know whether Father Tempier is at Lumières where our interests required his presence. The sun is shining on my paper: it is coming through the window pane under which I am writing, but without melting the icicles that cover it; still, we have only 9 degrees of cold here: this does not frighten the people here who are not worried that the olive trees may be destroyed. Moreover, I prefer this weather to that which awaited us at Viviers where it did not stop snowing: this shower from the sky accompanied us until we were beyond Lyons. There was none of it anymore once we were en route to Paris.[[29]](#footnote-30)

We were very well treated at the station of Lyons by the station-master who gave me a car restricted to myself and my companion, and we made a very good journey. I would be exaggerating were I to say that we therefore spent a rather good night. We did sleep, it is true, but we could not shield ourselves from the cold which was excessively severe. It is sufficiently so right now for me to put aside the pen.

Now I continue my account.

We arrived in Paris at a quarter past six and I proceeded to the Bon Lafontaine where I said Mass in the hotel’s chapel. I took a cup of chocolate and immediately proceeded to the station of Strasbourg. The train took me to the junction which leads to Joinville where my niece’s carriage[[30]](#footnote-31) was waiting to receive me. It takes all of four hours to reach Cirey where I found everyone in good health. I have already spent a good night and I shall rightly devote a few days to this delightful family. All these little children are with me as though they have known me for a long time. I am planning to be back in Paris on the 13th. You will conform to this schedule in writing to me, for I insist that our correspondence remain continuous.

I forgot to tell you that at the Bon Lafontaine I learned that the Bishop of Quimper was there. I did not try to see him, however, even in bed, so as not to run the risk of missing the departure. I did write him a few lines with the idea that they would not fail to mention to him that I had passed through there.

The Bishop of Olympia[[31]](#footnote-32) will have told you that we met at Viviers. I rushed his departure a bit. He had to make a stop at Avignon because of a letter from Mr. Aubanel which seemed to promise him some benefit for his mission.

Before sending out my circular letter,[[32]](#footnote-33) I would like a copy forwarded to me in Paris. To do this, you could profit from Mr. Canaple’s departure:[[33]](#footnote-34) he will not delay proceeding to Paris for the session s opening. Expedite the matter a little. Should Mr. Canaple have already left, we would still have the hope of benefiting from Gen[eral] Rostolan[[34]](#footnote-35) who, I have the impression, does not seem to be in such a hurry.

I end my letter here for fear of missing the mail. I have just been handed yours which I cannot possibly answer now except to thank you for your attention: this has brought me the greatest pleasure.

I embrace you with all the affection which you know I have for you and I bless you.

Affectionately I greet all our Fathers and the illustrious person who shares your table.[[35]](#footnote-36)

I wrote a community letter from Viviers which will no doubt have been communicated to you. Good-bye.

+ C.J. Eugene, Bishop of Marseilles.

P.S. I find it rather unusual that the Minister has not answered my letter regarding the Archdiocese of Aix. Here I am told that we are threatened with receiving Bishop Coeur whom people will be as glad to see leaving Troyes as he will be content to get away from there. What a future prospect![[36]](#footnote-37)

1336. [To Father Tempier, at Montolivet].[[37]](#footnote-38)

1336:XII in Oblate Writings

Bishop Guibert is named Archbishop of Tours. Regrets seeing him leaving Provence. Diocesan affairs.

L.J.C. et M.I.

Tempier

Cirey,

February 9, 1857.

My dear Tempier, my letters will reach you even at Montolivet, since you are a man who likes living out in the country! You should already have received some news about me through the letters I wrote to the gentlemen who are my Vicars General at Marseilles and to our dear Father Fabre. This dear Father had the good idea of writing to me in his turn and thus I had the consolation of receiving news of all of you on the day after my arrival at Cirey. Jeancard, whom I left at Viviers, will certainly have informed you about our interview with the good bishop. I complained to him about his refusing without having consulted me, but when I read the reply to his letter I was expecting what has indeed come to pass. Now here he is Archbishop of Tours, that is to say, at the other extremity of France instead of being in a way under the same roof as we at Aix. God has disposed things in this way: he requires a great sacrifice from me, for it is impossible to be better towards me than this dear bishop is.

At Viviers I found this other good prelate, the Bishop of Olympia. I urged him somewhat to betake himself to Marseilles, though he did not appear to me to be overly concerned about missing the departure of the 5th and then being able to leave only on the 20th. I do not know whether he was fortunate or not at Avignon: there was some hope for help for his mission there. At Nancy he did obtain something, though not all that he had hoped for. Father Marguet[[38]](#footnote-39) had promised a great deal, but this dear man always has the good intention of doing well but does not succeed in his intents.

Tell Father Vincens that Father Soullier has written to me that he has had the grief of sending Humbert away. He is asking for help. Doubtless he will himself have written this to him.

I assume you will have put in the appearance at Lumières that was asked of you. When shall we be rid of the embarrassments that this unworthy Mr. Vaison[[39]](#footnote-40) pits against us? He is not satisfied with having seized our property, he would even like to set everyone else against us.

I would like an account sent to me each week of the weekly council meeting which is to take place for the affairs and administration of my diocese. This is an administrative order to which I must adhere.

The 16th. Even in castles a person is not master of every moment of his time. I have to close my letter if I am not to miss the mail.

I charge you to convey my remembrance to our entire precious family which I bless, as well as yourself, with all my heart.

+ C.J. Eugene, Bishop of Marseilles.

1337. [To Father Fabre, at the Major Seminary in Marseilles].[[40]](#footnote-41)

1337:XII in Oblate Writings

Departure for Paris to take part in the opening of the legislative session. Regrets seeing Arch. Guibert leave for Tours. Different matters: Carbonnel, Bishop Semeria, Father Barthès, an undesirable parish priest at Lumières, etc.

Fabre

Cirey.

February 12, 1857.

My dear son, before leaving Cirey I still want to send you a few lines. At about eleven o’clock I shall be leaving to take the train which from Joinville catches the train at Blesme that leads on from Strasbourg to Paris. I shall arrive in this capital city at 10 o’clock in the evening and tomorrow I shall start the sad business I have to carry on in Paris. In advance I am already bored by it. Nothing less than the requirements of my position was needed to constrain me thereto. I shall try to shorten it as much as I possibly can.

I shall be meeting with our dear Archbishop of Tours who has announced his arrival in order to establish his communications. This will for some days at least be a relief to my boredom. I have not rebelled against the designs of Providence. With resignation I accept the choice of Tours instead of Aix that Providence seems to have made for our friend. What I do not understand is the letter of Courtès that you mention in the letter I received from you yesterday. He is greatly pleased that our bishop did not come to Aix whereas, in a previous letter, he not only saw no problem in this but he even desired it. Neither his desire nor mine, nor the reluctance expressed later, have had any effect in the matter: our prelate is well and duly appointed to Tours and will be living 200 leagues away from us. After saying all this, I do not claim that the good Lord cannot be glorified thereby. There more than elsewhere his friendship with me and his affection for the Congregation can render him useful to our common interests.

To begin with I am surprised that Carbonnel[[41]](#footnote-42) had the idea of travelling to Toulon and to La Ciotat during my absence and that of my two Vicars General. His post was at Marseilles: he should not have left it. I am not less astonished that he is showing himself vexed at the life in common he is assigned to live with you. It would have been amusing had I kept open house for him. I gave definite orders that during my absence my house was to be closed. Otherwise there are no grounds to roll out the red carpet to everyone who is passing through. And, between ourselves, I did not notice that people were very much moved by my excessive politeness. In the future I shall be less obliging and hence more at peace and less disturbed.

I did indeed foresee that Bishop Semeria would not leave before the 20th. I am concerned lest his mission suffer because of his overly long absence. Hopefully the Minister of Foreign Affairs has answered the letter which the Finance Minister has sent him regarding the free passage of the Bishop and his missionaries.

Good-bye. good-bye, I greet all our men and bless them all.

+ C. J. Eugene, Bishop of Marseilles.

P.S. What can our good Father Barthès be thinking about in wanting me to approve something that I have not read? Such is not my way of doing things. There is no hurry: when I come home I shall examine the matter and see what I shall have to do.

Nor do I understand any better what the parish priest you mention claims to be doing at Lumières. Had he not been the occasion of some scandal in this locality? I recall a letter which good Father Ricard wrote to me, asking me to rid him of this man. Which of our Fathers is it who claims he can give him absolution? Whoever it is shows that he hasn’t got the first notion of what our obligations are. Why does this parish priest not rather go to the Trappists where he would do well to remain and thus bring to an end the scandal of his presence in my diocese.

You would do me a great favour if you could find a way to forward to me the razors that I generally use. The one which is in the small dressing-case you gave me does not cope with my hair. The Bish[op] of Viviers lent me one of his when I passed through Viviers and I would like to give it back to him. He had only one left for himself.

Good-bye once again, I embrace you before leaving.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

February 13, 1857

**February [13][[42]](#footnote-43):** I had taken this Vicar general[[43]](#footnote-44) to be an Italian religious since they have become quite numerous in Moulins. He wore no clerical rabat, he had an Italian cloak, a woven cincture etc. The Nuncio did not hide from me the fact that what was happening in Moulins was putting him in a very painful and difficult position. He wished to support authority but it would be good if that authority would receive some salutary advice to desist from the exaggerated path he had embarked upon for too long. The Nuncio is aware of all this and he added that he would also like to see the question of the liturgy settled.

1338. [To Father de L’Hermite, at N.-D. de Cléry].[[44]](#footnote-45)

1338:XII in Oblate Writings

Father de L’Hermite to rest. Visits in Paris from Bishop Taché, Father Garin and Bishop Guibert. The feast of February 17th.

L.J.C. et M.I.

L’Hermite

Paris,

February 16, 1857.

My dear son, the letter which I have just received from you was a double pleasure, for it reassured me completely in regard to the state of your health about which I had been quite worried. Keep on taking a lot of care, and be convinced that God does not ask anything that is beyond our strength. You have our dear Father Marchal to serve the parish and he is quite competent in that field; and for the missions, you have Fathers Bonnard, Sigaud and Sèjalon: that is all you need at this time.

I much approve the project your love for our Mother inspires you with, but I cannot possibly provide you with the materials you ask of me. No one has as yet forwarded to me the newspapers which give an account of…[[45]](#footnote-46)

The 18th.

Here is what has been happening in Paris. I was unable to continue writing my letter. Meanwhile, Bishop Taché and his companion Father Garin have arrived. They have crossed a portion of France and were everywhere given the warmest welcome by the bishops, the clergy and the faithful; they have no written account, however, of the tour they have made. The Bishop is going to preach here six times in five days. I am going to ask Father Garin to write out a bit of a description of their trip. Will he manage to do so? If I get one, I shall send it on to you.

Yesterday, the session opened. Shortly I shall have to go to the Senate. I am going to send my letter to the post office so that I do not risk having it fritter away on my desk.

The Archbishop-elect of Tours has also arrived. You will have him as your neighbor, but how far distant he will be from me! He declined to accept Aix. The good Lord has permitted it thus for the greatest good, no doubt: this truly eminent Prelate can render great service to the Church.

I greet and bless the entire family at Cléry, so dear to us. I have not excluded visiting you again, but it will not be this time.

You will understand that on a day such as today, February 17th, though I was bodily absent, I have been in spirit present in very many places; that my Mass lasted a bit longer and that it had to be quite fervent.

+ C.J. Eugene, Bishop of Marseilles,

s.g.

P.S. If your excellent Lord Mayor insists that I write to the Bishop of Algiers. I shall certainly do so; you should know, however, that I have very little contact with this Prelate.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

February 16, 1857

**February [16][[46]](#footnote-47):** The opening of the legislative session took place in the Tuileries. The senators and the members of the legislative assembly gathered in the great hall of peace at the time appointed. The empress was first to appear: a few voices were raised in greeting; the voices were more numerous when the emperor arrived. Having taken his seat bare headed, he invited all present to be seated. He then read, slowly and without inflection, the opening speech which was applauded. I found the opening words very pleasing because he paid homage to God in these words: “Last year my speech ended with an invocation for divine protection. I asked God to guide our efforts in the direction most in conformity with the interests of humanity and of civilization; this prayer seems to have been heard.”

Today, I found the passage on Naples displeasing and the tribute paid to Thiers[[47]](#footnote-48) in the final sentence seemed to me to be misplaced. The speech was, in general, satisfactory.

On leaving the palace I went to visit the Minister of State who received me very well. Among the many things which he told me he let slip the following: that the emperor began by placing his trust in the Church, but that had been abused, which explained the halt in the situation which I may have noticed. In replying to him I remarked that I found no reason for this discontent and that, as far as I could see, apart from a few exceptions, everything was in order. What causes them concern is the trouble in Moulins and the warring among the newspapers. This matter was the subject of a reproach made by the empress to the bishops present for the archbishop’s[[48]](#footnote-49) funeral service and it shows that they are very displeased with the disagreement prevalent among the bishops.

1339. [To Father Nicolas, at Marseilles].[[49]](#footnote-50)

1339:XII in Oblate Writings

Joy in receiving Father Nicolas’ letter. Gratitude for his good attitude and services.

L.J.C. et M.I.

Nicolas

Paris,

February 26, 1857.

My dear Father Nicolas, the letter which you have so kindly thought of sending to me has brought me so much joy that I simply must lay other matters aside and thank you for it. It is not its overly flattering contents that I find touching. What, alas, can we do of ourselves? And when we do manage to accomplish something good or useful, are we not simply the echo of that soft voice which resounds in our hearts and comes from the author of all that is good, namely, the lovable and adorable Jesus to whom may honor and glory be forever given?

What particularly pleases me in your letter, my dear Father, are the sentiments of zeal and fervor you express therein; is finding you imbued with elevated thoughts that are in the line of your vocation and place you in the front ranks of the sons of our little family, which is called to do some good within the Church. of its sons who are grateful to Jesus and Mary.

How good it is to feel oneself understood, to speak to men who have a clear grasp of their duty and who have so well accepted the truths God inspires to guarantee our path!

I am confident that your good words will be helpful in the advice I shall be giving to all those with whom you are in touch and that the results I await therefrom will be all the more certain. May you then be blessed, my dear son, for the encouragement you have given me and for the assistance your good example will lend to the efforts I have had to put forth to sustain all of us in the duties of our sublime vocation.[[50]](#footnote-51)

Together with my blessing, accept my dear son, the expression of my greatest affection.

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

1340. [To Father Casimir Aubert, at Marseilles].[[51]](#footnote-52)

1340:XII in Oblate Writings

Missionary’s departure ceremony.

Aubert C

[Paris],

March 4, 1857.

My eyes fill with tears when I read the account of your beautiful departure ceremony: Together with you, I made my way to the feet of these apostles, admirable for their zeal and devotedness,[[52]](#footnote-53) and I kissed them with the respect due to a mission that is so sublime. We are sending out veritable angels to proclaim the Gospel. May the good Lord fill them with his blessings; in his Name I give them mine too, as I also bless you, my dear son, whom I embrace with all my heart.

228. [To my dear son Fr. Faraud, Missionary Oblate of Mary Immaculate, priest][[53]](#footnote-54)

228:II in Oblate Writings

Affection. Mgr de Mazenod does not forget his missionaries. Visit of Mgr Taché and Fr. Garin.

L.J.C. et M.I.

Faraud

Paris,

March 6, 1857.

My dear Fr. Faraud, how could I hope to reach you in those polar regions that you inhabit? I am always afraid that your zeal will carry you up above the atmosphere, and that we will have to come looking for you on one of the brightest of the stars. You would be no more alone there than you have been for too long on the shores of your glacial sea. Nonetheless, how many were the times that I was there with you in spirit! You would hardly believe me, if I told you that it was every day in front of the Blessed Sacrament, and always with renewed pain at knowing that you are in such a cruel position. I prayed to God, for whom you were sacrificing yourself, to supply all your needs, to help you and to preserve you.

But this will never happen again, for it is better that we should have one or two fewer missions, provided that you are always in pairs. Mgr Taché understand this as well as I do, and he will certainly see to it that this happens in the future.

You do not write often, my dear son, and you have not the same excuse to make as I for your silence. Alas, you have all too much time to yourself, while I am not allowed time to breathe. I have had the consolation of seeing Mgr Taché and Fr. Garin. If only it had been granted me to see you all pass before me! With what happiness I would have pressed you to my heart! You would have felt it beating, old though I am. That is a place where I have not grown old! You would find me still full of that love that I have vowed to you and which will go with me to the grave, but will not enter there with my mortal remains, but rather follow my soul into the presence of God, where there will be no need for me to disavow a love so just and so much in conformity with his Holy Will. My dear son, let us live in such a way that we meet again in the bosom of the good God; may the merits of your arduous apostolate make up for the weakness of my own service; be faithful to your Rule, pray for me, and receive my blessing with my most loving embraces.

+ C.J. Eugene, Bishop of Marseilles.

Sup. G.

229. [For Fr. Lacombe, priest] [[54]](#footnote-55)

229:II in Oblate Writings

Regrets at not knowing him. Trials, Mgr de Mazenod remains close to his sons in the presence of the Blessed Sacrament. Admiration for the courage and work of the missionaries.

L.J.C. et M.I.

Lacombe

Paris,

March 6, 1857.

I am very anxious to write a few lines to you at the same time as I am writing to all our men, but I am embarrassed at not knowing how to address you. I would very much like to be able to call you by the sweet name of son, for what I know of you makes me desire this, and I dare say that if you had been able to see at close quarters the father and his children gathered round him at the time of the Chapter or in one of our houses where we have a large number of our men, you would have found encouragement for your zeal, and strengthening of your vocation. I know to what trials you have been put, but your good dispositions and your piety have enabled you to distinguish what comes from the imperfection of man from the principles that are at the basis of our work, and its value. Would God that you had been able to come to Europe with your good Bishop! But it is such a long journey. The absence of an experienced missionary like yourself presents such great problems that I understand why it is considered almost impossible that you should move. You could not believe how much I think in the presence of God of our dear Red River missionaries. I have only one way of drawing near to them, and that is in front of the Blessed Sacrament, where I seem to see you and to touch you. And you for your part must often be in His presence. It is thus that we meet each other in that living centre which serves as our means of communication. And your sufferings and work, arduous as they are, can you believe that they are not frequently the subject of my conversation and my admiration? Mgr Taché will be able to tell you how true this is. He will bring to you at the same time an expression of the feelings that God inspires in me for you, which it is a pleasure for me to repeat to you as I give you my blessing.

+ C.J. Eugene, Bishop of Marseilles.

S. G.

230. [For dear Fr. Maisonneuve, priest, Missionary Oblate of Mary Immaculate][[55]](#footnote-56)

230:II in Oblate Writings

The Red River missionaries are truly buying souls at the price of their blood. Two of the Fathers designated for the missions in the North have fallen ill. Mgr Taché has visited the Oblate houses in France.

L.J.C. et M.I.

Maidonneuve

Paris,

March 13, 1857*.*

I will not let the happy opportunity of Mgr Taché’s journey pass, my very dear son, without writing at least a few lines to you. This time I will not run the risk of my letter going astray, as has happened more than once with letters that I have sent by the post. We have discovered that undelivered letters were being thrown away with the rubbish. This difficulty of corresponding with my children is one of the things that causes me most distress, for one of my greatest joys is to receive your letters; the tiniest detail of what concerns you interests and touches me. How could I be insensitive to the sufferings that you are enduring to extend the Kingdom of Jesus Christ and to respond to your beautiful vocation, which has called you to the most meritorious mission that I know. There is no doubt that you are buying souls at the price of your own blood, you, the first apostles of those souls whom God wishes to save by means of your ministry. If there had not been you to seek them as far as the ends of the earth, what would have become of them? I can understand that the consolation of seeing so many creatures made in the image of God enter into the sheepfold of Jesus Christ as a result of your care for them is a great recompense for all your efforts, an unutterable consolation; it is this that sustains your courage, and, I can say to you, softens the pain that I feel in being separated from you.

I would very much have liked to provide lavishly for the needs of your mission, but it seems to have been expressly intended that two of those whom I was intending to send you have fallen ill, so that we fear that they will not be able to travel with your Bishop and Vicar. I am very dismayed, especially as regards Fr. Bouquillon, who would have been a great help.[[56]](#footnote-57) Since I am in Paris, I have not yet been able to find a replacement. For your mission I want a strong man with a good will. I am also most anxious that you should be in pairs in your missions, for the great distances between the places where you live make it almost impossible for you to communicate with each other and I am troubled by your isolation; this is a time to pray the Master of the harvest to send labourers into his vineyard; not all missionaries are suitable for a mission like yours. Mgr Taché will find an opportunity to let you know the news from Europe; he has seen at close quarters our establishments which, thanks be to God, give us great consolations, except for the health of some men which gives us cause for concern. I was glad to learn that you have entirely recovered. May God continue to grant you that health that is so necessary for your difficult labors. These are the wishes that I make for you every day. Today I add to them, as I embrace you, my fatherly blessing.

+ C.J. Eugene, Bishop of Marseilles,

S.G.

1341. For Father Roux, [at N.-D. de l’Osier].[[57]](#footnote-58)

1341:XII in Oblate Writings

Congratulations on his consecrating himself to God.

L.J.C. et M.I.

Roux

Paris.

March 18, 1857.

I cannot possibly write to l’Osier, my dear Son, without adding a few lines for you. I want both to congratulate you and to express my joy and satisfaction lest I allow this occasion to pass by. I would have liked to write to you sooner, but who can get anything done in Paris? When I come in at night, it is ten o’clock and I have to say my breviary for the next day for as earlier as six o’clock I have to go out to Passy where I will be saying Mass in the Brothers huge boarding school.[[58]](#footnote-59) On my desk I find the unfinished letter I was writing to Father Vandenberghe. Quickly I seize the pen to write you these few lines during the time that my travelling companion is taking his supper; I shall lay it aside when he comes back up to say the breviary with me. So there you are, my dear son, really one of us! Constant faithfulness to the grace of your vocation throughout the novitiate was meant to assure you this grace. I thanked the Lord in advance for it, filled with confidence that I would see you do much good in our sublime ministry. It would have been a great consolation for me to receive your vows and to bless your consecration to God; nonetheless, I was with you with my most affectionate good wishes. In spirit I was present at this moving ceremony and, from the altar where I was standing at the very hour that you made your oblation to the Lord, I sent you all the blessings which flow from the Holy Sacrifice which I offered for the whole family, but more particularly for you. We were at one and the same time in the presence of Jesus Christ and through him an intimate communication took place: while he was responding to your vows, he was also listening to my prayer. I am enraptured by this thought.

Goodbye. Breviary, breviary! is the call I hear. The breviary, so be it. Well then! To compensate myself for being obliged to leave you, I am going to place you under the special protection of our great patron, St. Joseph. whom I am about to invoke. This does not exclude my blessing you and embracing you with all my heart.

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

1342. [To Father de L’Hermite, at N.-D. de Cléry].[[59]](#footnote-60)

1342:XII in Oblate Writings

In spite of his sickness, Father de L’Hermite is to stay on at Cléry.

L.J.C. et M.I.

L’Hermite

Paris.

March 20, 1857.

My dear Father de L’Hermite, your letter which I would have liked to answer sooner has distressed me. It pains me to see that you are still ill – which is already a very bad thing –– but also that this state of suffering has cast you into a kind of anxiety which urges you to ask that you be moved to a different place. Consider, my dear man, that we take ourselves with us wherever we may be and it is not the location which makes us ill. It would be impossible to replace you at the present time. So we must make of necessity a virtue and provide you where you now are with the rest that you need. Father Marchal can quite ably replace in all that concerns the parish and the others in what concerns the missions. Therefore, be patient a little longer. Once I am back in Marseilles. I shall do my utmost to make some arrangement that I cannot manage to do here.

Would you be so kind as to remit the previous page to Father Sigaud. What I tell him therein will encourage him a little. Goodbye. my dear son; I embrace and bless you with all my heart.

+ C.J. Eugene, Bishop of Marseilles.

s.g.

1343. [To Father Casimir Aubert, at Marseilles].[[60]](#footnote-61)

1343:XII in Oblate Writings

Sad state of the Oblate community in Montreal.

Aubert C

[Paris].

March 22, 1857.

By letter from your brother I have learned what is going on in Montreal. The state of that community is really astonishing. We will have to decide on a regular and strict visitation which will remove from this house the mischief-makers[[61]](#footnote-62) who entertain so abominable an attitude that every vocation is kept away from us. For years now not a single novice has come to us, whereas the Jesuits abound in vocations. Why would anyone want to enter a Congregation that is scandalizing the whole of Canada with its internal dissensions.

1344. [To Father Fabre, at the Marseilles Major Seminary].[[62]](#footnote-63)

1344:XII in Oblate Writings

Affection and esteem for Father Fabre. Affairs of the Marseilles diocese treated in Paris. Imminent return.

L.J.C. et M.I.

Fabre

Paris.

March 22, 1857.

I had come home, my dear friend, after assisting High Mass at St-Sulpice. hoping to take advantage of Fissiaux’s departure to give him letters addressed to Marseilles. but all in vain! Bishop Taché came in right after 1 did and he is going out now just when the sun is setting and in half an hour I will not have enough light to write more. Nevertheless, dear friend, I want to thank you for your excellent letter of March 17th. I cannot express in writing all that it aroused in terms of affection and tenderness in my heart which loves you so much. For that, I would have to be able to hold you fast in my arms and press you to my heart whose temper you know so well. Not just today for long ago I began to thank God for having given me a son such as you. I would land up saying too much if I allowed myself to give in even a little to the natural and just inclination of a father for a son who is so worthy of his esteem and affection. Oh, how I long to see you again! I stop here so as not to converse with you only about what is so agreeable for me to say to you.

In seeing the Ministers, I left out nothing that is of interest to my diocese and especially to the seminary. On the item of bursaries. the Minister acknowledged its justice but the issue is postponed until the next year. It is quite true that the Minister of Worship is given short shrift in the budget; the increase of the bursaries will be the object of his requests for next year.

Only yesterday were the papers on the Dessuart affair scheduled to be sent to the Council of State. I insisted at the Ministry as soon as I arrived in Paris, but things go slowly even when good will is shown.

I have also pushed for the establishment of Cadolive. The bureau chief added his observations in my presence so as to expedite this matter. I would like people to proceed without delay to finish the rectory, that those concerned be told that this matter will certainly be expedited as soon as they are able to house the parish priest in his rectory.

The documents concerning the furniture arrived at the Ministry only yesterday. Mr. Blanc placed them on his desk in my presence: he took them out of a voluminous dossier wherein they might have remained for a long time to come. They realize that it is advantageous to expedite this matter, but it is no small task. You will inform the Council of these details; I shall probably not have time to speak of them to others besides yourself.

I have received a letter from Father Pinet which tells me that the loan has been negotiated. He strongly invites me to come and visit them in England and to bless the new church which he assures me can be opened at the end of June.[[63]](#footnote-64) I replied to this good Father that he could not have given me better news than that of the acquisition of this loan. I hope they will be wise enough to take stock of their situation so as not to get into trouble any more. As for the journey there, I have not ruled it out altogether. If it is seen advisable that I visit all our new establishments, I think I shall have to decide myself on this matter this year; doing so now is already be a bit odd, but to do so later would be madness.

I am writing to our dear Father Mouchette that I am quite disposed to do an ordination on Holy Saturday. I advise you of this so that, should you have some arrangements to make, you can make the same in good time.

You have decided to send Father Magnan to Auriol. If it was a penalty, he had merited the same; I would have much preferred, however, that he did not pass through St-Michel first. Since we moved against him for the bad counsels he had given to the parish priest of St-Cannat. I would especially have liked that this had been explicitly mentioned to him, for then he would not be able to say that he is being punished for not having the same views as Father Dassy.

I was of the opinion that Gajean would do well at Crottes. It would seem that you knew him better than I. I find it hard to understand why in this shuffle you did not also include the deaf parish priest of Acates. In conscience we cannot any longer leave this invalid in charge of a parish, wherever it may be located.

Jeancard has just told me that he has done his utmost and that he is writing to you and to Carbonnel as well. He is perhaps telling you the same things that I am writing here. Had he told me beforehand, we could have arranged things together. Goodbye, the daylight is fading. I am so glad to tell you that it is now a matter of only a few days more and that soon I shall be able to embrace you.

If the papers concerning Marseilles had not been delayed for so long, I would have set the date of my return a few days earlier; however. I have to follow up our business at the Ministry after a long wait. Nevertheless, I insist on blessing the palms in my cathedral, even if I were to come back only on the eve before.

Affectionately I greet all our Fathers at the seminary as well as all our seminarians. Goodbye, dear son; I embrace you with all my heart.

+ C.J. Eugene, Bishop of Marseilles,

s.g.

1345. [To Father Mouchette, at Montolivet].[[64]](#footnote-65)

1345:XII in Oblate Writings

Affection for Father Mouchette. Glad to know that the scholastics are well behaved. Illness of Brother Celestin Augier.

Mouchette

[Paris].

March 22, 1857.

My dearly loved son, I cannot resist my need to tell you in writing at least once the tender paternal affection which I express orally each time that I have the happiness of seeing you.

Often I have told the good Lord that, since he has given me a mother’s heart and sons who merit my love under so many titles, he must allow me to love them immeasurably. This I do in good conscience. It seems to me, dearly loved son, that the more I love someone like yourself, the more I love God who is the source and bond of our mutual affection. This sentiment is a permanent feature in my soul: I bear it with me wherever I may be, and when these cherished persons are not present, I pour out my feelings before Our Lord in my evening visit, during which I concern myself with them. How do you want me to refrain from sharing these secrets of my heart with you when I receive such a letter as that which reached me this morning? Dear friend, show some concern for me. No indeed, I have no need that you make yourself so perfect in my regard; how can one cope when to the tender affection I nourish in my heart for you is added that of your gratitude too?

How happy I am to learn that our dear children of Montolivet provided you with so much consolation. Admit that this is a fine reward for the diligent and charitable care you so lavish upon them. Oh do tell them that every day I concern myself with them before the Lord; and that I did so especially on the beautiful feast day of St. Joseph which I celebrated in the midst of a community of some 800 persons: there I kept them very much in mind, confident as I was that they for their part would also be praying for me. Our good wishes for each other were at the same time laid at the feet of our great patron. Good sons that they are, they wished me some more years of life and I, for my part, called down upon them and upon all of you the most abundant blessings, so that you would be more and more worthy of your sublime vocation.

I had returned, my dear son, for the explicit purpose of writing to you, and so I have put aside all other matters for the moment.

I was deeply pained when I learned about the alarming state of our good and dear Brother Augier’s health. Do not delay consulting what should be done to keep this excellent man for the Congregation and the Church. Oh, if it were only a matter of giving him my blood, I would immediately present both my arms to the lancet. I long to elevate this dear child to the priesthood. If necessary, prepare him for me for Holy Saturday.

1346. [To Father Tempier, at Montolivet].[[65]](#footnote-66)

1346:XII in Oblate Writings

News. Diocesan business.

L.J.C. et M.I.

Tempier

Paris.

March 23, 1857.

I wanted to write to everyone through Fissiaux[[66]](#footnote-67) who has just left to return to Marseilles; he left us so quickly, however, that I didn’t have the time to give him even a few lines addressed to you. I wrote to you not so long ago, and sent that letter to you via Mr. Teissier;[[67]](#footnote-68) in regard to this Mr. Teissier, I asked you whether you would not give him something for his trouble. I do not know on what terms you are with him, and that is why I addressed you this question.

My return is too near at hand for me to discuss diocesan business with you. Since you had decided to inflict a change of parish as a penalty on Father Magnan, I would have wished only that you had not made him pass by St-Michel before sending him on to Auriol immediately afterwards.

I must not forget to tell you that on April 1st I have to pay the money for the convent I have purchased from the Sisters of the Blessed Sacrament. If there should be some disadvantage in awaiting my return for making this payment, or that a delay would obligate me to pay interest at Bérengier, you would be able to take up this sum at Pastré[[68]](#footnote-69) where it is on deposit. I do not know exactly what these gentlemen have on hand in my account, but they will see it in their written records. In case they do not have the entire sum required, I shall complete the same with my remuneration as Senator which falls due on April 1st.

Someone is coming in. Farewell to my conversation with you, for I have to return to the Minister of Worship whom I did not find at his office this morning for he had been at the Tuileries for council with the Emperor. The Minister of the Interior was away for the same reason. I shall go to see him tomorrow. All these errands are quite a nuisance. I have not, however, wasted my time this morning when I appeared at the Ministry of the Interior. You know that it is still in regard to the matter of the Sisters.[[69]](#footnote-70) I have requested those who have come into my room to let me finish these few lines. Carbonnel will give you the details of the day which I report to him in the letter which accompanies this one.

I must not abuse the patience of my visitors; and so I end what I have to say here and embrace you will all my heart.

+ C.J. Eugene, Bishop of Marseilles.

sg.

231. [To Fr. Végreville] [[70]](#footnote-71)

231:II in Oblate Writings

Mgr de Mazenod does not forget Fr. Végreville before the Blessed Sacrament, that “delicious rendezvous”, that “common center where we meet each day”. News of novitiates and scholasticates. Illness of Fr. Amisse. Fr. Végreville is to write more often and to continue his conquests over hell.

L.J.C. et M.I.

Végreville

Paris,

March 25, 1857*.*

My dear Father Végreville, I am glad to have an opportunity to write to you. At the distance that we are from one another it is not easy to reach you. But I attach great importance to conversing with my dear children from time to time. You are my child for several reasons, dear son, and I remember this continually before the Lord. It is a great consolation to have a common center where we meet every day. What a delicious rendezvous is that altar on which the holy victim is offered, and that tabernacle to which one comes every day to adore Jesus Christ and speak with him of everything that concerns us. I speak to him of you in the outpouring of my heart; I speak to him of all the other children his goodness has given me; I pray him to preserve you in those notions of religious perfection of which you gave a fine example during your novitiate and your scholasticate. I pray to him to preserve you in holy humility among the wonders of zeal, of mortification, of charity that your ministry, arduous as it is, so often gives you an opportunity of performing. I pray to him also to preserve your health so that you may be able to continue for a long time responding to your sublime vocation in gaining glory for God and salvation for souls so abandoned, which can only be saved by you, devoted servants who have no other aim in this world. What your reward will be, God alone can measure.

Might I be allowed, my dear son, to ask you a favor? It is that you take advantage of the two opportunities that you have each year to write to me, not just a few lines, but a good long letter covering four sides of paper. Everything that you have to tell me about your missions, even the tiniest details, interests me a great deal. What concerns you personally would also be very precious to me. Although I am too busy, doubtless more busy than I should be at my age, I will do all I can to write to you myself.

You will be pleased to hear that we have set up a second novitiate in France. We have established it at Nancy. The Bishop of Quimper has given us charge of his major seminary, which will provide us with plenty of subjects. He wants to establish a house of our missionaries to evangelise his good Bretons. Our scholasticate at Montolivet near Marseilles is well stocked with good subjects who, already Oblates, are continuing their theological studies there. We now have a house in Ireland on which I am counting to provide us in a few year’s time with subjects who know the English language, which is necessary in nearly all our missions. We would be too lucky, humanly speaking, if God did not impose on us some cruel sacrifices in taking from us some excellent subjects who would have done much good in the various ministries of our Institute. Alas, we are still on the point of losing the perfect Fr. Amisse whom you knew well. What a model of perfection! What edification he gives at l’Osier among those novices, who are already so fervent! But what a sorrow it is to lose so good a brother! I know that he is going to take possession of glory, and that he will help us before God with his protection. It is this thought that helps us to bear our painful separation with resignation.

Come, dear son, let us all work according to the measure of our strength to extend the Kingdom of Jesus Christ. The part that has fallen to you, if it is the most difficult, will also be the most meritorious. Keep me well in touch with the conquests that you are making over Hell. You are attacking it where it was well dug in; but the power of the Cross can do anything over those infernal regions, and so fight with confidence, for you will be the victors, and soon those poor Indians, regenerated in the waters of baptism and settled at various points in your immense Vicariate will be your glory and your great consolation.

Farewell, my very dear son; I have been in the center of a great noise that has been going on all around me as I have persisted in holding my conversation with you. I feel a delight at this which, I hope, you will share. There remains nothing for me to do but to embrace you and to bless you with all my heart.

+ C.J. Eugene, Bishop of Marseilles,

Sup. Gen.

77. [To Fr. Gustave Richard at Dublin].[[71]](#footnote-72)

77:III in Oblate Writings

Illness of Fr. Richard. Acceptance of an endowment for Masses. Bishop de Mazenod will go to England in the summer. Day spent in church with the deaf mutes of Paris. Dinner with Lord Campden. Greetings to the Fathers of Dublin and gratitude towards the Augustinian Fathers.

L.J.C. et M.I.

Richard G

Paris,

March 28, 1857.

Your letter, my dear son, would have filled me with joy had it not, in the news you give of yourself, apprised me at the same time of your not being well. I cannot tell you how ill that makes me feel. I suffer in my heart enough to be deprived of all consolation over things most apt to delight me. Fr. Pinet has written to inform me of the successful raising of the loan; you yourself certainly impart to me knowledge of things quite pleasing. And yet all I see is your afflicted self, brought to a full stop, obliged to suppress the ardour of your zeal, in a word, on Calvary. I can console myself over this only by turning to God to invoke His aid with all the ardour of my soul.[[72]](#footnote-73)

I do not know, my dear son, what sort of approbation is required for the acceptance of the endowment which is proposed to you. If what I write you in this letter can suffice, my reply to you is that I very willingly consent that the Provincial of England accept the endowment which consists in obliging himself to celebrate in perpetuity a Mass each month for the repose of the soul of the wife of the donator. If some other formality be needed, I ask you to let me know this at Marseilles where I am going to betake myself for Holy Week.

All you tell me about Dublin is enchanting; but do not let yourself be tempted to do the least thing which may hurt your health. Reproach yourself no more for not having taken sufficient care of it. Let others carry on and, if they have more to do than they can manage, leave the rest to Providence.

I am very grateful for the kindnesses of the Archbishop.[[73]](#footnote-74) I pray you convey to him my thanks until the day I can personally show my gratitude to him. That is to say, my dear son, that I propose to accede to your invitation and shall try to make a last effort at my age that is now so advanced. But I will not be able to set forth on the road until the beginning of July, as the main ordination takes place at Marseilles in the last week of June. It will be a great consolation to see you and press you all to my heart. That will be enough to make me oblivious of the fatigue of a long journey. For this it will be necessary that the good God preserve the strength He is giving me and for which I ought to thank Him daily for, if I did not look at myself in the mirror when shaving, I would think I was not more than thirty years old.

29 [March]

For the third time I resume my letter and hasten to finish it so as not to risk putting it off again until tomorrow instead of posting it. I have spent almost the whole day in church with three hundred deaf-mutes to whom I had the consolation of giving Holy Communion this morning after not having heard, but seen, a delicious sermon given by a Capuchin to this interesting gathering. Before giving them Benediction this evening, the Capuchin Father again preached to them. I had beside me a priest,[[74]](#footnote-75) zealously devoted to the deaf and dumb, who translated word for word what this Father expressed gracefully by signs and with a radiant countenance. Would you believe that in speaking to them of me, he even had talent enough to explain to them the title Oblates of Mary. I am going to dine with Lord and Lady Campden. I could not refuse this invitation for they have always been so amiable to me. I am at ease with them and although it is Sunday, day of dispensation from abstinence, I will eat frugally at their place for they know that I fast the whole of Lent. I hope that Lord Campden will be in attendance at the blessing of the church of Leeds if God permits me to perform it. From there I will go and visit you in Ireland, hoping that the ocean will be as benign for me as it was in 1850 when I sailed for seventeen hours over the sea. But woe if the elements be angry and impolite! Then I shall pay dearly for the pleasure I shall obtain from embracing you, for the sea when agitated tries me sorely.

I greet very affectionately all our Fathers and especially Father Crousel to whom I reply herewith and accord him very willingly all permissions and powers I have granted to his confreres. I recommend to Fr. Fox that he look after himself more than he does and I conjure you to watch over Father Provincial lest he exhaust himself. He undertakes things beyond his strength. He does too much preaching. It is impossible for his chest not to suffer from this - remind him of this on my behalf. I cannot wait to thank in person the reverend Augustinian Fathers and especially the worthy Bishop[[75]](#footnote-76) of their holy Order who has shown so much kindness towards our Fathers and who has contributed so effectively to getting us established at Dublin where already, in that city, so much good is being done. May God grant that the zeal exercised by our Fathers will attract good men to our Congregation. Adieu, dear son, I bless you.

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

1347. [To Father Charles Baret, at Bordeaux].[[76]](#footnote-77)

1347:XII in Oblate Writings

Permission to come and rest in Paris at Canon Gay’s home.

L.J.C. et M.I.

Baret C

Paris,

March 29, 1857.

I guessed your objective, my dear son, when in your letter you spoke to me about the rest that you needed. As I was quite disposed to grant it to you, I was asking myself where you could take it. Mr. Gay’s appearance at my place soon provided me with a solution to the problem. So, that is well and good. This respectable friend must have already told you how inclined I am to please you and I realize that I could not please you more than by agreeing that you come and share what he calls his solitude. There is one condition however, namely, that you remember you are coming to live with him in order to take a rest and thus will not preach at all either in Paris itself nor in its outskirts. You will even ask Mr. Gay not to entertain the idea of committing you to preach later, not even in Paris. I forgot to mention this to him on the day that he did me the honor of coming to see me.

I am writing without being able to see properly for wielding my pen, but I must still congratulate you for the success of your preaching endeavours at Nantes. I find this expression to be against my taste unless it can be translated into “God’s blessings”, and this supposes the conversion of souls. Without the latter, I lay no weight whatsoever on the most lovely sermons in the world, for I prefer the simple words of the missionary who is bringing sinners back to God.

I can’t see any more. I have to go out, and so I shall close this letter tomorrow.

31st.

It was not on the morrow but the day after that with haste I am able to take up my pen again and finish this letter. There only remained to express all my affection for you; I do not say my gratitude for your letter which nevertheless did please me a great deal. Would I offend you if I were to tell you that I think you would not have thought of writing to me if you did not have to ask for the permission that I grant you? In any case, I bless and embrace you with all my heart.

+ C.J. Eugene, Bishop of Marseilles,

sup. gen.

P.S. I leave Paris tomorrow to return to my diocese.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

April 1857

**April[[77]](#footnote-78):** Mr, Troplong took advantage of the Easter[[78]](#footnote-79) holidays to take the fresh sea air together with Madam Troplong. I have great esteem for this great magistrate and I was happy to reveal my regard for him and for his wife in my episcopal villa in return for the politeness he had shown me. I piloted them, as they say, around our city. Each day I took them to see something: the Prado, the Borelli castle, the cathedral building site, my country house, the Saint Louis furnaces. I invited them to lunch which they accepted for friendship’s sake, because Mr. Troplong is making this trip for the good of his health and had refused other invitations. He preferred to come to me on the Wednesday in order to be sure, as Madam Troplong told me, of dining according to the fast, because in Lyons he had been served a pike tasting of lard. In our peregrinations I was mindful of the opinion I had formed in Paris concerning the religious outlook of the respectable Mr Troplong. He prayed with devotion in Notre Dame de la Garde; in my country house when I showed him a statue of the Immaculate Virgin he made the sign of the Cross and said a prayer. Before sitting down to table, he made the sign of the Cross in front of everybody. I was pleased to have a close-up view of this married couple so attentive to one another and giving an example of conjugal affection which I found both charming and heartwarming. I bear witness that, independently of the consideration due to this man made truly famous by his writings and meriting respect, I feel a deep sympathy towards him so that not only is he high in my esteem but I really love him.

Here is the letter which I hastened to write to him because I was so pleased with him during his short stay in Marseilles:

*“Mr. President, my satisfaction would not be complete if I did not let you know how much I appreciated the all too brief stay of yourself and Madam Troplong in Marseilles. It seems to me that I did not give sufficient expression to the pleasure I experienced during those few days I had the honour of spending in your company. Allow me to open my heart to you, that is how I am. When I am deeply moved I must give expression to it. I had known Mr. Troplong as a great magistrate. I had seen him presiding in the Senate with intelligence and wisdom. I applauded the trust placed in him by the sovereign. I was grateful and moved by the welcome he had accorded to me but I had not seen the inner man as I have had the opportunity to do so in Marseilles and so I give expression to the feelings of sympathy which attracted me to him even before I had occasion to appreciate him from every point of view.*

*I beg your excellency to excuse this openness, but I am still under the spell of that simplicity, that religious spirit, that goodness of character which only emphasize the other qualities which people admire in you.*

*I rejoiced to see the mutual care, the delicate attention of a married couple whom I am pleased to point out as models of domestic virtue, and I count myself fortunate to have been witness to it. I thank God to have seen it in a century such as ours, where the meeting of such qualities has become quite a rarity. Let me tell you this! It may cause you to smile! On the night following your departure, I dreamt that I was still with you and that I was accompanying you to show you marvels that do not exist in Marseilles and which I thought I could see. That is to give you an idea of the effect had upon me by the pleasant moments spent in your company.*

*Mr. President, I beg you to accept this expression of my confidence concerning the thoughts in my mind as a spontaneous homage to your excellency and to Madam Troplong to whom I ask you to present my respects.*

*Allow me to conclude this letter, the open expression of my feelings, in a way other that what is customary. It is my heart which dictates that I should declare myself to be your most devoted friend.*

1348. [To Father Charles Baret, in Paris].[[79]](#footnote-80)

1348:XII in Oblate Writings

The Founder does not allow Father Baret to make a trip to Rome. The Congregation’s poverty.

Baret C

Marseilles,

April 20, 1857.

You know, my dear son, how easily I agreed to allow you to come and rest in the home of Canon Gay, your respectable friend. Knowing that this would please you sufficed to have me sacrifice the satisfaction I would have felt in having you take the rest you needed at a place close to myself. But you have too much discernment not to understand that it would indeed be impossible to authorize you to make a journey to Rome under the cloak of taking a rest. The economy factor is not the only one, as you understand very well, though it is a major element to be considered in the actual state of the Congregation which is so deeply indebted; and, in this regard, I remind you that you must not dispose of the remuneration for your Lenten sermons, which remuneration you must give an account of either to the bursar of your House or to the procurator of the Province. Make the best of your stay with your friend in order to take a pleasant rest; that will be worth more than undertaking a long journey. In the companionship of this saintly priest you will find all that is needed to rest the body and to relax the mind. I beg you to thank him for the fraternal care he is willing to give you and I embrace you with all my heart.

+ C.J. Eugene, Bishop of Marseilles,

172. To the President of the Central Council of the Propagation of the Faith, Lyon.[[80]](#footnote-81)

172:V in Oblate Writings

Dispatch of the document containing the request for aid for 1857. Everything has been reduced to what is strictly necessary.

Propagation of the Faith

Marseilles,

April 24, 1857.

Please find enclosed the report relative to the needs of the foreign missions entrusted to the Oblates of Mary Immaculate which is to help you in your distribution of the funds of the Missionary Society of the Propagation of the Faith. I draw your attention to the manner in which the work was done according to my instructions. Only the urgent needs are submitted to you, and the figures are presented for your consideration only after having been examined with care and discussed.[[81]](#footnote-82) Everything that regards the personal expenses of the missionaries is calculated from the point of view of the strictest economy. If our requests are still substantial it is because, on one hand, the number of missionaries increases in each mission and, on the other hand, construction work is underway to enable the missionaries to accomplish even more good. As soon as it will be possible for us to reduce the amount of our requests, I will hasten to do so because I do understand the extent of the burdens incumbent upon your Councils and the needs for which they must provide.

Mr. President, I trust that in its consideration of our requests the Council will bear in mind what I have set forth and that, if it finds it necessary to apply a reduction due to a lack of resources, that reduction will be as low as possible. I ask this of you for the good of our missions and also for the good of our missionaries. At times they deprive themselves of what is necessary in order to consecrate to their works that which is granted them for their nourishment since they consider the former as indispensable whenever, they do not receive former as indispensable whenever, due to the reductions applied they do not receive what they requested.

Mr. President, with the expression of my highest regards I remain your most humble and obedient servant,

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

1349. [To Father Casimir Aubert, in Corsica].[[82]](#footnote-83)

1349:XII in Oblate Writings

Death of Father Gustave Richard. Advice for visiting the Oblates at Vico and Ajaccio.

Aubert C

[Marseilles],

April 30, 1857.

I don’t know if they will be using the postal service to pass on to you in Corsica the sad news of the death of our Father Richard in England.[[83]](#footnote-84) As was to be expected, his death was like that of a saint. One would have to have more virtue than I have, however, to find even in that some consolation that could help me bear such a great loss with perfect resignation. So much is my heart in pain that I am looking ahead to my imminent trip to England, from which I was expecting some real satisfaction, with a kind of repugnance. It is the second time that I shall be going to weep on a tomb.[[84]](#footnote-85) I am at the point of reproaching myself for having agreed to send this excellent Father to live in England’s foul climate. It is true that I did not then know that his lungs were vulnerable. I am really inconsolable at this immense loss, for he was an accomplished person. What is more. I won’t even have the consolation of having his picture: it would have placed before my eyes the features of a son whom I miss so much.

I imagine you will be conferring confidentially with all our men at Vico. You will not forget that there is one man who was sent there as on probation. I don’t know whether he is keeping Father Mouchette informed about his interior life. He has not spoken to me about this since he left here. We would have know what is to be done, however, when it comes to the question of sacred Orders.[[85]](#footnote-86)

I recommend also that you require Father Santoni to give an account of his interior life to you inasmuch as you are the Visitor and the Provincial; he should also give you an account of his external conduct and of his relationships both with the Fathers and with outsiders. You know how accustomed to independence he has become. It would not be a bad idea if you were to find the occasion of reproaching him for his correspondence with Canada at the time of the Chapter. His indiscreet letters contributed much to the discontent that became evident with the arrival of Father Honorat and the Bishop who is Provincial.

232. [To Mgr Guigues, Provincial of Canada].[[86]](#footnote-87)

232:II in Oblate Writings

Danger of the letter of Fr. Baudre published in the Univers, because of his judgements on the Canadians.

Guigues

[Marseilles]

May 6, 1857.

Dear Monseigneur, if I had the time to read journals, I would not have had to wait until today before learning of the incredible indiscretion of the relative or friend to whom Fr. Baudre wrote a very blameworthy letter that has been published in the *Univers.* I cannot express to you the pain that I feel in hearing of such foolishness. I thought Fr. Baudre was a more judicious and reserved man. What right does he think he has to judge an entire nation on the basis of meetings with a few individuals, when he has perhaps even misunderstood their actions? He has only to set foot in a country and behold, he pronounces himself with unforgivable frivolity on the character, habits and feelings of its inhabitants, and shares these impressions, on which he has reflected so little, with an indiscreet friend or relative, with as little judiciousness as himself, who does not fear to make public remarks which he should in fact have objected to, since they were clearly the result of a ridiculous prejudice and very offensive to a nation that we esteem, that we love, and whose excellent qualities we have very often had an opportunity to notice. I charge you expressly, dear Monseigneur, to make to Fr. Baudre the reproaches he deserves. I am sure that he will have realised his fault when the unpleasant journal which has been made into the receptacle and the means of propagation of his indiscretion fell into his hands. But what will be thought and said about this in Montreal and throughout Canada?

I wish that my voice could blot out the memory of this foolish communication, and make it known everywhere that we dissociate ourselves completely from the words and the false judgement of this good Father, who cannot be excused on the grounds that he could not have foreseen that his correspondent would be so foolish as to publish what he should have hidden for the honor of his friend, whose light-headedness and lack of thought he was making known to all.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

May 11, 1857

**May 11:[[87]](#footnote-88)** This morning, Monday, after administering the Sacrament of Conformation in my chapel I made a pastoral visit[[88]](#footnote-89) to Estaque. The whole population of this new parish was assembled in the church and I took advantage of the occasion to give them some salutary advice. Everybody was astonished that my voice did not fail me after all these days when I have not spared it. I must thank the Lord for that and use for his glory the gift of robust health which he bestows upon me at such an advanced age. I hope to be able to continue on the same scale during the coming days if it is needed. What is certain is that is that after an instruction which normally lasted one hour after the Mass and communion administered to the whole population which filled the church, and having spoken sometimes with vehemence and always so as to make myself heard at the rear of the church from the altar where I was standing, I am not at all tired.

155.[To Marshall Vaillant, Minister of War].[[89]](#footnote-90)

155:XIII in Oblate Writings

Request that Brother Roussenq does not return to the army.

Marseilles, May 15, 1857.

Dear Minister,

 I am taking the liberty of having recourse to your kindness in favor of a young man who belongs as a coadjutor Brother to the Institute of the Oblates of Mary that I have established at Marseilles. He is Roussenq Barnabé, native of Tavern in the department of Var, enrolled consequent to the military conscription in the nursing Corps in 1853; he took part in the Eastern Campaign, after which he received a leave at Constantinople, renewable for six months. This leave was changed for him last January 31 to another leave which expires at the end of this coming June. While waiting, this young man thought it was his duty to return to his community and consequently has joined the religious state again in which he is fulfilling its obligations with the greatest fidelity and is employed in serving the public in a chapel entrusted to his care. It would be very troublesome now if he were forced to go and take up military service once more. Since the government doesn’t need men to complete the army’s ranks, we thought it would agree that Roussenq’ s leave be continued as renewable every six months. His Superiors have very strongly insisted that I myself intervene in this matter, which I could not refuse them; I have noted as well that the young man in question is truly worthy of this exceptional measure.

I beg you then, M. Minister, to willingly grant him the favor we are asking for him and to give your consequent instructions to the General of the subdivision at Marseilles during the course of this coming June.[[90]](#footnote-91)

Please accept, Mr. Minister, the homage of the high esteem with which I have the honor of being Your Lordship’s very humble and obedient servant.

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

233. [To Mgr Taché, Bishop of Saint Boniface] [[91]](#footnote-92)

233:II in Oblate Writings

Bro. Isidore Clut sent in place of Fr. Bouquillon, who is on his way to heaven.

Taché

Marseilles,

May 22, 1857.

I am in a great hurry, dear Bishop, as I write you these few lines, since I have to catch the train to Aix. However, I cannot let the excellent Brother whom I am sending to you leave without giving him a scrap of a letter. Even yesterday we did not know what to do to replace Fr. Bouquillon, who is in no state to make a journey to any country other than his heavenly homeland. Moreover, there were very serious difficulties preventing the departure of Fr. Frain.[[92]](#footnote-93) I was truly desolated, and it seemed at the time that I had nobody to send you, when God inspired me with a way of overcoming the obstacle that arisen in Fr. Frain’s case, much against his will, it must be said; and I also had the inspiration from another source of speaking to the excellent Brother Clut, of whose devotion I was well aware. He is a perfect subject, and was overcome with joy when I called him. He did not think he was yet ready for the missions since he is not a subdeacon, and he has still a year of theology to do; but he is of a mature age. He was born on February 11, 1832. Had it not been necessary to send him off at once so that he would not miss the boat due to leave Liverpool, I would have ordained him subdeacon, deacon and priest in three weeks; but we cannot wait. I presume that you have no lack of privileges. As superior of the Missionary Oblates you will be able to present him to the Bishop of Saint Boniface so that he may ordain this subject, with dispensation from the canonical intervals when he judges it suitable. I advise you not to delay his priestly ordination. He is a religious of solid virtue, who will not fail to complete his theological studies when he is a priest. He is gifted with very good sense. I have warned him about the prejudices that he may encounter. He has grasped the point perfectly. You will be happy with him. He will be a treasure for your mission. I cannot add any more if I do not want to miss the train.

Farewell, dear friend; I received your letter only yesterday, very late, I am sorry to say. I embrace you with all my heart. If you love me do not leave me pining after your letters.

+ C. J. Eugene, Bishop of Marseilles,

S. G.

Tell me at once when you have any news from Rome.

1350. [To Archbishop Guibert of Tours] [[93]](#footnote-94)

1350:XII in Oblate Writings

Archbishop Guibert received at Tours. Coming trip to England, Tours and Quimper.

Guibert

Marseilles,

May 22, 1857.

My dear son, I was beginning to be concerned because of not receiving any news about you. Your letter of the 11th set me at ease. I was consoled to read therein information no one else had brought to us. You deserved the reception extended to you and I was very pleased to learn of it. Your predecessor was so much regretted that I did indeed fear lest that people had convinced themselves that they were beyond consolation. Here I have our new General[[94]](#footnote-95) whose command was formerly at Tours; the praises he voiced to me about the good Cardinal were laughable, so much were they exaggerated. He had found him so amiable that he did not fail to go and see him twice weekly. They would walk in the garden together, a fact which showed that the Archbishop had some leisure time and that he used it well. Archbishop Morlot seems to have confided to him that the Emperor had undertaken to pay all his debts. We cannot offer too much for the good fortune of having such a bishop in Paris.[[95]](#footnote-96) As I have written to him, I hope he will profit from this excessive attitude to obtain what would be refused to others.

The 23rd.

Before leaving to consecrate the church of the Ladies of St. Thomas, I shall finish this short letter: it will at least bring you some news about me and prove again that I am never given the time to give myself to what would be most pleasant to me. That is why I give myself completely, knowing full well that, with God’s help, I shall be greeting everybody in one month. True, it will be a very busy month. Once I have left, I shall arrange my itinerary so that I can spend several days with you in your new empire. I cannot as yet say whether this will be before or after my trip to England. I am more than a little put out because I definitely have to go to Quimper just at the time that they would like to have me in England.

Goodbye, goodbye. I am leaving and I embrace you.

+ C.J. Eugene, Bishop of Marseilles.

234. [To Fr. Faraud].[[96]](#footnote-97)

234:II in Oblate Writings

Thanks for his “admirable account” of the Mission at La Nativite. Recognition of and thanks for the miracles of grace. Virtues of Fr. Grandin. Fr. Grollier’s prejudice against Mgr Taché. Call to fraternal charity. Sending of missionaries.

L.J.C. et M.I.

Faraud

Saint Louis near Marseilles,

May 28, 1857*.*

My dear son and beloved Father Faraud, I have just read, all at once and with lively interest and unflagging attention the admirable account of the La Nativité Mission that you sent me on December 6 of last year. How could I express to you all the feelings that it awoke in my soul? I felt called first of all to give thanks to God for his continual help and for the miracles that he has deigned to work by means of your ministry. Then, in spirit, I pressed you to my heart, touched to the point of tears by all that you have had to suffer to conquer those souls for Jesus Christ, who has clothed you with his power and sustained you by his grace among so many difficulties. But also, what a reward you will have beyond this world, when one thinks of the wonders that have been brought about by the power of your ministry. One has to go back to the first preaching of Saint Peter to find anything similar. An apostle like him, sent to proclaim the Good News to those savage nations, the first man to speak to them of God, to bring them to knowledge of Jesus the Savior, to show them the way that leads to salvation, to give them rebirth in the holy waters of baptism - one can only prostrate oneself before you, so privileged are you among your brothers in the Church of God by reason of the choice that he has made of you to work these miracles. I followed you anxiously in your dangerous journey. Like you, I took no rest except with the good Beaulieu, to whose family you brought such great consolation.

But it was at the Fort that I found myself truly at ease, in spite of the embarrassment of the managing director, who was more accommodating than I expected because of the trick you played on him, truly worthy of one sent by God.

I must admit, my dear son, that I was astonished by what the grace of Jesus Christ has done on Orignal Island, and although I have not been able to form a fully satisfactory idea of the topography of the area, or to understand how it was that all the Indians arrived in the nick of time one after the other, I was in the middle of that attentive audience which was able to profit so greatly from your instruction and to put into practice your good advice. I can understand how all the fatigue, suffering and privation disappear and seem nothing in the face of such results. Who is there among us who would not be willing to give his life a hundred times over to achieve similar success? Without you, what would have become of all those souls, who nonetheless had received from God that seed of predestination which it was granted to you to develop? This is wonderful! Truly I am unable to contain myself, so carried away am I with gratitude and admiration.

I am no longer surprised, dear son, that hell, whose prey you are stealing, is rising up to attack you. Do not allow yourself to be beaten down. Let them know that your work is not yet finished, and that you are preparing further defeats for them. God, whose minister you are, is with you: do not fear anything. Overcome courageously the sadness of which you tell me, which is involuntary: unite it to the sadness of our Savior in the garden of Gethsemane. It is necessary, my dear child, that your joy should be tempered by some pain. It is just that from time to time you should experience consolations, but they have to be bought at the price of tribulations and suffering; this is what we call the pains of childbearing.

The only thing that I insist on as essential is that you should not be left alone as you have been for far too long. With Fr. Grandin as a companion, there will be nothing for you to worry about. What a virtuous missionary! What a noble heart! What an excellent religious! Our other Fathers are good too, I do not doubt, but after what you have said to me I can see that some of them do not apply themselves sufficiently to correcting their faults of character. Fr. Grollier needs to examine himself more carefully. He should have told himself that, being newer than you in this difficult mission, he should have taken your advice rather than contradict you. Were I to write to him, I would wish to tell him to reflect before he judges. He has clearly made a mistake in his estimation of the conduct and feelings of Mgr Taché. I cannot criticize harshly enough the prejudices which have moved him and others to go against that prelate to whom they owed double respect and obedience, since he is both Bishop of the diocese and Vicar of our Vicariate. I urge you all, my dear children, to live in perfect accord among yourselves first of all, and also with Mgr Taché who is also one of our men and in addition the local Ordinary and your regular superior. It would be absurd to presume to direct him in the government of his diocese. He is accountable for his decisions to nobody but God. Any complaining on this matter is a fault which I can see has been too lightly passed over. I am glad to know that you have been able to preserve yourself against this temptation, which was nothing other than weeds sown by the enemy in the field of the father of the family.

Mistrust all the snares of the devil, who is trembling at the war that you are waging against him in the name of the Lord. This evil spirit fears you so much that he has been forced to make it impossible for me to send you the help that I had prepared for you. Thanks be to God, I have been able to evade his plot, and you are to receive reinforcements that will make things easier for you. I am referring to some excellent missionaries who have already left France and will embark in England, some on the Company ship, others for Canada.[[97]](#footnote-98)

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

+ C.J. Eugene, Bishop of Marseilles,

Sup. G.

26.[To Bishop Allard, in Pietermaritzburg].[[98]](#footnote-99)

26:IV (Africa)

The Founder’s activities. The lack of success of the mission to the Kaffirs. The discouragement of Fr. Barret. The need to be a loving father to the Oblates. Relations with the Governor. Bishop Allard should leave his mission and go and “survey his Vicariate”. He should write sometimes to the Congregation of Propaganda Fide in Rome. News of the Congregation.

Allard

St-Louis, near Marseilles,

May 30, 1857.

It is only, my dear Lord Bishop, by coming to hide myself for a few hours in the country that I can catch up a little on the immense correspondence I have to maintain. I hope that those who have to wait a while will sympathise with my position and will pardon my involuntary delay. People do not really know the demands made on me by the population of more than 300,000 souls which is massed round my residence. I can state that I am not free for one day of the week. Even here people come and disturb me; and that has actually happened again today. But I was determined to write to you before returning to town to prepare myself for tomorrow’s solemnity, the feast of Pentecost.

I have just received your letter of March 9 containing a duplicate of the one you were sending as a report to the Council of the Propagation of the Faith. I had previously received those of November 26 and January 30.

There is matter for extreme concern in the lack of success of your mission to the Kaffirs. There are few examples of such sterility. What! not a single one of those poor infidels to whom you have been sent has opened his eyes to the truth you were bringing them! I have difficulty in consoling myself over it since you were not sent to the few heretics who inhabit your towns. It is to the Kaffirs that you have been sent, it is their conversion that the Church expects from the holy ministry she has entrusted to you. It is, therefore, to the Kaffirs that you must direct all your thoughts and efforts. All our missionaries must know this and take it to heart. This is what makes me so unhappy when I hear of Fr. Barret’s lack of concern of which you have informed me. I have not yet received the letter which you say he has sent and in which you thought he would tell me of all his feelings. I can, of course, understand that he does not want to teach in school. That is not our vocation. And one could always give that job to one of our brothers. However, there are times when we must be able to do even that. I am very sorry to think that this very dear priest has not opened his heart to me. I would have been pleased to receive the letter you say is coming. I would have taken the chance to reason with him. This young Father is so good and has shown such devotion that I would regard it as a great misfortune if he were to lose all taste for the job. You attribute his unwillingness to teach to the fact that his self esteem has been wounded. Are you not a little severe in this judgement? For my part I can forgive this reluctance in a missionary who has been sent out for the conversion of the pagans. I would not find it so easy to excuse any disinclination he felt towards dealing with the Kaffirs. That is his special mission. He has been sent for that as others of his brethren have been sent for the conversion of the savages, and others still for the conversion of the Indians. *Euntes praedicate*: I say that I would not excuse him but I understand it when he is faced the obstinacy with which these unfortunate infidels show their indifference.

I cannot too highly recommend you, my dear Lord Bishop, to show yourself a loving father towards everyone at all times; you understand that these dear children have no one but you to turn to for consolation in their trials.

I learned with pleasure of the good relations that exist between you and the Governor. I did not know that you had been given financial assistance. I saw that in your report to the Council of the Work of the Propagation of the Faith. If you had consulted me on this matter I would not have advised you to tell them anything about it. Now I see that I have made a mistake; I took one document for another. Still I am no less pleased by this decision of the Governor’s which we ought not to have expected since we are foreigners.

I find difficulty in approving your plan of bringing families from Mauritius into your Vicariate. That would mean a lot of expense for a very doubtful result. As for the establishment which you propose setting up in the middle of this large tribe I advise you to go to the area yourself in order to choose the site for the missionary’s house and for the church. It is too important a decision for you to leave to our young Fathers. I would be pleased to see you going out and surveying your territory a little. Missionary bishops do not fix themselves in one residence never to leave it. You should build up relations with your Kaffirs to whom you have essentially been sent.

I should not like to forget to ask you whether you have written sometimes to Propaganda in Rome, that is to H. E. the Cardinal Prefect of the Congregation for the Propagation of the Faith; you have never mentioned this to me. You should give him an account of your mission, mentioning the work of your missionaries etc.

Do not omit any detail for me either. Everything that comes from you interests me.

Fr. Aubert must have given you some of our news in his last letter. You know that his Lordship the Bishop of Quimper called us to his senior seminary with the wish that many of his seminarians join our Congregation. We have finally formed the much wanted house in Dublin which God is blessing in a noticeable way. However, he has taken from us one of our most precious subjects, Rev. Fr. Richard, who was truly a holy religious and whose death was worthy of the saints. You will still have to offer your prayers for him which will no doubt serve to place him higher in Heaven. I shall soon go and mourn at his tomb during the journey that I am going to undertake early in July. This is perhaps a little excessive, you will say, for a man of my age. I feel that I have the strength for it even though I shall be seventy-five shortly after my arrival in England. Help me, my dear friend, to end my long career in a holy manner. I must, however, thank God that I still feel as though I were thirty.

I send affectionate greetings and blessings to all our Fathers and I embrace you with all my heart.

+ C.J. Eugene, Bishop of Marseilles,

Sup. Gen.

1351. [To a Seminary Director].[[99]](#footnote-100)

1351:XII in Oblate Writings

Importance of piety for seminarians. The Founder’s imminent trip to England.

L.J.C. et M.I.

Seminary Director

Marseilles.

June 8, 1857.

Keeping me in mind and writing me a letter that was dictated by your good heart was very kind of you, my dear son. I was very pleased to receive it and was edified in reading it. Oh, how much I love seeing you imbued with the sublimity of your priestly vocation and that you appreciate your holy vocation as you ought to! You were very well inspired in the direction that you gave to the Month of Mary. We cannot too much encourage young seminarians to piety. When this resource is lacking, a priest does little good in the Church. It is during his seminary years that he must ground himself in this virtue which seasons all the others. Do not demand anything that is excessive, but always lead your students along this road.

I am excessively busy this year. I have to double the exercise of my holy ministry. What I want to say is that I have to redo in the evening what I did in the morning and even then I will find myself short of time and will not be able to finish up everything before my imminent departure on the great visit I am going to undertake on the first days of next month.

Dear son, I wanted to write you these few lines quickly before going up to a chapel where I am expected to administer the sacrament of Confirmation; for I feared that, were I to delay but a few hours, I would be so taken up that I could not again take up my pen. So, my dear son, accept this haste as the expression of the tender affection I have for you and which will last longer than my life. I embrace and bless you. It is time to go up to my chapel.

+ C.J. Eugene, Bishop of Marseilles,

sup. gen.

P.S. This letter, already belated, stayed even longer on my desk before it was mailed.

55. [To Cardinal Barnabò, Prefect of the Sacred Congregation of Propaganda Fide].[[100]](#footnote-101)

55:V in Oblate Writings

Expression of gratitude for the dispatch of a dispensation. Fr. Ricard, superior of the Oblates in Oregon, has returned to Europe. Abandonment of some missions in Oregon due to the war.

Propaganda Fide

Marseilles,

June 18, 1857.

Your Eminence and dear friend,

I do not wish to undertake my long trip to England, Ireland and Scotland without thanking you for your kindness in sending me in time the dispensation I had requested of your goodness. For me and the deacon I am to ordain a priest, it will be a great joy for which I am most grateful....

Fr. Ricard, the superior who did not get along with Bishop Blanchet of Nesqually, has returned from his mission in Oregon. His health could not stand up to that climate. The report he gave me on the good being done by our missionaries was of great consolation to me. They have had to abandon the missions of the Cayouses and the Yakimas due to the hostilities between the Americans and the savages, and have fallen back to their house near Olympia in Puget Sound from where they have visited the savages in that county with great profit for the faith. The country, however, is not at all peaceful on the side of the Americans.

Please accept, Your Eminence, the expression of my unremitting sentiments.

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

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

June 19, 1857

**June 19[[101]](#footnote-102):** Nothing can be compared to the beauty of the general procession. It is my happiness to see each year the increase in my people’s devotion to our Lord whom we wish to glorify with all our strength. I had ordered that henceforth all the Congregations of men and women in the city should be present for this votive procession which should be the expression of our gratitude to and our love for Jesus Christ. My thoughts on the matter have been understood and the attendance could not have been greater nor more edifying. The procession took two hours. When the Cross had reached the Cours, the Blessed Sacrament had not yet left the church. The streets through which the procession was to pass were magnificently decorated. Apart from the tapestries which hung from the balconies and windows, it would be impossible to describe the effect produced by the innumerable streamers which were hanging across all the streets and which provided shade over the route followed by the procession. Triple rows of chairs were occupied by all those whose piety, it must be said, more than curiosity, had attracted to the route of the procession. A large number of beautiful repositories gave the streets the appearance of a continuous church with the floor strewn with flowers. It must be said that everything was delightful on that day. It was one of the most beautiful of my life. I was happy to see our Lord glorified by our immense population. The scandal which I had to denounce last Sunday had in spired me to take precautions that it would not be repeated. I ensured that my complaints were presented to those who had to follow the canopy and I was formally assured that they would behave as religion and the circumstances required and that promise was kept. Otherwise I would have positioned a numerous choir between the canopy and the profaners.

235. [To Mgr Odin, Bishop of Galveston].[[102]](#footnote-103)

235:II in Oblate Writings

The Oblates must give up the direction of the college at Galveston; this work is not in harmony with the aims of the Institute. Thanks to Mgr Odin for his kindness to the Fathers. Two of them may remain temporarily at the college; the others are to go to Brownsville.

Odin Bishop

Marseilles,

June 20, 1857.

Monseigneur,

Your letter of May 15 which I received a few days ago has put me in a truly embarrassing position. It makes it plain to me that you are dismayed that our Fathers will no longer be in charge of the college at Galveston, and yet on the other hand I see that it is impossible for them to continue this work in the present conditions. It is not that they have anything in the world to complain about your Excellency, for they are, on the contrary, the first to do justice to the goodness with which you have always treated them and to the generosity with which you have found them the means, financial and other, needed to help them to bring to a good result the enterprise of the college at Galveston. I am very glad, Monseigneur, that you have given me an opportunity to make known to you their feelings towards yourself which are those of a respectful devotion to your person and a sincere gratitude for all your kindness, sentiments which I try to foster in all my children, and which should be a characteristic of the Oblates of Mary, wherever God sends them and the confidence of bishops calls them. But that is not where the difficulty lies; unhappily it stems from a cause independent of the will of men, which neither you nor our Fathers can cause to disappear. The difficulty lies entirely in the nature itself of the work in which the Oblates of Mary established in your cathedral city are engaged. It seems that the college at Galveston is and will be for a long time nothing other than a commercial school where the pupils studying Latin and especially those who are aiming at an ecclesiastical career are very few in number. To teach ordinary classes in such an institution it is not necessary to employ priests whose zeal could be better used in the service of souls in a country where the vineyard of the Lord is in need of workers. A religious congregation made up simply of teaching brothers would be enough. In view of the situation it is not surprising that our Fathers have had the idea of leaving, and that in the end they have decided on it by means of a resolution whose consequence will be that they will be applying themselves to a form of ministry that is more suitable to their vocation. For you are doubtless aware, Monseigneur, that even the education of ecclesiastics is only a secondary end of the Institute of the Oblates of Mary, and that the instruction of lay persons in the human sciences is quite foreign to them.

This is the point of view from which our Fathers at Galveston judge their position in the college; this is the sense in which they have been writing to me for some years. But I did not want to give way too easily, and I thought that time should be allowed for a judgement of the true state of affairs, so that we would not expose ourselves to justly deserved regrets or reproaches. The experience of this last year has proved that the judgement of the Fathers at Galveston on the college was only too well founded, and their repugnance against continuing in this ministry has reached such a point that I see no remedy for it. That is how things stand, and in such a situation I do not think any other course is possible except for us to cooperate to ensure that the change that is to take place should do so with the minimum of inconvenience for the college at Galveston. While calling other masters to it, the Brothers of the Christian Schools, for example, and entrusting the establishment to them for them to run it at their own risk and their own responsibility, you can, if necessary, reserve yourself the right of maintaining there one or two priests for the religious service of the house and even for the supervision of the entire establishment. In order to give you proof of our good will, I consent that two of our Fathers may stay for this purpose provisionally in the college, one especially charged with this work and the other to help him and at the same time to be at your disposal for various small services that he may be able to render you in the city or its surroundings. The other Fathers who are at present at Galveston will go to Brownsville to join their brethren and so to strengthen that community, which will thus find itself able to extend its apostolic labours further.

You see, Monseigneur, that while acknowledging the necessity of our laying aside the responsibility of your college and acting on it, I am taking every possible step to avoid troublesome consequences from this measure and in order that it may have an outcome that will be of advantage to your diocese by gaining for it a greater number of workers employed in the holy ministry. It is for the same reason, my desire of causing you as little distress as possible by this measure, that I am making no claim for compensation for the sacrifices that the Congregation has had to make since undertaking responsibility for the college, and that I am submitting entirely to your spirit of justice and generosity for any compensation or financial indemnity, while making over to you all the sums that we obtained from the Propagation of the Faith for the buildings of the college.

Be pleased to accept my good wishes, etc.

+ C.J. Eugene, Bishop of Marseilles.

1352. [To Archbishop Guibert of Tours].[[103]](#footnote-104)

1352:XII in Oblate Writings

The many tasks to be done before leaving on the trip to England.

Guibert

Marseilles,

June 22, 1857*.*

Dear friend, I was beginning to find your silence rather long. I attributed it. however, to all the bother of arriving in an area of which one is now bishop. As for me, I am not given a moment’s breath. I have more than enough of being told how marvellous it is to see me doing all these things at my age and then have them come nevertheless to load me up even more. After crowding all sails to the end of this month - which will end with a large group of ordinations I shall slip away and strike out on the highways. This first lap will not bring me to your area. I have only some faint hope of seeing you when I am passing through Paris where I am arriving on the 8th and leaving on the 10th for England where they are waiting for me. On my return trip, I will have the good fortune to affectionately greeting you at Tours. I cannot fix the date now; I shall let you know from England. It will most likely be after I have been at Quimper where the Congregation’s business demands my presence.

Goodbye, dear friend. I consider myself fortunate for having been able to steal these few moments to give you news about myself and to embrace you with all my heart.

+ C.J. Eugene, Bishop of Marseilles.

1353. [Mr. Guinet, Oblate of Mary, rue de Montet, at Nancy, Meurthe][[104]](#footnote-105)

1353:XII in Oblate Writings

Imminent arrival at Nancy after a visit to Cirey.

L.J.C. et M.I.

Guinet

Marseilles,

June 23, 1857*.*

You can well imagine, my dear son, how busy I am since there are only eight more days left for me here. Nevertheless, I want to write a few lines in reply to the letter that I have just received from you. I shall not go into the details of your report. We can deal with that at Nancy.

I want to tell you right away that, with God’s help, I shall be arriving on Saturday, the 4th in the month of July. I ask for nothing better than to ordain the good deacon Gourdon on the next day; since, however, he is only a novice at this time, I shall have to ask his Bishop for dimissorial letters. That is a big to-do. I shall nevertheless make the effort. I have to tell you that my time is limited and my itinerary irrevocably determined. In a short period of time I have to travel across three quarters of France, England, Ireland and Scotland. So, arrange everything so that I can leave Nancy on Tuesday evening, the 7th. I shall spend the night in the coach so that I can give you the whole day of Tuesday. I shall be arriving on Saturday evening, for I am in the morning leaving Cirey-sur-Blaise to catch the train at Blesme which will bring me to Nancy.

Goodbye, my dear son. With all my soul I bless you as well as all your good novices whose acquaintance I am happy to be making soon.

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

236. [To Fr. Gaudet, Superior at Galveston].[[105]](#footnote-106)

236:II in Oblate Writings

The Fathers may abandon the college on the conditions and in the manner indicated to Mgr Odin. Obedience of Fathers and Brothers. Counsels of prudence and delicacy in negotiations with the Bishop.

Gaudet

Marseilles,

June 23, 1857*.*

My dear Father Gaudet,

In reply to your last letters, I wish to inform you that finally we have decided to agree to your requests and those of our Fathers at Galveston with regard to the college. But on the day on which we decided this important question in Council, a letter arrived from Mgr Odin in which, after a long list of all that he has done for our establishment at Galveston, he begs me not to lend myself to the project that he suspects you have in mind of leaving the college. You can understand that this insistence on the part of the Bishop, who looks on this measure as the ruin of the establishment, has put us in an embarrassing position. Finally, after serious reflection on the matter, we have decided on the course of action that you will find described at length in the letter that I have written to Mgr Odin, of which you will find a copy on the other sheet that I am sending to you. It was difficult to grant nothing to this good Bishop, of whom we are bound to be considerate, nor could we leave the college in such a manner as to let it fall entirely into the hands of simple brothers. We did not think of that. So it has been decided that two of the Fathers at the college will stay there provisionally, which we think of as meaning a period of one further year. These two Fathers are Fathers Parisot and Vignole, the latter to give himself especially to that work, and the former to aid his brother and to give himself to the ministry of preaching in the city and in other places where there are missions and retreats to be given. Brother Mac Grath must be sent, as soon as the vacation begins, to Canada where he is needed for the next year in the college at Bytown. As for you and Fr. de Lustrac, you are destined for Brownsville, where you must go when all business is concluded for the handing over of the college to the Brothers of the Christian Schools. When you reach Brownsville you will find a note from me which will tell you what you are to do. I can see clearly from your letter of direction that you would rather be withdrawn from Texas, but for this year that is not possible; so you must give me proof of your good will, by accepting this mission in a situation which is hardly convenient for us. Next year, when Frs. Parisot and Vignole will be able to go and strengthen the community at Brownsville, it will be easier to place you elsewhere, if that has become necessary. We have only to dispose of the lay brothers. You are to send one of them to Brownsville and the other, if he is not of use to our Fathers at Galveston, can be sent to Canada in company with Brother Mac Grath. As compensation for the sacrifices made by the Congregation, we will be content for the moment with the 800 dollars of which you speak, plus the 1000 that you hope to be able to send here during the vacation, and the furniture and other objects that you are able to remove from the college. Probably the Bishop, when he is in a position to do so, will give us something further as indemnity.

Now there is nothing more for me to do, my dear Fr. Gaudet, than to urge you to use great care in the way in which you conclude the business regarding the college at Galveston with Mgr Odin. You must certainly proceed on the basis of the resolution that we have made here, which is quite clearly set out both in my letter to the prelate and in my letter to you. But also in your manner of proceeding you must allow nothing but praise of the worthy Bishop, who will already be quite distressed enough by our decision. I have no need to insist on this, nor to say anything more to you for the moment on other questions.

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

237. [To Mgr Guigues, Provincial of Canada][[106]](#footnote-107)

237:II in Oblate Writings

Dispensation from vows of Fr. Than. It is a good idea to establish the Oblates in a fixed post on Hudson Bay. The Fathers in charge of the college at Bytown must complete their work at the expense of the Congregation. Project for a juniorate. Fr. Paillier and the Trappists. Provincial funds. Success of the missions at Buffalo. Frs. Naughten and Coopman. Fr. Baudre.

Guigues

Marseilles,

June 23, 1857*.*

I am writing in reply to your letter of May 15 which contained the account of your last Extraordinary Council of the Province of Canada, and in order to proceed with greater order, I shall do so following the items in your letter, one after the other.

1. You will find enclosed the certificate of dispensation that you request from me for that Ryan whom we made the mistake of receiving into the Congregation and who, after having been brought up at our expense, does not think of paying the debt that he owes us except by asking us for a proof that he is now nothing to us.

2. The step taken by the Bishop of Albany with regard to our Fathers at Plattsburg whom he is forbidding to hear the confessions of the Irish seems to me to be odiously restrictive, and that this is enough for you to petition that it should not be put into effect.

3. The project of establishing our Fathers in a fixed post near the Indians of Hudson Bay instead of sending them each year at great expense to spend a few weeks there seems to me well suited to assure the good of religion in that poor region. So you must do everything possible to bring it to a successful conclusion.

4. Nothing is more just than that the Oblates of Canada should make it their duty to complete the work that remains for them to do with regard to the church and the college where they are established at Bytown. This is one of the points in the agreement that was made between us last year.

5*.* Any idea that has as its end the encouragement of vocations will always have my full approval. So it is with pleasure that I see that you are occupying yourselves in this way in Canada too, with a plan for a juniorate where you will educate a certain number of pupils some of whom you will later accept as novices for the Congregation, but it is useless for you to apply to the general fund for the expenses of this work. It is for each Province to provide for it by means of resources acquired for this purpose. This is how it is done in England where our Fathers have set up a juniorate where there are already eight or ten boys. As for the two Oblates whom you are requesting to go to learn English in America, if you absolutely insist, they can be given to you. But it would be more natural to send them for this purpose to England where Canada would pay for their maintenance and from where, after one or two years, they would be sent back to you.

6. The sending of Fr. Paillier to the mission to the Indians in Labrador can hardly be influencing his determination to try a more austere and retired life. His letters prove to me that this resolution is one that he has had for a long time, and if the reply that I have made to him does not turn him away from it he must eventually be allowed to follow up this idea.[[107]](#footnote-108)

7. I have had a letter sent to Fr. Casenave[[108]](#footnote-109) by Fr. Aubert, to whom he had written to insist on being sent on the missions to the Indians. The letter, which is quite explicit and gives full reasons will, I hope, be enough to make the Father give up the idea of a ministry which is certainly less suitable for him than that for which you can use him in Canada, where it will be very easy to employ him above all for preaching, which he would be able to do well.

8. The arrangements that you have made in the Provincial Council with regard to the part each house must play in meeting the common expenses of the Province, such as the expenses for journeys of subjects sent to Europe, etc., and for building up resources for the Provincial Fund, seem to me to be all that you can do for the moment in this respect; later on, when the house at Montreal has paid off a part of the debts that it still owes and the house at Bytown is in a sound financial position, the Provincial Fund will easily be able to amass quite a considerable revenue simply from the excess sums in local funds, as is the practice in our Provinces in France.

9. I was very glad to see from your letter that the news that we have already had by way of the American papers on the success of the missions given by our Fathers from Buffalo is not in any way exaggerated. But the news about Fr. Naughten causes me nothing but pain. I knew that this subject was a man full of himself and decidedly imperfect in character, but it did seem to me that he also had some good qualities, including zeal for souls, a love of work and a sincere attachment to the Congregation. Least of all did I imagine that he was suspect in the area to which your words about him seem to allude. I would have liked something a little more detailed than that phrase; his superiors need to follow him very closely and keep a watch over everything he does. As for poor Coopman, it is really annoying that that child who was so good has gone so far astray; I did think of recalling him to France, where we could more easily get him back onto the right track. What do you think?

10. As for the English subjects whom you would like to be supplied with for the college at Bytown, Fr. Aubert had already informed me of the letter from his brother which was the last to make this request in the name of the Provincial Council of Canada. But you know well, and everybody knows, that it is not so easy to find subjects who are able to teach English. You complain that last year the promise was not kept of giving you a teacher for that language. But is it our fault if Fr. Naughten did not suit you, and did you not replace him at Bytown by a Father taken away from Buffalo, whither he would have had to be sent if you had not had Naughten at your disposal? And is not Fr. Trudeau as much English as French? Nevertheless, because of arrangements that we have made for Texas, we will be able to give you the Oblate scholastic, Irish in origin, who is one of the professors at the college at Galveston. I am going to write to Fr. Gaudet, who will no longer be needing him next year, to tell him to send him to you during the vacation. With regard to Fr. Gaudet, it is my duty to object to an insinuation at the end of your letter, which I could not help being particularly shocked by. This Father, with whom, by the way, I cannot say that I am satisfied, has written to tell you, you say, that if he had known when Fr. Baudre left for Montreal that he was to be Superior there, he would have warned you that he did not have the necessary qualities, and that everybody at Galveston thought the same. And you add that it seems a pity that this judgement was not made in France as well. What this means in other words is that we gave you as Superior in Montreal a man whom we knew perfectly well to be unable to fulfil his duties. This is going too far. And so, I must tell you, not only that this injurious suggestion is false, but that it was impossible for us to judge Fr. Baudre otherwise than we did. Firstly, his correspondence and his manner of conducting the difficult business at Galveston proved to us that he was far from being incapable, and secondly the testimony of his brethren and even of Mgr Odin added such weight to these presumptions in his favor that we had every reason for believing that he was suitable to be put at the head of one of our communities in Canada. Has it been proven since that if he had had reasonable men to deal with he would not have managed perfectly well?

+ C. J. Eugene, Bishop of Marseilles.

1354. [To Father Tempier, at Montolivet].[[109]](#footnote-110)

1354:XII in Oblate Writings

Itinerary of the trip from Marseilles to Cirey, then to Nancy and Paris where the Founder will wait for some Oblates with whom he will leave for England. During his absence, Father Tempier is as much as possible to look after the interests of the diocese and of the Congregation.

Tempier

Cirey,

July 3, 1857.

My dear Tempier, I had intended to write you from Nancy; since, however, I have a moment to myself, I shall pleasantly spend it with you. I shall first of all give you news of our trip which has been excellent.[[110]](#footnote-111) We pushed on to Troyes where we waited for the train which was to take us to Bar-sur-Aube, at which place we were to be met by my niece’s carriage. The two hours of waiting allowed us to say holy Mass and to visit the cathedral which is undergoing major repairs. At noon we took the convoy that brought us at 2.30 p.m. to Bar-sur-Aube; here we immediately took the carriage for Cirey where we arrived at 5.30 p.m. Here I found everyone in good health. Here too I received your letter.

I am leaving again tomorrow at five o’clock to catch the train at Joinville which will take us to Blesme. Here we have one hour’s wait for the convoy to Paris which will take us to Nancy: here we will be arriving in good time, at two o’clock, I think. That gives us more time than we need to prepare things for the ordination the next day. I don’t need to tell you that we are leaving Nancy on Tuesday in order to arrive in Paris on Wednesday morning. We will be staying in Paris the whole day of Wednesday. Thursday and a part of Friday; on this latter day, we shall start out for London.

Don’t forget that among the things you have to provide for those of our men who are destined for England is the dress that is obligatory for that country. You know that we had chosen the new Father Moulin and the two Oblates. Guillard and Ayral.[[111]](#footnote-112) They must join us in Paris on Friday morning, at the Bon Lafontaine hotel where I will be staying. Let them make out their tickets all the way to Paris so that they can profit from half-fare prices for the entire route. Father Aubert had no difficulty in obtaining it up to Montereau.

I presume that you sent the other three new Fathers to the shrine of La Garde as we had agreed. There they are to busy themselves with reviewing the whole of their moral theology so that they can take the examination in September; this would not prevent them from putting some time into composing sermons if Father Dassy, who has indeed asked to live at La Garde, could look after them. I was not able to speak about this to Father [Dassy] before leaving. Maybe it might be better to give them a little break in this regard, so that they can say that they had a bit of a holiday.

As for Father Visidari, I think he will have to rest for some time yet before he is sent off to Corsica. the place to which he is destined. You know that on several occasions he has been spitting blood. The turbulence of the sea could do him much harm.

Since I have left, you will have seen the new door-keeper and made an agreement with him as to the day that he will move in to my house. It was agreed that I would give him 600 francs and the cost of lighting, and not a penny or anything more. You will have to explain clearly to him what he is expected to do. Besides keeping the door and doing errands in the city, he will have to keep clean the secretariat and the vestibule as well as bring in the water for the common areas of the house.

I don’t have to recommend diocesan affairs to you. Don’t lose sight of the fact that my absence is due to my serving the Congregation. There you have an additional motive not to leave anything in abeyance under any pretext whatsoever. If others should neglect doing their duty, you would all the more have to do yours, even if you should be the only one to replace me, a situation which, as I hope, will not come to pass.

I greet and bless all at Montolivet and embrace you with all my heart.

+ C.J. Eugene, Bishop of Marseilles.

1355. [To Father Fabre, at the Marseilles Major Seminary].[[112]](#footnote-113)

1355:XII in Oblate Writings

Information about the novitiate at Nancy. Ordination. Numerous guests invited to dinner.

L.J.C. et M.I.

Fabre

Nancy,

July 7, 1857*.*

My dear son, I wanted to write you a few lines before leaving Nancy, but the time for leaving has come without my having had a minute to carry out my intention. You know what it is like to spend three days in a fairly large community wherein several members were unknown to me. I assure you that I spent my time well here and, if I am taking up my pen to write you briefly, it is with the request that I may have a short respite: I have promised not to abuse it and make them wait too long.

The house is getting on marvellously well. Here I have met fine men who give much promise. Among the novices there are men who are already well-formed, as are the two priests who are the cream of the crop.[[113]](#footnote-114) I have every reason to believe that they will persevere right to the end. The third one, whom I ordained yesterday. is a fervent religious, a real angel;[[114]](#footnote-115) he has only one more month to do as a novice, and will be making his profession on the 2nd of the coming month. The Fathers of the community are excellent. This is a house as it should be and it is highly esteemed in this area.

I have alternated my special meetings with each individual person with the ordination which I did in the chapel of the Ladies of the Sacred Heart. The entire Oblate community was there for it. It was really a family feast.

Yesterday we had the idea of inviting to dinner His Excellency, the Bishop of Nancy, first of all, his Grand Vicars. and, as a sign of fraternity, the Prior of the Dominicans, the Rector of the Jesuits, the Superiors of the two great Congregations of St. Charles and the Christian Doctrine, the chaplain of the Ladies of the Sacred Heart, and so forth. That was an imposing gathering. It was a good thing that this occasion was used to extend these appropriate courtesies.

I am leaving in two hours’ time. I shall spend the night on the railway carriage and early tomorrow morning I will be arriving in Paris, if it so pleases God. If I don’t find a letter from you there. I shall have every reason to complain; I do hope you have been kind enough to provide me this pleasure.

People are at the end of their patience: so I am giving in and I end by embracing you with all my heart. I bless you and our Fathers at the seminary.

+ C.J. Eugene, Bishop of Marseilles.

sup. gen.

78. [To Fr. Tempier at Montolivet].[[115]](#footnote-116)

78:III in Oblate Writings

Visits to notable persons at London. The joy of celebrating mass in this Protestant metropolis. Remarks about Scholastic Brothers sent to England. Instructions.

L.J.C. et M.I.

Tempier

London,

July 15, 1857.

It is to wish you a happy feastday, my dear Tempier, that I write to you today. I would not have had much to tell you of my journey so far.

I have received your letters of the 5th and 7th of this month. Since then I have had no more news of Marseilles from you and so I remain quite upset because of Jeancard. I would have wished to find here at London a letter from one of you to reassure me. Fr. Aubert has again gone to the Post Office where we went in vain yesterday. Perhaps he will bring me something on his return. I am writing as I wait for, as soon as he returns, we will leave together to present our respects to Bishop Grant and draw some money from the Pastre people. We will then dine with the Duke of Norfolk[[116]](#footnote-117) who, as well as Madam the Duchess, has been as amiable towards me as on the occasion of my first visit to London. I have met Lord Campden and his wife here who have not forgotten you. I missed Lord Fridlin as he left for the country the day following our arrival at London.

We have a church close by the house of M. Dahdah where we are staying. Both he and his wife do everything to look after us. They ply us with polite attentions. On Sunday I gave solemn Benediction in the neighbouring church where I say daily Mass. This very fine church was built by an émigré priest who endowed it at his death. It serves as a parish for six or eight thousand Catholics and is served by three priests of whom one, by the will of the benefactor, must be French. I cannot express the consolation I have in offering the Holy Sacrifice and fulfilling other episcopal functions in this city of London, the centre of prevailing heresy. Jesus Christ is present, honoured and adored in every part of this immense city in revolt, as it is, against his divine Person and against his law. Eighteen Catholic Lords in Parliament, with whom the ministers have again lately had to contend, have, through non-compliance in what was demanded in the matter of the oath, brought about the failure of the minister’s proposition in favour of the Jews. The Catholics wish that, since it is a question of suppressing from the oath the clause which excludes the Jews from Parliament, they should also suppress the one to which Catholics cannot subscribe. The ministers did not feel strong enough to promise it and the Catholic Lords assembled with the ministers at the Duke of Norfolk’s place have categorically refused their support. They hope to be more fortunate next year. You can relate this to Jeancard who will be pleased and who, if necessary, will explain the question to you more abundantly.

Our three travelling Brothers[[117]](#footnote-118) have arrived safe and sound at Leeds, so I heard yesterday. We had sent them on from here. Fr. Aubert is invaluable for expeditions of this sort. He managed quite well to send them off from Paris, which they left shortly before us, by another and more economical route. Of the three, there is one who seemed vacuous to me. I was struck by his stupidity. I do not know what they can hope from him. They must have found he has virtue enough to counterbalance what is lacking to him otherwise. Can you imagine his wishing to hand me a brief letter he had composed, on the supposition that they would send him to the foreign missions, in order to ask humbly for permission (guess what!) ... permission to die? He is for ever immersed in reading his Office. For the rest, if he has a silly look, he also has that of a happy man. He is subdeacon. I make no bones about making him deacon, as well as Bro. Guillard, at the ordination of Fr. Ryan. God will do the rest. Fr. Aubert has now returned from the Post Office without any letters. But I will not seal this letter yet in the hope of receiving something a little later.

Indeed, I have just received the good letter of dear Fr. Fabre which gives me the greatest pleasure. I do not have time to say more than this: 1° I intend my carriage and horses to be at the service of those like yourself, Jeancard and de Carbonnel but not of any woman, unless possibly that of my sister or my niece: 2° the case of Fr. Paul must be settled as soon as possible so that it cannot be said we are countenancing his lack of constancy.

Time to be off and to get into the carriage with my travelling companions. We are going to the Duke of Norfolk’s where we are invited for dinner.

Adieu, dear Tempier, I embrace you - pray convey my blessing to all who dwell at Montolivet. I thank God that Jeancard is better. Greet him affectionately on my behalf as well as Carbonnel. I leave tomorrow for Liverpool.

79. [To Fr. Fabre at Marseilles].[[118]](#footnote-119)

79:III in Oblate Writings

Description of the journey from London to Liverpool with a stop in Birmingham. Visit to the Jesuits and to a church of the “Catholic Apostolic” sect at Liverpool. Reflections on the recitation of divine office and on the real Presence.

L.J.C. et M.I.

Fabre

Liverpool,

July 18, 1857.

It is to bring you up to date with our progress that I write you today, my dear son. My health continues to remain excellent. We left London on Thursday after having said Mass early in the morning, for it was necessary to be at the station by half past six o’clock and we needed half an hour to arrive. Our host had taken the precaution to put in our bag the wherewithal to sustain us en route, since we were to arrive only towards noon at Birmingham where Fr. Aubert had decided, against my wish, that we would stop two hours. He claimed that it was in order that I might not be too tired to continue on our way to Liverpool without rest but I, who did not feel tired in the least, had the cruelty to upbraid him over this delay because, once I have set out, I desire most of all to arrive. So we wasted our time at Birmingham where the Bishop was absent, as I knew, but Fr. Aubert was able to recommend to him Guiol who was travelling with me and who was glad to stop twenty-four hours to visit Oscott and even the city of Birmingham. We took him to the Bishop’s House where the Grand Vicar gave him a good welcome and we entrained once more at half past two o’clock, thus arriving at Liverpool at eight o’clock. Our Fathers Jolivet and Gubbins were waiting for us at the station; we were soon installed in our house where the enormous Father Dutertre came a little later on his return from the church. Fr. Bradshaw is making his retreat at the novitiate. At the communal hour we had something to eat and, after conversing a little, went up to the little chapel for prayers, preceded by the regular examen. Prayers were said in English which I followed like the simple people in our country who follow the Office when it is recited in Latin in their presence. It was eleven o’clock by the time we went to bed. Nonetheless I did not fail to rise early in the morning next day for meditation. Fr. Aubert and I said mass in the little chapel where the Blessed Sacrament is reserved just the same, while our Fathers went to celebrate in their poor, parochial church where I do not propose to appear until Sunday, that is, tomorrow. Yesterday I sought out the Bishop at the other end of the town where he lives, but he had gone to Wales for his vacation. We then paid the courtesy of a visit to the Jesuits. They have here, as in London, a charming church frequented by the upper middle class, just as at London by the upper aristocracy. Moreover nothing to ornament their churches or their sacristies is lacking. That of London especially is magnificent. I had sent away the carriage as I wanted to visit the city on foot. The streets are as wide as at London although the houses are less beautiful and everywhere one finds churches devoted to the errors of some sect or other. My curiosity prompted me even to enter into that of a sect which I did not yet know by name. They call themselves Apostolic Catholics[[119]](#footnote-120), claiming that we have lost the apostolicity which by divine revelation and the communication of the Holy Spirit has been renewed in their head whom they call Holy Angel. They have also received the gift of working miracles. Nothing resembles one of our churches so much as their place of worship. Baptismal fonts, confessionals, altar surmounted by a cross, lighted lamp quite like ours suspended in the centre of the choir before the tabernacle. It being evening, we were only able to attend their vespers, psalmodied unhurriedly and presided over by two priests in surplice and stole, the singers and altar boys being likewise attired in surplices. Sometimes kneeling, sometimes standing, they bow at the Gloria Patri as they turn to the altar and they also bow when pronouncing the sacred name of Jesus Christ and the priest greets with the Dominus vobiscum, all in English of course. Their psalmody and especially their prayers were so long that, perceiving Fr. Aubert had gone to sleep, we withdrew and thus I was not able to witness the incensing that they perform at the altar during the *Magnificat.* The sacristan told us that on Sunday, as a preparation for Mass, they say matins which must be terribly long if I am to judge by the length of the vespers. On two days in the week and on Sunday, they say Mass with Gothic vestments similar to ours. Such is what the demon does here in order to seduce souls. As for what is to be learnt from my observations in these places I am visiting, it is a shame for us to precipitate as we do in our chapters the recitation of public prayers. One has to come amongst these poor heretics to learn with what seriousness, with what a tone of supplication, the creature should address himself to God when invoking Him. My heart is anguished and afflicted when I contemplate these poor souls straying from the way which leads to life. I feel all the more the happiness of having been called to the knowledge of the truth in the bosom of the Catholic Church. When I enter our sanctuaries where I rediscover Jesus Christ, it seems to me that I render to him my duties of adoration and love more fervently than ever. I experience a consolation beyond words to see him present in the midst of these heretical populations which thought they could expulse and banish him, as it were, from their country.

They are making a great to-do because I am writing instead of getting dressed to go out. Adieu then, I embrace you with all my heart and I greet affectionately all our friends at the seminary and the episcopal house. I forgot to tell you that I received your good letter. I thank God that Jeancard is feeling better. I was worried about him. I hope he is cured.

+ C. J. Eugene, Bishop of Marseilles.

80. [To Fr. Fabre at Marseilles].[[120]](#footnote-121)

80:III in Oblate Writings

How the Founder spends his days at Dublin. Retirement of M. Brunello .from the Work for Youth at Marseilles. Conduct of M. Cailhol.

L.J.C. et M.I.

Fabre

Dublin,

[July] 23, l857[[121]](#footnote-122)

It is the same at Dublin, my dear son, as everywhere else. I cannot find a quarter of an hour of respite to converse with the absent, who nevertheless are always present in my heart. Situated here at quite a distance, we have to leave immediately after our religious exercises in the morning in order to travel by carriage throughout the great city of Dublin and take advantage of my visit to make or strengthen ties useful to our budding community. Everywhere I find an attachment to our members which charms me but we have to accept each day invitations which, according to the customs of the country, keep you half the day. So we only return to our dwelling after ten o’clock at night and the same recurs the following day, with the small nucleus of the community gone to bed. This exceptional state of affairs will only last as long as I am on the scene. All will return to order after my departure.

I would only have most satisfying things to tell you if I could enter into some detail. It is such a hurry in which I find myself and at this very instance, Fr. Aubert enters to tell me that the carriage has been at the door for some time and if I delay any more, I will miss the Grand Vicar who has been eminently good to us and so helpful for our establishment. We have to go two miles from here to see him. They give me some hope of bringing me back for dinner today as we are left without an invitation because I was able to refuse that which had been made to me by the Passionists. Tuesday we were invited by the Archbishop, Wednesday by the magnificent college of Maynooth, yesterday by the excellent Augustinians who always give us a good measure of most intimate friendship, tomorrow by the pro-rector of the Cathedral together with the Archbishop and Sunday once more by the Archbishop who, to the great astonishment and satisfaction of the whole city, has pronounced himself regarding the region he wishes to give to our Fathers, with whom he is enchanted, obtained by severing from the parish of St James all that is outside the city whereof they are to be responsible.

It is past ten o’clock but the fear of being disturbed again tomorrow prompts me to decide to terminate my letter by replying to that item of yours which is of the most concern. To begin with, I tell you that you could not have explained the situation better than you have. All your reflections are right and you have chosen the wisest course. I do not know what brought on the unexpected decision of M. Brunello. I had thought him resolved to hold on to his position in spite of wind and wave. It is, however, evident that he was not doing well in the Institute which, through his own fault, rose against him.[[122]](#footnote-123) He has left but the difficulty will be to replace him. Notwithstanding the request that will probably be made to me, I am not in the least inclined to accept his legacy for the Congregation. I agree that this would be very advantageous for this apostolate, especially for what they call the Institute, but I see nothing but worries and difficulties for the Congregation. We could not save her from the calumny of being held responsible to some extent when (in fact) she is perfectly faultless. And while she would only devote her zeal and charity to this doleful task, they would not fail to accuse her, as well as her head, of having coveted this post for reasons of self-interest. So it is not for the Congregation to undertake this task. Caransant[[123]](#footnote-124) whom you have wisely chosen could only remain there temporarily. We will then have to tie ourselves in knots to find the admirable person we need. My thoughts first went to Father Jean[[124]](#footnote-125) but could this man of God refrain from continuing to go and preach in the different dioceses which he visits? And would his beard and austere habit not dismay these youths in spite of the mildness and sweetness of his character? In lieu of this truly holy man, there is another who comes to mind who would perhaps be charmed to re-enter the diocese by this door. It is the Abbé Chirac[[125]](#footnote-126) of whom I wish to speak. What do you say of him?

As for the conditions, I would rather say the pretension’s, of M. Brunello, it is impossible for me to agree to them. It is in no way fitting to pledge the future in this way. The greatest good of my diocese can require that I dispose of the first vacancy in the Chapter in quite another manner. I absolutely cannot promise to M. Brunello the first vacant canonry. What I can do is dip into the diocesan fund for a pension of 1200 francs by naming him Assistant Canon. This quite honourable status is testimony enough for the priest to whom I grant retirement with distinction. And since the gentlemen of the Institute consider themselves very happy to be rid of him and yet owe him gratitude either for the services he has rendered to the Institute or the consent he has given that the field be left free to them, I find it very natural and just that they give him a pension for life of 800 francs to make up the 2000 francs which, with stipends for his masses, will provide M. Brunello sufficient to live. It can be intimated to the gentlemen of the Institute that I accept the resignation of their Director only on this condition.

I am grieved to learn that Cailhol refrained from taking part in the discussions in which you had to engage regarding this affair of Brunello. I would have written to reproach him had I been able to find this out from persons other than yourself. I withhold telling him what I think until my return. It is not just once but twice a week that the Council should be held during my absence. I am not surprised about the people at the Prefecture being able to confide in you. It is I who requested from the Minister the decoration for one of My Vicar Generals and particularly for him because I ought not, according to the Rule, to request it for Tempier. The Minister had promised it to me before my departure from Paris this winter. I recalled it to him recently as I passed through. He owed it to me not to forget it. It was fitting that in my position I show that I had as much standing as several other Bishops who had obtained the cross for their grand vicars.

Adieu, dear son, it seems to me that I have been separated from you for a century and I am surprised there remains still a month of banishment from you. I embrace and bless you all.

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

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

July 24, 1857

**Friday, July 24:[[126]](#footnote-127)** Visit to the excellent Doctor Yore, Vicar General[[127]](#footnote-128), friend of Bishop O’Connor who had supported so effectively the desires of this holy bishop to whom we owe our establishment in Dublin.

5. Act of Visitation of the Community of Inchicore.[[128]](#footnote-129)

Doc 5:III in Oblate Writings

Act of Visitation

Dublin,

July 26, 1857*.*

I do not wish to leave Dublin without expressing my satisfaction to the community which I have just visited. The excellent spirit, regularity and zeal of the little group of Fathers which comprise this community have particularly edified me. I am quite consoled to see how well they fulfil the fine mission which the Lord has given them in establishing our Congregation in this important city. This I consider an appreciable grace and recompense for the work they have accomplished for the glory of God and the salvation of souls in the Augustinian church and elsewhere. I say this by way of encouraging them to respond to this protection received from God by a constant fidelity to their holy Rule. The resultant regularity in their conduct will edify the people and gain their confidence which is so necessary for our ministry. God will always bless them more and more and will strengthen their work so well begun.

I have no other recommendation to make to them. All I would like is that in order to perpetuate the memory of the virtues and holiness of our blessed and regretted brother, very dear Father Richard, a bust of him be obtained and placed in a prominent place in the house.

As the devotion of the faithful has prompted them to donate a considerable amount for the erection of a monument to him, I consent that this sum be accepted accordingly and that a good part of it at least be used to erect a fairly modest but suitable monument with an inscription in keeping with the good and justifiable opinion they have conceived of him.

I consign herewith in writing the impossibility of my tolerating that, in the confessionals found in our churches, use be made of the grills that are customary in this country. It is surprising that in adopting here as they do all the usages of Rome, they deviate from them so considerably in such an essential matter. Whatever the reason and regardless of local considerations, I absolutely forbid from now on that use be made of the present grills in any of our churches or chapels under pain of interdiction *ipso facto* for any priest of our Congregation who might so use them. This notification will have force of law and will go into effect eight days after the publication which I make thereof today, July 26, 1857. Instead of the grills now in our confessionals, grills of metal plate or leather pierced with small holes the size of half a French 50-centime coin are to be installed.

Before erecting the monument on the tomb of Fr. Richard, the plan will be sent to me for my approval.

The same must be done for any plan of construction whatever.

I recommend once more to our Fathers of Dublin that they write down all they can remember of the holy life, words and deeds of our dear Father Richard. My intention is to put together a record which can be read in our houses on the anniversary of his holy death and in our noviciates and scholasticates when superiors will judge it suitable.

I leave full of admiration for the faith of the good people to whom our Fathers render their services and touched to the bottom of my heart by the tributes of respect and affection which they have so well and truly manifested towards me. I leave full of gratitude for the very affectionate kindnesses of His Grace the Archbishop who has shown in my regard the most gracious marks of thoughtfulness. I leave affected by all the amicable considerateness both of Bishop O’Connor and of Rev. Father Prior of the Augustinians, as well as by the kindly attentions of the Vicar Generals, Pastors and Religious of whom I have had occasion to meet quite a large number. I leave with the painful thought that I shall not see again this good people and these worthy men who have shown themselves so amiable towards me and who, from His Grace the Archbishop down, have expressed much regret that I cannot extend any longer my sojourn amongst them.

I end these notes by recommending myself to the remembrance and prayers of my dear children, the Fathers and Brothers of this young community of Dublin and I give them all with grateful heart my paternal benediction.

+ Charles Joseph Eugene, Bishop of Marseilles, Sup. Gen.

P.S. As Father Provincial and another Father are leaving with me for Leeds and there will be much difficulty in executing promptly the change of grills which I have prescribed, I extend for the period of one month the authorization to continue using those presently found in the confessionals. It will be after this period that the sanction of my prescription will take effect.

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

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

July 29, 1857

**Wednesday, July 29[[129]](#footnote-130):** This was the day appointed for the blessing and opening of our Fathers’ church [in Leeds], By an extraordinary coincidence the day was splendid. The whole town wanted to join the festival. The workshops in Catholic homes were closed, as was to be expected, but the workers in the workshops of Protestant houses wanted to have a holiday too and their request was granted, which meant that the population was on the move and the streets were full of people. The situation was such that when the time came for me to go to the church to prepare for the ceremony, Mr. Holforth’s horses and carriage which were taking me there were unable to get through the dense crowd. All hands then came to my assistance and with their help the carriage arrived on the hilltop where the church is situated. You would never have thought that we were in a city with two hundred thousand Protestant inhabitants. We were not afraid to put on the pontifical vestments in the school house and then go in procession to the church. Nothing like this had ever been seen in this town.

The presiding bishop, preceded by one hundred priests in surplices, walked beneath a six-pole canopy, surrounded by the altar servers. Immediately behind came the diocesan bishop and the bishop of Henfort[[130]](#footnote-131), accompanied by their Canons. This magnificent procession had to pass though the immense crowd which filled the square. The silence and the attitude of respect of all these people were indicative of the awe they felt at the sight of such a magnificently imposing event. The church was full and the attitude of all those present was such that it would have been impossible to distinguish the Protestants from the Catholics. The High Mass was sung with music. After the Gospel, Cardinal Wiseman[[131]](#footnote-132) gave a speech that was much admired. At pontifical Vespers, in the evening, Doctor Manning[[132]](#footnote-133) gave an address which charmed everybody.

The most moving scene came after the divine office, I made it my duty to go down to our Fathers’ house, wearing my surplice and mozette. Scarcely had I come out on to the hilltop which overlooks the area, than cries of joy, hurrahs, echoed from every part of the immense multitude, and the “vivas” redoubled when, in a natural reaction to their greeting, I raised my hand to wave to them. I am still deeply moved when I think of it.

81. [To Fr. Tempier at Montolivet].[[133]](#footnote-134)

81:III in Oblate Writings

Details of his popular reception at Dublin and Leeds. Greetings to the Oblates of Montolivet.

Tempier

Near Leeds,

August 1, 1857.

I had to come, my dear Tempier, and spend several hours at the Maxwell’s so as to have the chance to write you a few lines. I had really wanted to do so from Dublin but it was impossible for me to obtain a moment more than what I needed to reply to a letter of business which (reply) I have addressed to Vitagliano and wish to insert herewith. This letter I now include has had to wait until I had some free time - only now has this been accorded to me. How can I describe to you all that goes on around me in this country where Catholicism is so alive amongst the children of the Church? The people are continually making ovations and individuals are considerate in ways that I must say are most thoughtful. For my part, I have had to respond with gestures of politeness by way of making some return at least for what they are doing for me though the distances are so great that at Dublin, for example, I constantly had to have a carriage at my orders - there was never an end to it.

The Archbishop surprised everyone by emerging from his excessively frigid manner and fully giving us his utmost consideration. He invited me twice to dinner and had me invited a third time to the presbytery of the Cathedral, on the day he dines there himself. He wished that I attend the office on Sunday and had me give the Benediction. He then took me in his carriage (mine followed) to several of the numerous establishments of his populous city. He got down from the carriage first so as to give me a hand, he supported me when there was a staircase to ascend or descend and when I visited him, he insisted on accompanying me to the door. From what the Archbishop did you can judge what others were obliged to do, especially the kind Augustinians and the holy Bishop O’Connor to whom our men are so indebted for to him we owe our establishment at Dublin with which, by the way, the Archbishop is enchanted. He definitely wishes to make it into a parish. I have not been able to put anything on paper about all these wonderful things. This is the truth - I have not been able to write a line from Dublin or from anywhere, or make notes along the way.

Now I am at Leeds and it would take a couple of hours to relate to you all that has happened on the occasion of the opening of our beautiful church. I find it easier to send you by post the newspapers in which an account of it has been given. One could well have said of this population of two hundred thousand souls that it was entirely Catholic. It was impossible to keep inside the many Protestant factories the thousands of workmen employed in them. They, like the Catholics, wanted to make a holiday of it and really, when I showed myself in bright vestments on the summit from which our church dominates the scene, they must have added to the clamour of the crowd for there were quite fifty thousand voices roaring their *hurrahs* in the manner of this country which I returned with a graceful flourish of my biretta. All this redounded to the glory of our holy religion. I had been the object of similar applause at Dublin and Liverpool but here it was truly on a gigantic scale with an innumerable and dense crowd filling an immense space - indeed a ravishing sight. And the entire multitude stayed for the whole of the divine service which was quite long considering that, besides the Pontifical High Mass which I sang, the discourse of Cardinal Wiseman lasted not less than an hour. You will have no trouble believing how happy I was to be able to pass on to God all these tributes. It was my sole thought. Reflecting on it afterwards, I could not help comparing such touching enthusiasm of these Catholic hearts with the coldness and unseemly ingratitude of my diocesans for whom I have done so much and who care so little. There welled in me against my will an aversion for them which I was obliged to repress.

You will have seen from the date of this letter that I am writing to you on the anniversary of my birth, that is to say, that which terminates the 75 years that I have already spent on earth. I know that neither you or my other children in Jesus Christ forget on this day to pray that the good God may show me mercy. Such is the thought with which I am going to unite myself to you in a mass of thanksgiving and reparation that I am to celebrate in the chapel of this pious mansion where I have come to spend some hours in gratitude for the obliging invitation of its master and mistress that they made so that I might share the hospitality of their roof with the Cardinal. I had to refuse because I would have found myself too far from Leeds although one can get there in two hours by railway. I am with the brother of Mr. Maxwell of Everingham where I slept yesterday evening. I shall leave after lunch for Sicklinghall of which the numerous community is waiting for me. Thanks to these admirable railways I will arrive there in less than two hours also. I would well wish that it would not take longer to find myself with you and the dear family of Montolivet for which I sigh. Tell them this, I beg you, on my behalf and bless them in my name. I embrace tenderly my dear Fr. Mouchette to whom it is not possible for me to write, but I thank him for his good letter. I greet affectionately all our other Fathers and I embrace you with all my heart. I have not been able to write to anyone in my family - they will have no idea what has happened to me.

+ C. J. Eugene, Bishop of Marseilles.

I cannot find my letter to Vitagliano; it was left behind in my luggage at Leeds. I am sending this one just the same for it is already late.[[134]](#footnote-135)

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

August 1, 1857

**Saturday, August 1[[135]](#footnote-136):** Before night we reached Sickling Hall[[136]](#footnote-137). I left the imprint of my visit on this interesting house by giving the novitiate habit to two postulants[[137]](#footnote-138). Before that I had gone to see our excellent Fr. Bouquillon[[138]](#footnote-139) on his bed of pain, where he was awaiting death not merely with resignation but with joy and eagerness. As we embraced, we were both deeply moved but our calm was restored instantly by his kind and edifying words telling me of the happiness he felt to be dying in the Congregation: “I have only one regret” he said “it is that I never got as far as the poor savages to proclaim the good news of salvation to them; but that is how the good God wanted it and may his holy will be done.” I made a point of going back to see this holy religious every day, and I found that his conversation was already in heaven, where he did not delay in going to find his reward.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

August 2, 1857

**Sunday, August 2[[139]](#footnote-140)** **:** [Visited a mother who has 15 children][[140]](#footnote-141), all beautiful and healthy. I praise God when I meet large families.

82. [To Fr. Soullier, superior of Nancy].[[141]](#footnote-142)

82:III in Oblate Writings

The Founder, in the midst of much activity, expresses his satisfaction with the state of the Congregation in England and Ireland. Numbers of novices and students at Sicklinghall. Illness of Fr. Bouquillon.

L.J.C. et M.I.

Soullier

Sicklinghall,

August 2, 1857*.*

While the Reverend Father preaches in the beautiful English language of which I understand not a word, I am withdrawing for a while to try and accomplish what I have been intending to do ever since I set foot in England but which I have not been able to do. Yes, I have longed to write to you and have told myself each day to do so without it having yet been possible to get it done. You can have no idea of the life I have had to live in this country. On emerging from morning religious exercises, that is, from meditation followed by recitation of office up to Nones, Mass and thanksgiving, I have had to go to the refectory and combine breakfast with the main meal of the day and quickly get to work on interviews within and business and duties elsewhere. Add journeys and goings to and fro without number. It is with difficulty that I have been able to snatch from time to time a few moments on the sly for whatever in my correspondence is more pressing. In all, I have been very pleased with my journey up to now. The Congregation is quite well planted in England and Ireland and is doing much good. I will go and see the day after tomorrow what the situation is in Scotland where they tell me things are going very well also. Today I am at Sicklinghall where I find a numerous community composed of eight novices, seven scholastics, four priests and (nine)[[142]](#footnote-143) youngsters belonging to the juniorate. Alas! I also find our good Father Bouquillon who is ripe for the Heaven for which he sights. There is nothing more edifying to see. Heroic thoughts they are which flow without effort from his fine soul. I have received nothing but benefits, he told me, from the Congregation and I have not been able to render her any service. I feel happy to die in her bosom. I was ready for the combat but the good God takes me before the danger begins. Although in a desperate state, he keeps perfect composure and I assure you he constantly gives proof of his presence of mind, of his piety and of his attachment to the Congregation of which he will be yet another protector in Heaven. It is consonant with God’s purposes to test us by the loss of our most saintly members. I need to make a greater effort to resign myself... as for them, they all leave full of joy and peace presaging the happiness into which they are about to enter into possession.[[143]](#footnote-144)

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

August 4, 1857

**Tuesday, August 4:[[144]](#footnote-145)** [In Edinburgh, Bishop Gillis[[145]](#footnote-146)] received me with the friendliness which is typical of him. I had known him well, having had the happiness of seeing him in my home several times. This good bishop insisted on showing us around the principal areas of his beautiful city before taking us to his residence.

83. [To Fr. Tempier at Montolivet].[[146]](#footnote-147)

83:III in Oblate Writings

Account of his visit to Sicklinghall, Edinburgh and Galashiels. Illness of Fr. Bouquillon. Itinerary and date of return.

L.J.C. et M.I.

Tempier

[Edinburgh][[147]](#footnote-148)

August 5, 1857*.*

You must needs get my letters, my dear Tempier, from all parts of the United Kingdom of the British Empire. Here am I at Edinburgh, lodged with the charming Bishop of this vicariate, who came yesterday to wait for me at the station so as to have me go through the beautiful parts of this great city. The weather was superb and today it is likewise as we plan to proceed after breakfast to Galashiels which is but a short distance by railway from Edinburgh. Fr. Noble had come with us from Leeds and Fr. Mangin was present at the station with Bishop Gillis who is full of kindness for our Fathers, but regrets they are not more numerous for then they could be still more useful in his diocese.

I left yesterday morning from Sicklinghall at eight o’clock in the morning. We reached Edinburgh before four o’clock. It is true that we travelled a mile an hour,[[148]](#footnote-149) which means twenty leagues. One covers good distances in this way and if we had not been stopped in a town - I know not which - to wait until the special train bearing the Queen Mother had passed, we would have arrived much earlier. It is a science, that of the railways of England and Fr. Aubert is a past master in the subject. The train which made this long distance left from Leeds while we were at Sicklinghall. So we had to follow a careful plan to catch it at a junction. Everything turned out well, we arrived in time and our journey was perfectly enjoyable.

As you can surmise, the regret we experienced on leaving Sicklinghall was mutual. It is a very edifying community and quite numerous. With the two novices whom I received, they reached the number of ten. There are at the moment nine scholastic Oblates and nine lay brothers. Moreover, there are nine young boys in the juniorate. There are only four Fathers. The fifth, alas!, good Fr. Bouquillon, is coming to his end, succumbing in his bedroom where I visited him several times a day, as much to console him by my presence as to edify myself with his admirable sentiments. He sees death coming with serenity, one could say with joy. He considers himself happy to die in the Congregation of which, he says, he has only received benefits without being able to serve her. You know what I am able to reply to such words. This saintly and predestined invalid was as moved at the moment of my departure as he had been on my arrival, for his heart is full of sensibility. They are taking great care of him spiritually as well as corporally. He receives communion very often. Several times a day a Father or Brother comes to read to him. He has assured me that he would not suffer but it is impossible to take any food and he is becoming hydropsic in addition to his incurable illness of stomach.

It seems a long time to me, dear Father, since I received your letters and those of Fr. Fabre. Cailhol has not written a single time to me. Jeancard has been prevented by his illness which, thanks to God, however, has for some time now reached a state of convalescence.

At the time I shall return to France, I shall find myself at Paris on the eve or the day following Notre Dame. I shall explain to you why I will perhaps wait until the day following the feast. Whatever happens, it will only take about ten days to visit our establishment at Galashiels, to go and thank at York the good bishop of Beverly,[[149]](#footnote-150) to give a token of gratitude as I pass through to the Maxwell family at Everingham, and perform on Sunday the ordination at Leeds of one of our men for the priesthood, two for the diaconate and one for the subdiaconate. Early on Tuesday I shall leave for London where I shall remain only long enough to spend the feast of the Holy Virgin.

Adieu, dear Tempier, I am hurrying to say Mass with the Sisters where the Bishop wants to take me. I embrace you and greet affectionately all our Fathers and Brothers, as well as the gentlemen at the Bishop’s house.

+ C. J. Eugene, Bishop of Marseilles.

156.[To Bishop Sergent of Quimper].[[150]](#footnote-151)

156:XIII in Oblate Writings

Urges him to not dismiss the Oblates from the Major Seminary.

Sergent Bishop

Galashiels in Scotland,

August 6, 1857.

My Lord,

I have just received in far away Scotland the letter which you honored to write to me, dated the 1st of August. What a thunderbolt that letter was for me! Now what happened during the few days that have elapsed since our very friendly interview at Paris. How did the sentiments of complete paternal benevolence for the good priests that you have adopted give place to a death sentence, which, in expelling them from the seminary to which you invited them, is crushing the Congregation which granted them to you with such confidence and deeply-felt gratitude? Are they not the same men whom you have praised to me so touchingly in writing and by word of mouth and who were inspired by your spirit in the direction of your seminary where they have done nothing except at your advice or directive? They will be sacrificed and the Congregation to which they belong dishonored in their persons, because there has arisen some opposition already foreseen and judged by Your Lordship. What interpretation can one give to this inexplicable measure? It was an attempt that failed ... First of all, it was not at all an attempt. It was a decision, well and duly taken by both sides. Who would have agreed to an attempt which could have such disastrous consequences? You called the Congregation to your seminary with the confidence inspired in you by its experience and the blessings that God has granted it in the seminaries it has been directing for so many years. The Congregation took the matter seriously by giving you tried members of its Institute, men who had already proven themselves in other seminaries, men of learning and virtue who dedicated themselves heart and soul to your service and who have given no cause for complaint in all the years that have elapsed.

“This so-called attempt did not succeed to the satisfaction of those who were put out by the choice you made of the Congregation.”

But I have the proof that they were mistaken in their assessment. I find this proof both in the letters that you have honored me with and the very encouraging words that you spoke to me on this subject, and finally in the request that you made on several occasions to complete the number of Directors and Professors which you had the right to request, and who only put off their arrival in line with the measure you had taken to introduce them into seminary only at the end of the year. Everything was arranged according to your will as you had expressed it to me at Paris last month: it allowed you to keep in the seminary the Philosophy Professor with whom you were content. That was agreed upon without any problem.

You say that “there was a radical and essential difference between our conditions and the ones you had proposed”. But, My Lord, it could never have entered my mind to impose conditions on you. It was a matter of forming an agreement similar to those we make in all seminaries. I had to present a plan to you, offer you some proposals, but never in my life did I think of imposing conditions on you. That is so true that I would have been perfectly willing to forego an agreement had it not seemed fitting to establish in some way the position of the seminary directors in the diocese. I thought myself to be in line with your ideas. In Paris you saw how easily I erased an article which did not seem to suit you. It would have been the same in regard to the wishes that you would have manifested after reflection on the written text which was submitted to you for examination and approval.

So, My Lord, I appeal to your sense of justice regarding a measure that I see as disastrous and degrading for the Congregation at whose head the Church has placed me. No, it will not be the hand of a Bishop such as yourself which will indelibly tarnish a religious family that entrusted itself to you with confidence and certainty. And do not say that we can attribute the lack of understanding to the conditions of the agreement. First of all, from my point of view, I could not do it since that would be a lie in my mouth. And even so, would I want to take upon myself before the Church the ridicule of not having been able to come to an understanding with you on such a simple matter, the like of which one can not find an example in any diocese of France? That would be wanting to make me look like a stupid old man who presents claims that no one can reasonably accept. That would be equivalent to closing the door of every diocese to my Congregation. No, Your Lordship, no one will misunderstand that, and soon they will know in all France and at Rome that the Congregation of Oblates was shamefully dismissed from the seminary of Quimper which had been confided to it. Some, who are always ready to think and speak evil, will say it is their own fault, without knowing the reasons. Others who better informed will not fail to say that the Congregation succumbed to the intrigue of some malcontents who have extorted from the Bishop a decision contrary to his own sentiments which have been so often expressed and reported - I say it clearly - to so many Bishops and friends, by myself who have had no reason to hide your good conduct and the good will for you that it aroused in myself.

Please admit, my Lord, that this is a violent and truly discouraging state of affairs. I beg you then, through the tender love of Jesus Christ, to listen only to your heart and to yield yourself to nothing except your own judgment. Have a little more trust in the good spirit of the majority of your priests and in the wisdom of the Directors of your seminary whose behavior you have approved up until now and who will make it their duty to dissipate by their kind attentions in every encounter the prejudice that has been quite wrongfully brought against them. Release me as well, I beg you, from the strange position in which I am put. Everyone is aware that on my return from England I was to go to Quimper where you yourself have planned to meet me and from where we were to go and visit the shrine that you wanted to entrust to our Missionaries. The Bishop of Nantes is waiting for a letter from me to set the date of my arrival at his place. They are also waiting for me at l’Ile and Vilaine to see me when I go to Quimper. The Archbishop of Tours has arranged his pastoral visits in view of my trip to Brittany. What kind of a figure will I cut by cancelling all these meetings? Did I have to wait till my old age for such a humiliation? Can I console myself, Your Lordship, that it comes from you whom I have been accustomed to considering as a friend whose good proceedings I have been repaying with unlimited esteem and sincere affection? Decide, My Lord. I will await for your reply at Paris where I will be on the day after the Assumption.

Kindly accept, my Lord, the homage of my respect and affectionate sentiments.

+ C.J. Eugene, Bishop of Marseilles.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

August 7, 1857

**Friday, August 7:[[151]](#footnote-152)** [In Galashiels] that was where Ireceived the famous letter from the Bishop of Quimper informing me of the beautiful resolution he has taken to send the Oblates away from his seminary, while at the same time he gives them the most pompous praise. It was also from there that I sent him my reply.[[152]](#footnote-153)

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

August 11, 1857

**Tuesday, August 11:[[153]](#footnote-154)** [Leeds, meeting with the young Walter Holdforth who] has travelled through the most remote parts of the world and has, according to himself, always been saved from the dangers he faced, through the intercession of the Good Thief. His feelings of gratitude have led him to want to raise an altar in our church at his own expense and this altar must be of the most precious marbles. After all, this saint has been well and truly canonized by the words of our Lord. Besides, our Fathers recite his office on April 24.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

August 12, 1857

**Wednesday, August 12:[[154]](#footnote-155)** [Spent the day with Lord Campden]. In the castle we found a pious Oratorian, a former Protestant minister, who acts as chaplain for the little chapel where the Blessed Sacrament is kept. The inhabitants know how to show their appreciation for the possession of this treasure. The chapel is constantly being visited by one or other and the fervent Viscount has established himself as guardian of the shrine by reserving to himself the honour of being sacristan. It goes without saying that he received Communion at my Mass which he insisted on serving.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

August 13, 1857

**Thursday, August 13:[[155]](#footnote-156)** [Visit to Oxford][[156]](#footnote-157) Whenever I visit these churches, become temples of error, my heart bleeds. During the week these temples are deserted but on Sundays they are filled with sympathetic listeners, ready to believe the words of those who maintain them in their error and the hatred of truth.

84. [To Fr. Tempier at Montolivet].[[157]](#footnote-158)

84:III in Oblate Writings

Details on the final phase of his journey in England and on the date of his arrival at Paris.

Tempier

Campden,

August 13, 1857.

I have written to Carbonnel, my dear Tempier, without giving him a reply to the proposal in your telegraphed message because I was in doubt as to the fate of my luggage which, by an error of the railway employees, had been sent in a direction other than the one I was following. If this luggage had been lost, it would have been necessary to send me everything from Marseilles but, as it has been found, I really lack nothing to speak of, excepting at the most a tricorne hat which I could, if necessary, buy at Paris. At this point I see Philippe wanting to bring me the finest I have but he does not realize that I cannot go about the streets of Paris and other cities of France which I still have to visit wearing a hat with gold tassels. It would be better then that Philippe bring only my travelling hat which I will use for going about in the streets. I shall buy gold tassels at Paris and attach them to the hat if necessary on some occasion. If you bother to have Philippe come to me, he would have to leave on receipt of my letter because I propose to remain three days at the most at Paris and it would be better that he did not come at a time when I would have left that city.

I am going to leave Campden in two hours after I shall have said Mass and had a bite. We will be in London in less than four hours for here one goes a long way in a short time. We will not, however, make a mile a minute as on the way to Edingburgh. It is somewhat violent speeding at twenty leagues an hour. We will spend the feast of Our Lady at London. I do not wish to find myself in Paris on that day for fear the Minister might have taken the fancy to name me Commander of the Legion of Honour and I would have had the appearance of having come to solicit a favour to which I am quite indifferent. Fortoul would not have failed to think so and while I can believe that M. Rouland would not have dreamed of it, nevertheless it seemed to me wise to foresee the possibility of this nomination.

I shall find at Paris on the following day, which will be that of my arrival, a letter from the Bishop of Quimper.[[158]](#footnote-159)

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

August 14, 1857

**Friday, August 14[[159]](#footnote-160):** [In London, visited the excellent Duke of Norfolk and his wife], I bade them farewell with the sad thought that most likely I would never again see these admirable champions of the Catholic Church in England.

1356. [To Father J. J. Lagier, at Quimper].[[160]](#footnote-161)

1356:XII in Oblate Writings

Sadness occasioned by the Oblates being sent away from the major seminary of Quimper.

Lagier

Paris.

August 17, 1857.

What, my dear Father Lagier, what can one pit against such a shocking denial of justice, an arbitrary act of a legitimate authority that abuses its power to defy all the laws of equity and justice? To protest forcefully and in courteous terms as I have done and then undergo resignedly the greatest humiliation and the gravest wrong that the Congregation has ever sustained![[161]](#footnote-162) I would never have believed that a bishop could err to such a degree. Nothing in this world can surprise me anymore. In default of human justice, I appeal to the sovereign justice of God, while at the same time asking him to forgive the person who is crushing us as well as those who have urged him to this iniquity.

I don’t understand why you have kept secret from me the names of the Bishops who have managed to write against us.[[162]](#footnote-163) I needed to know them, be it in order to refute their assertions, be it in order to know with whom we have to deal with. I beg you, therefore, to fill in this oversight in your letter.

The Bishop of Quimper had the courage to persist in his injustice after the substantiated, very courteous but strongly reasoned letter that I wrote to him from the heart of Scotland where I had received his inconceivable letter, a letter that was like a thunderbolt to me. This letter of mine with which I shall acquaint you - neither touched his heart nor shook his determination. He replied in glacial terms to me: I hesitate to write to him once more, for it would be impossible for me not to raise the question of impropriety as I have emphasized that of injustice in the first. You are more or less driven out as unsuitable lackeys are, and this is being done after your praises were sung right up to the last instant. The reasons alleged are of no value whatever. They are a pretext pure and simple as a basis for an outrageous iniquity. And so that nothing would be lacking to procedures so unworthy that we never find them used by people of the world, you are put to sleep with disloyalty and trickery right up to the moment of the explosion, when there is no more chance of parrying the blow. This is beyond all comprehension! I feel I am but dreaming whenever I think of it. There can be no doubt that Father Vincens’s trip will be altogether useless. They have taken the precaution of warning you in advance that they will not enter into any discussions with him. I would not be surprised if they were to refuse to see him. As I have already told you, in their eyes it is not a matter of a contract that has been arbitrarily broken by one of the parties; it is a matter of lackeys whom they have shown the door. You can conclude from this that I do not have to meet up with men of this ilk; and so I am giving up the idea of travelling to Brittany where the doors are locked to me. If you write me, address your letters to Tours, to the Archbishop’s place: I am planning to spend two days with him. I shall be there most likely on Thursday. From there I shall go to Bordeaux, where they are awaiting me, and, finally, I shall return to Marseilles for the feast of our patron, the friend of Jesus.[[163]](#footnote-164)

Goodbye, dear Father Lagier. Let us help each other to bear the humiliations and mishaps of this miserable life. God will give us the grace to earn this as merit in his eyes. I would not experience much difficulty in resigning myself to this, I assure you, if the Congregation - which should be more dear to us than life itself did not suffer therefrom. Who indeed can estimate the harm this will cause her? This time, the Devil used sacred hands to beat us. Let us place our trust in God so that he may raise us up. I won’t say at Quimper, but in some other part of the world. I bless you and Father Bellon too - he is as deeply hurt as you are - and all of us, for the sledge hammer has been generously banged down on the head of us all.

P.S. It is fifteen minutes after three o’clock.

I have just received the telegraph message of Father Vincens and I am waiting for his letter. But should I answer that of the Bishop in view of the fact that my first epistle impressed him so little? The posterity which in the Congregation’s history will be acquainted with it will not be able to believe it. If my letter had not been so long, I would have sent you a copy; now I am put out that Father Vincens did not know its contents before he saw the Bishop. Could he not have asked the latter to show it to him? But now, everything is finished and over now. Greet this good Father for me. Must he also drink to the dregs as we do this cup extended to us in return for our sacrifices and devotedness? I wish the Bishop had shown him as well as to you the letters of these other Bishops who had the nerve to give us a bad name in his eyes; [Father Vincens] could then have answered their stealthy attacks in a victorious manner.

The shrine that the Bishop wanted to entrust to us has also gone down the drain: is that too for the greater glory of God and the good of souls?

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

August 19, 1857

**August 19:[[164]](#footnote-165)** [Paris. Forced to stay on the insistence of Fr. Pillon[[165]](#footnote-166)]. I took the risk of speaking about the matter to Cardinal Morlot who had invited me to lunch in the major seminary where he was on retreat with his clergy, but the Cardinal, who does not have much confidence in the plans of Fr. Pillon, only gave me an evasive answer so I thought it better not to insist so as not to put him in a position of having to refuse. Archbishop Sibour, who really wished to bring us to Paris, would have been more amenable.

Fr. Vincens came to give me an account of his lack of success in his mission to the Bishop of Quimper. The prelate refuses to listen to reason and sticks to his unreasonable measure which he is unable to justify in anyway. I feel that I simply must restrain him by writing him another letter[[166]](#footnote-167).

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

August 22, 1857

**August 22[[167]](#footnote-168):** [Tours[[168]](#footnote-169), with Bishop Guibert.] I was glad to see this good prelate again, while I regret that his see is so far from my own, but divine Providence has arranged things in that way for the good of the Church[[169]](#footnote-170).

[Mass at the altar of St. Martin] with the sentiments one feels when, realizing how insignificant we are, one finds one’s self in the presence of the remains which had been animated by so great a soul.

157*.*[To Bishop Sergent of Quimper].[[170]](#footnote-171)

157:XIII in Oblate Writings

Protest against the dismissal of the Oblates from the Major Seminary.

Sergent Bishop

Tours,

August 25, 1857.

My Lord,

I had hoped up to the last moment that the reasoned letter I had the honor of writing you from Galashiels might have deterred you from a resolution that inflicts serious harm to the reputation of the Congregation of the Missionary Oblates of Mary Immaculate. I thought I had resolved in a satisfactory way the difficulties which seemed to concern you and that I only had to await a return on your part to the first sentiments that you manifested several times to me both in writing and by word of mouth.

Such was not the case, and Your Lordship persisted in that fatal resolution against which my duty of state obliges me to protest. But this protest, inspired by duty, will not be made with any noise or scandal, for it is addressed to the same tribunal that I first invoked with such confidence, namely, that of your conscience. Well then, my Lord, before this tribunal and in God’s presence, without any bad feeling or animosity, without losing thereby the esteem and respect that I profess for your venerable person, solely to satisfy my own conscience, and with that holy liberty which our sacred character permits, I do not hesitate to tell you that you allowed yourself to be dominated by a concern which led you to commit an injustice.

The truth is that by the very fact of your request and of my acceptance there existed a true contract between us which was fully executed by the exercise of an entire year of services by the Oblates in your seminary. The agreement which was to follow was merely an indifferent accessory which, as I had the honor of pointing out to you in my first letter, could not be considered as anything but a regularized position that could present no serious difficulties, for it was to be pretty well the regularized position generally adopted in every seminary; and besides, we were disposed to accept the conditions that suited you.

What was radical and did not need to be expressed was that, when you invited the Oblates to your seminary, they were expected to conduct themselves as good clerics, to fulfill all the duties of their assignment, to give an example of every virtue, good direction and Catholic teaching so as to form good men to serve the diocese.

What is even more radical is that the Oblates were to live in dependence on the First Shepherd and in perfect union with him; they placed themselves under his protection with that filial attitude that their Institute inspires in them for Bishops whose men they in some way are and whom they make it a duty to have honored everywhere, whose prerogatives they defend and to whom they strive to bring back those persons whom they meet in various places who are ill-disposed towards that sacred authority which the Oblates profess to honor and hold in esteem.

If the Oblates had failed in one of these duties, there is no doubt that the Bishop could use his irrevocable right to maintain order, discipline and sound doctrine, and, in virtue of his inalienable right, he could dismiss the Oblates or whomever else from his seminary or diocese.

But if, on the contrary, the Oblates worthily fulfilled all their duties, then all the conditions of the contract are fulfilled on their part. In such a case, they cannot be expelled as they have been without offending all propriety but even without a veritable injustice.

The question was decided by yourself, my Lord, at a time when you unceasingly praised the Superior and Director whom I had given you. You especially ratified the contract when you insisted that I complete the number of professors deemed necessary, and told me of your regret at not having introduced them into your seminary sooner. Those professors were already chosen from among the best. I was then not a matter of bringing up the futile reasons that served as a pretext for the new resolution that you have irrevocably taken. At that time you were so little afraid of the clergy’s opposition that I could recall the very words which came from your mouth to prove the little importance you granted it and your discontent in regard to those whom you thought responsible for it. The friendly welcome given to Fathers Lagier and Bellon in the visit they have just made to a part of your diocese would prove if need be how this little-founded opposition could easily be dissipated and be replaced by a totally different attitude.

Your Lordship, I must still repudiate with all the energy of a calumniated man the perfidious and disloyal insinuations that have come to you and which have made such a deep impression on your spirit. Would to God that my age, my seniority, and the sentiments I have pledged to you, with the openness of heart proper to me, might have inspired in you enough confidence for you to confide in me. I would have had no difficulty in completely dissipating them, even if it had been necessary to call before you those imprudent detractors who certainly didn’t weigh the consequence of their ill-considered assertions. Why did you not take the time to know me better! You would have been convinced that there is no one on earth who professes a deeper respect for the episcopacy and who better defends its prerogatives. You would have discovered that I had the honor of being raised to this dignity after I had taken a path leading away from it, and was far from thinking that later on I would be obliged to accept this burden; I told my students in stressing the grandeur of bishops in the Church, that I would like to be their step-ladder and exalt them in the eyes of the faithful. My greatest preoccupation has always been to instill the greatest devotedness and filial affection towards the Prelates who would call them to work in their dioceses. Once I became a bishop myself, I hardly think that this attitude, always so deeply rooted in me, diminished. My teaching remained the same. It was only through thoughtfulness that I kept in the background, insofar as I was able, in the relationships that arose between the bishops and the members of my Congregation, a Congregation God inspired me to found for the sole purpose of serving the bishops, at a time when they were in such great need of collaborators in their dioceses bereft of assistance. Would I then inspire my followers with a spirit of invasion to the detriment of the bishop’s authority? That is the most terrible calumny that could be hurled against our religious family and its chief, since, as I have told you at the beginning of this letter, our Oblates are essentially bishop’s men, who abide by their spirit and have no other fathers than they, who must make their sacred authority prevail in everything, and lead back to them those who disregard it either by excess or lack of principles and are thus wanting in due respect and obedience.

By chance I found a recent letter in my briefcase from one of those people who said something which made you suspicious and contributed in bringing on the Congregation of Oblates a disgrace so little-deserved:

“I willingly consent that you ordain the Abbé N.N., a member of my diocese, who has become your son as member of your Congregation. I ardently hope that he will be a fervent religious and fill all the desires of your heart. *All he has to do for that is to imbibe during his novitiate the spirit that you have given to your holy Institute…”*

“My prayers and heart accompany you in your long trip…”

I am closing. I would be too long, so strong am I on this point which is, however, so misunderstood. I close this letter, my Lord, which was inspired by the duty of a legitimate defence, by stating to you that the severity of your conduct towards the Oblates who have been treated so unworthily by you, changes nothing of the sentiments of respect and veneration that I have pledged to you.

+ C.J. Eugene, Bishop of Marseilles, Sup. Gen. of the Obl. of MI.

P.S. This letter, which was written at Tours during the few days I stayed there, went with me to Marseilles where I was given to hope that I would receive a few lines from you.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

August 26, 1857

**August 26:[[171]](#footnote-172)** Since Fr. Vincens came to be with us after he had, as Provincial, visited the house of Clery, we held a discussion on the interests of the Congregation with Fr. Aubert and the Bishop of Tours. Bishop Guibert had been commissioned by Fr. Noailles[[172]](#footnote-173), founder of a number of religious branches devoted to charitable service, to suggest to me that these Orders be affiliated to the Oblate Congregation, whose Superior General, on the death of the founder Fr. Noailles, would become the Superior General in the same way as the Superior General of the Vincen tians is the Superior of the Daughters of Charity of St. Vincent de Paul. We concluded that accepting this suggestion would be advantageous and the Bishop of Tours was asked to reply to Fr. Noailles, saying that we would discuss this matter on the occasion of my visit to Bordeaux.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

August 28, 1857

**August 28:[[173]](#footnote-174)** Mass in the church of Talence[[174]](#footnote-175), small but very beautiful, such as it had been built and arranged by Fr. Martin[[175]](#footnote-176).1 was very pleased. We are not at home, it is true, but what does that matter if we are doing good. My stay was very pleasant. I was very pleased with the site and the position of our Fathers. People come from the city to pay their respects to the Blessed Virgin in this shrine.

1357. [To Father Tempier, at Montolivet].[[176]](#footnote-177)

1357:XII in Oblate Writings

Trips of Fathers Sardou and Vandenberghe.

Tempier

[Bordeaux],

August 29, 1857.

Nothing has astounded me more than Father Sardou’s appearance in Bordeaux. I can find no reason why such a considerable expense was necessary. If a change of air was needed, that can be accomplished without going so far. That is quite enough of these obligatory trips which occur only too often.

No more do I approve Father Vandenberghe’s pilgrimage. A master of novices should know how to make his retreat in the place of his own residence. During the time of his retreat, the novices would refrain from speaking to him but they would not lose sight of him but would rather be edified by the good example he would be giving during those days of recollection. Briefly put, I would like this mania for travelling to cease completely in our ranks.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

August 31, 1857

**August 31:[[177]](#footnote-178)** [Visit to the works of the Holy Family with Fr. Noailles.] I admired how well kept were all these establishments and I admit, for my part, that Bordeaux is richer than Marseilles in this respect. I was careful, however, not to betray this opinion or even to let it be understood that this is what I thought.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

September 2, 1857

**September 2:[[178]](#footnote-179)** [Arrived in Marseilles at 7 o’clock in the morning.] That was a day gained which I used, after saying Mass in my chapel, to goand surprise our good community at Montolivet where I asked to have lunch.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

September 4, 1857

**September 4:[[179]](#footnote-180)** [Funeral of Fr. Andrieux[[180]](#footnote-181)] This is a real loss for the Congregation. He was full of talent, virtue and likeable qualities. I wanted to officiate pontifically at his funeral Mass.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

September 5, 1857

**September 5:[[181]](#footnote-182)** If, in order not to leave anything out, Ihad to write an account of that first mission given in Grans (February 11 - March 17, 1816) I fear that I would diminish the wonders worked there by God ‘s grace. I believe it is now almost forty years ago (I am writing this on September 5,1857) since that mission took place. The good God wanted to encourage us. Some details, however insufficient, are to be found in correspondence of the time. We were so overburdened with work that I had no time to write. Let it be sufficient for me to say that the most inveterate and obstinate sinners, even those who cursed us with one thousand blasphemies on our arrival, became lambs and were all converted. There were men who would not have waited five minutes for Mass on Easter Sunday, who waited for twelve hours to receive absolution. [...] Ardent in their conversion and sincere in their religion, the inhabitants of Grans made it known to the wagon drivers of Salon that they should take another road if they were not prepared to give up swearing, and they stuck to their word. A poor woman from Saint-Chamas who came to sell fish, received an enormous slap from a woman in Grans because she took the liberty of pronouncing a word insulting God. A man who had been to me to confession and who, like all the others, had promised not to blaspheme again, came to see me one day in a state of awful confusion. - What have you done my friend, I said to him, to make you so sad? - Alas! Father, he replied in Provençal, *m’en a esquia un.* He meant that he had pronounced a blasphemy in spite of himself. But, he added, it happened in the silliest of ways. This is what took place. The good man was going to his field, and his donkey was walking ahead of him laden with farmyard manure. Suddenly the animal took fright and threw his load to the ground. In the first moment of his anger, the poor man was taken by surprise and let loose one of those words which had been so familiar to him before his conversion, but as soon as he realised that he had done so, he believed that he had committed a grave fault. He took his whip, and after giving a few blows to the donkey, the cause of his misfortune, he gave some more to himself with all his strength, as if he had been taught what taking the discipline meant. That was to punish himself and to make himself think twice on another occasion. I reassured this good man and sent him away content. As for myself, I remained stupefied in edification.

[Fr. Tempier had remained in Aix,] but certainly not in idleness. Service had to be provided in the church where I had arranged to have prayers for the faithful every evening. This prayer was always either preceded or followed by a subject for meditation. Every day there were numerous young people (more than three hundred) members of my association who gathered in the choir or played together in the large room of the house. On Sundays they assisted at Mass during which they received an instruction. In the afternoon, during or after Vespers, they were taught catechism, which did not mean that there was no public sermon. I had also established the practice of accompanying the young people to the “enclos” (family villa) outside the town so that they could play at their leisure. The confessions of that little flock also had to be heard...; the work was too much.

1358. [To Father Soullier, at Nancy].[[182]](#footnote-183)

1358:XII in Oblate Writings

Permission to make a trip. Father Guinet remains novice master. Death of Fathers Andrieux and Bouquillon.

L.J.C. et M.I.

Soullier

Marseilles.

September 6, 1857.

My dear son, my travelling pace has been so rapid and so little time was available to me wherever I had to stop over that my correspondence has suffered greatly in consequence. I had to deal with other matters that were important and very distressing. Briefly put, I realize

the 7th.

that I don’t have more time in Marseilles than I had when I was on the trip. So. in haste I tell you that I authorize you to respond to the invitation you have received, for I cannot refuse something that you find so agreeable. Try to expedite your business in such a way that you remain as little as possible away from your community which can only suffer from your absence.

You must have noticed that, in response to your observations, I wrote to Father Provincial to give up the idea of taking Father Guinet away from you.[[183]](#footnote-184) I beg you to remind this Father not to neglect keeping me - to me personally - posted in every detail as to what concerns the novitiate and, when you are absent, the house. I have not been able to reply to Father Jeanmaire about the great matter he has in hand.[[184]](#footnote-185) I presume that he spoke of it to you and, since you yourself are present on the spot, you are qualified to advise him. From a distance I can only greatly mistrust the dispositions of this person who does not seem to have a moral existence that inspires confidence.

When Father Vincens has come back, we shall concern ourselves with looking for the companion Father Conrard wants.

The good Lord has taken two of our Fathers: Father Andrieux and Father Bouquillon. Thus our community in Heaven is growing, but, when they thus take possession of their throne, they are greatly missed by us here on earth. This is not a complaint you hear from my mouth, for I submit myself to God’s holy will, as it is my duty to do; it is not forbidden, however, to make known our needs to the Father of the family in whose vineyard we are at work.

Didn’t Father Michaelis stay too long a time with his family? Returning to one’s family is already much; at the least, one should only make it a flying visit. I fear we do not insist enough in our novitiates and communities on detachment from relatives. Women who by nature are more sensitive than men are also more generous than they.

I am fortunate, my dear son, to have managed to reach this page. I am being called to order now, but will obey only after having embraced and blessed you with all my soul. Greet with affection for me all our Fathers and Brothers. I bless them.

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

238. [To Fr. Bermond, Visitor in Oregon].[[185]](#footnote-186)

238:II in Oblate Writings

Fr. Bermond named Visitor in Oregon. Even though he was recalled from Saint Boniface, he is nonetheless being counted on for other responsibilities. Fr. Casimir Aubert is to add detailed information on what is expected of a Visitor.

Bermond

Marseilles,

September 9, 1857.

My dear Fr. Bermond, I was waiting to write you a fairly long letter on the mission with which you are being entrusted. You will understand how important it is, and I am confident that you will carry it out with zeal and perspicacity. I am not being allowed the time to write, since on my return from the journey to England that I have just made I find myself faced with arrears of business and people under pressure. Fr. Aubert, who knows my thoughts, will explain the matter to you in my name.[[186]](#footnote-187) I wish to tell you myself, nonetheless, that although you had to be recalled from Saint Boniface, you are still being counted on to work in other ways for the glory of God, the service of the Church and the good of the Congregation. The fact that I am choosing you for this mission is a proof of my feelings and of the hopes I am basing on the visitation that you are to make. You must write to me as soon as you have received your instructions and when you have arrived even if only to give me the news of your voyage. You must also tell me of your hopes, your assessment of the situation, the measures you take.

Farewell, my dear Fr. Bermond; I greet you affectionately and bless you with all my heart.

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

158.[To Bishop Desprez of Limoges].[[187]](#footnote-188)

158:XIII in Oblate Writings

Reflections on the plan to move some Missionaries who are to live in a suburb of Limoges.

Desprez Bishop

Marseilles,

September 10, 1857.

My Lord,

The letter that you did me the honor of writing to me on the 22nd of last month was given to me only on my return from the long trip that I have just made. That will explain to you the reason for my tardiness in replying to you. I most deeply regret that, because I was in a hurry to return to my diocese, I did not take a detour from my route to go and present my respects to you at Limoges. On the spot it seems to me that I would have understood much better your intentions regarding the moving of the Missionaries. Since I am convinced of the interest that you take in the good laborers who have been working in your vineyard for so many years and because I myself desire to agree with your every point of view for the greater good of your diocese, it seems to me that I would have had no difficulty in acceding to what you propose. But I must not conceal from you that the Missionaries are extremely reluctant to leave the house that had been destined for them. I’ve heard it said that they don’t have any great hope of doing good work in that outlying part of the suburb to which they are to be relegated, and it seems that they are not anxious to go there before the house and the church which they are to serve are built. In repeating these observations to Your Lordship, I am far from wanting to go against your viewpoint in the new arrangement that you wish to make; I am simply informing you of the difficulty experienced by the Missionaries. To the annoyance of leaving their home are they also reluctant to go and live in a less suitable local? I could not say. Would they have preferred to be definitively stationed in the former Visitation convent? I hazard to think so without being sure. I am judging by an old recollection.

In any case, I regret to no end that the provincial, Father Vincens, already known to Your Lordship, cannot go and talk things over with you. Accustomed as I am to keep in the background as much as I possibly can, I rely on him to handle all the business with our Lords the Bishops. I am not well acquainted with the places and local customs, so it is hard for [me] to judge in a way without knowledge of cause. However, in the present circumstances, I understand that you are in a hurry to have a decision. Can I do better than to place myself in your hands? You are the father, the Missionaries are your sons, you know the needs of a community of laborers whose members, after the oppressive fatigue of Missions, must be able to regain their strength in well-ventilated living quarters, provided with a garden, etc. I place their destiny in your hands. You will do only what is fitting and just. Dispose of their house since you consider the sacrifice they will make to be of great benefit to your diocese and when they make this sacrifice they will be doing something agreeable to you.

Please recognize, My Lord, in this conduct on my part, the unlimited confidence that you inspire in me and accept as well the homage of my most respectful sentiments.

+ C.J. Eugene, Bishop of Marseilles.

1359. [To Father Roux, at N.-D. de L’Osier].[[188]](#footnote-189)

1359:XII in Oblate Writings

Father Roux’s apostolic work. Permission to come to Marseilles.

L.J.C. et M.I.

Roux

St-Louis near Marseilles,

September 18, 1857.

So as not to risk giving an answer in about a month’s time to the letter that I have just received from you, my dear son, I am putting aside some sixty other letters which are awaiting their turn in order quickly to greet you. I have just returned to Marseilles to prepare myself for the ordination tomorrow, at which the deacon you have sent me from l’Osier will be raised to the priesthood.[[189]](#footnote-190)

I am not surprised at the consolation that the good Lord is sending you: they are a reward for your fidelity. Why anticipate the time of trial and aridity? It may perhaps not come at all; and, if the Lord wants you to pass through these tests, he will provide the required graces and even make these tests a gain for you. I am glad to see you evangelizing the villages of the diocese of Grenoble and I am edified to see you going on foot, as the Apostles did, to seek out the strayed sheep; but I would like you to take better care of yourself and that you do not venture to the point of making thirty kilometers. That is really too much!

Not only am I not opposed but I would be very pleased if you were to make the little trip which you mention to me, when you can make it without detriment to the duties of your ministry. For me that will be an occasion to hold you to my heart and to vocalize my satisfaction in having you as my son under a double title. Arrange this trip with your superior who will gladly indicate your itinerary to you, provided, of course, that you will be returning to him. I am not committing any great indiscretion when I tell you that he is very happy to have you. So help him to support his responsibilities well, as you have always done, by your regularity and good example.

Goodbye, my dear son, I am not allowed to continue. People are coming in on business. So I conclude by blessing and embracing you with all my heart.

+ C.J. Eugene, Bishop of Marseilles,

sup. gen.

1360. [To Father Tempier, at Montolivet].[[190]](#footnote-191)

1360:XII in Oblate Writings

Trip to Aix and to St-Martin-de-Pallières. Advice on some changes to be made in the diocesan personnel. Money to invest.

L.J.C. et M.I.

Tempier

St-Martin,

September 23, 1857.

My dear Tempier, in God’s eyes, we have as always made a happy and even very agreeable journey, thanks to my new uncovered carriage. After arriving at Aix at nightfall, we went to visit our dear missionaries and had supper with them. I found Father Maurand already quite settled in despite the preconceived notions people like to entertain against this residence. On the following day I went to the cemetery to offer the holy Sacrifice in our sacred chapel over the bodies of our saints. The chapel is in the same state in which I left it the last time I had made my pilgrimage. At nine o’clock we stepped into our carriage and, since my horses do not need to be prodded to move on, by noon we were at Jonques where the parish priest - a cousin to Father Courtès, as you know - came and asked us to stay with him where he lives in community with his assistant. By four o’clock, we had reached St-Martin from where I am writing you, after having spent a good night. I found everybody, both young and old, in good health; only my sister’s eye-sight seems to be diminishing: she can neither read nor write. That grieves me very much.

Insist that the parish priest of St-Cannat hand in his resignation unconditionally. Inquire where Mr. Couren can be found, so we can tell him that he is not to be placed in the minor boarding school as reserved for a possible need in the minor seminary, but that he is to be actively in service at the minor seminary. You will remember that by giving this house, in addition to Mr. Couren, Mr. Henry and Mr. Coste, the priest who had left the Jesuits, we have abundantly provided for this house’s needs, even though we removed Mr. Cayol from it.

If the other changes could be made before I return, I would be spared much trouble. Don’t forget to collect the annual income from Mr. Fissiaux: I believe it is already due for some time.

I have commissioned Carbonnel to take shares in the railway of the West. He felt he would risk making them rise in price if he took out too great a number; so he has taken out only ten of them. We should take out another twenty at least if we are to make use of the capital I have with Mssrs. Pastré. Check if Mr. Théric feels this is a good investment, and, if the view is that this is the best investment I can make, do not wait for the rate to rise.

I have to consider leaving my heirs a capital that will give them the means to satisfy my religious bequests. without depriving them of what I intend to give to the Congregation.

Breakfast is being called and this letter must be mailed. Quickly I embrace you.

You can write to me at St-Martin. The mail service is good. Goodbye.

+ C.J. Eugene, Bishop of Marseilles.

1361. [To Father Fabre, at the Marseilles Major Seminary].[[191]](#footnote-192)

1361:XII in Oblate Writings

Planned trip to St-Laurent. Diocesan business. Common life for parish priests and assistants.

L.J.C. et M.I.

Fabre

St-Martin,

September 27, 1857.

My dear son, Father Fabre would probably complain if I were to leave this little countryside without writing to him. I myself ought not to complain for not having received anything from him during the week that I have just spent away from him! Now there is no way to remedy this oversight. I will no longer be here at the right time to receive an answer to the present letter. It cannot be mailed until tomorrow, and the day after I am leaving for St-Laurent where, however, I shall be staying for two full days; that means, I will only take the road for Aix and Marseilles on Friday when my carriage, having left St. Martin in the morning, will catch up with me at Ginasservis: I will be arriving at this place with my nephew’s horses which will have taken me to St-Laurent.

We have just spent Sunday in a holy manner. I delivered the sermon this morning and after vespers I again addressed some edifying words to the women who were present. This morning, as I was told, the man came in some number to Mass, because of me, curious, no doubt, to hear a bishop preach. Here, in fact, they do not trouble themselves about going to Mass. These poor people are living in a mortal indifference from which it will be difficult to arouse them.

By the same mail I am writing to Mr. W. Puget, who has written me a fine letter in his name and in that of Mr. Canaple;[[192]](#footnote-193) the latter did not sign the letter. In my reply to him, I say that in ecclesiastical administration, as in any other, there are things that cannot be achieved.

I would like to have known how our two Fathers were received at the Work for Youth.[[193]](#footnote-194) You will tell me that I will find that out later; I would have been glad, however, if you had given me some details about this matter. Now I shall be patient until my return.

The rain has not stopped and so my trip to St-Laurent is in doubt; it could therefore happen that I advance my return by a day or two, depending on the weather. In any case, though, do not expect me before Saturday.

As soon as I arrived, I wrote to Father Tempier; then I wrote to Jeancard, before receiving his letter. Give both of them my news. Tell Jeancard that I consider the resignation of Mr. Espanet to be insufficient. How could I determine another stable service in view of this possibility of a return? My intention is to set up a serious pro-pastorship, to form it into a community, in a word, to establish a wholly different system. It is true that when we write to the Minister we can say that the parish priest had given his tired condition as the motive for a temporary withdrawal; the truth, however, is that he is incapable of governing a parish and he has compromised himself to such a point that he cannot return again to the parish he is leaving, and that is why I built him a golden bridge inducing him to leave: for I am adding a thousand francs which will be legally his upon his retirement.

The Archbishop of Aix has declared himself. He will ask all the parish priests that he will appoint to live in common with their assistants. He has sent congratulatory letters to all who have anticipated this measure that he is determined to take. He has sent such a letter to the parish priest of Jonques who, as you know, is the cousin of our Father Courtès. I think this item has been made clear to the new parish priest of St-Loup. He is not being asked to do a favor, but to comply to a prescription. I don’t remember if we have replaced the assistant of Cassis. There, too, things must be made clear to the parish priest. It is not enough for me that he live with his assistant under the same roof - he has already done that for some time with Long - but I want the assistant to share the parish priest’s table and that he does not install his sister, mother or niece in the rectory. Upon my return. I shall insist on this important matter. I reproach myself for an excessive condescension that I need to correct.

Goodbye, my dear son. It is Monday and still raining. If the weather does not improve between today and tomorrow, my trip to St-Laurent is out of the question - that would vex me somewhat. I embrace you wholeheartedly.

+ C.J. Eugene, Bishop of Marseilles.

P.S. Push the arrangement for the minor seminary and the Holy Family.[[194]](#footnote-195) We must not put ourselves into a position where we are reproached for having become too late aware of exacting demands of the gentlemen at the minor seminary.

56. [To Cardinal Barnabò, Prefect of the Sacred Congregation of Propaganda Fide].[[195]](#footnote-196)

56:V in Oblate Writings

Trip to England, Scotland, and Ireland. General impressions. Warm reception from the Protestants and enthusiasm on the part of the Catholics. The Oblates are doing excellent work everywhere. Parish and school in Liverpool. Blessing of the new church of Leeds in the presence of Wiseman and Manning. Houses in Scotland (Galashiels) and Ireland (Dublin). An Irish bishop should be named cardinal.

Propaganda Fide

Marseilles,

October 1, 1857.

Your Eminence,

Upon my return from the trip in England, Scotland, and Ireland, it is a pleasure for me to share my impressions with Your Eminence and inform you on the state in which I found the missions of our Oblates of the Most Holy Mary Immaculate.

A very surprising fact! I can say that my trip in that heretical country was a continual triumph. I don’t think I encountered a single surly face or sneer among the heretics, and the Catholics expressed their respect in a very vivacious way that nothing could restrain, to such an extent that in Liverpool, Leeds, and again in Dublin, enthusiastic cries of joy and *vivat* in their language greeted my appearance. I am not referring to the public compliments received in meetings, always in the honor of our Holy Catholic religion regardless of the heretics who abandoned themselves, I would say, in chorus with the Catholics. It is truly a remarkable fact that so much freedom does not foster the least reprisal or produce any evil effect. In fact, numerous heterodox and many ministers fill our churches listening to the instructions of our priests, and attend our religious exercises and ceremonies with reverence.

Moving from these general considerations to the state of the Congregation of the Missionary Oblates of the Most Holy Mary Immaculate in the three British realms, I will tell you that, to my greatest joy, everyone assured me that the Oblates are doing an immense amount of good. The province of England which includes Scotland and Ireland, consists presently of 5houses, one of which is the novitiate. The Oblates in Liverpool not only work in a large parish entrusted to their care, but have also built a school which has saved from seduction hundreds of Catholic children who attended protestant schools to the detriment of their faith. In Leeds, where I was invited to bless the beautiful new Church they built, the Oblates have brought more than 400 protestants back into the Church in a very short time. They have now become very fervent Catholics. At the inauguration of that new Catholic Church, entrusted to the Oblates with the surrounding area as a parish, Cardinal Wiseman came to preach at the Pontifical Mass I celebrated in the morning, and the excellent Dr. Manning preached in the evening. Other ministers, converted to teach the truth where before they had taught error, preached throughout the octave to the edification of all.

I do not know whether the Roman newspapers reported on all the ceremonies which were truly magnificent. With the sight of those arches of triumph, the flags, the immense crowd of joyful and festive people, the protestants themselves mingling with the Catholics to celebrate that day in which not even they wanted to work, who could ever imagined to be in a country with two hundred thousand protestants, especially when thousand upon thousand of voices exclaimed in English *Viva! Viva!* upon my appearance.

In Scotland, the Oblates have settled in Galashiels, a town bordering the land of the heirs of Walter Scott who have become Catholics. Work is about to be finished on a beautiful Church built at the expense of that family so that the Oblates could celebrate the divine services in a fitting manner. It proves the generosity of their faith, and will ensure a certain material superiority which will benefit the practice of the Catholic religion in an area where, before the arrival of the Oblates, I don’t know if there were any Catholics.

In Ireland, I don’t know what deserves the most praise. Before taking up permanent residence in Dublin, the Oblates had given missions in the Church of the Carmelites.[[196]](#footnote-197) The good they accomplished was so prodigious that those good religious, and especially a bishop of that Order who had been Apostolic Vicar in Madras, made thousands of requests for the Oblates to open a house in Dublin. Not only was His Excellency the Archbishop pleased, but he wanted to immediately assign them to a suburb of the city in need of spiritual assistance. They have wrought such good there that the Prelate wanted to establish a parish entrusted to their care. The people were carried away with joy and in a week the workers built a very pretty wooden church able to hold more than 1,200 people. I saw it with my own eyes. I said Mass in that Church and gave communion to more than 1,000 people prepared by the Missionaries.

Dublin is a truly remarkable city, not only for the number of its inhabitants and their faith, but also for the numerous religious houses which enrich the city. Ireland would really deserve a special favour from the Holy See. Were I among the advisors to the Holy Father, I would propose that it be treated at least on the same level as England and advise the Pope to choose one of the Irish prelates and make him a Cardinal. The position occupied by the Archbishop of Dublin, the highly populated and principal city on the Island, would lead one to believe that, all things being equal, he should have preference. I can see that I am making you laugh, Your Eminence, but doesn’t the proverb say that when you are right, you have made a Pope! Well, in my dreams, I make a Cardinal!

Please bear with my humor and accept the affectionate respect wherewith I remain your devoted servant and friend.

+ C. J. Eugene, Bishop of Marseilles.

239. [To Fr. Honorat, Superior at Bytown].[[197]](#footnote-198)

239:II in Oblate Writings

Thanks for the account of the activities of the Fathers and Brothers of the Province. Still no vocations in Canada. Frs. Casenave and Rouge. Selfishness of the Canadian Fathers who do not wish to contribute to the general expenses of the Congregation, while at Montreal they have built “the most beautiful church in Canada and a house of comparable magnificence”.

Honorat

Marseilles,

[October 9, 1857].[[198]](#footnote-199)

I have just read with great pleasure, my dear Fr. Honorat, the account of your Province which you had the kindness to write out for me in your own hand. How many times, as I read it, did I interrupt myself to give thanks to God for the blessings that he is pouring out on the ministry of our Fathers throughout the whole extent of your immense Province! Now, will not such miracles touch the hearts of your Canadians, or will they persist for ever in refusing to cooperate in such good work by coming to join us under the cloak of the Immaculate Virgin, who protects us in so palpable a manner. In England, during the journey that I have been making there, I gave the habit to the tenth novice, and I have brought back with me three professed scholastics, while all the Canadians can do is to become Jesuits., although the Jesuits are not doing in the sight of the people of your regions one tenth part of the good that you are doing. This baffles me. *November* 9. I resume my letter which I began a month ago. I was in a state of astonishment that so Catholic a country did not provide you with the means of feeding your novitiate. This is distressing because I have great difficulty in finding subjects to send to a catholic country, since all the vocations of those who agree voluntarily to leave their native land are directed to the missions to the unbelievers. You have Fr. Casenave, who is upset at having been deceived, or so he says, in being kept in Canada while all he wanted was to go on the missions to unbelievers. I do not wish to say that he was right, but that is how things are. I am going to write to him to give him a little encouragement, especially since I have heard that he has done very well in Quebec. I would have liked to have been given more detailed news from Montreal. I would have been very glad to know where Fr. Rouge has been placed, and not to have been left in ignorance of the reason why he has eventually been withdrawn from Montreal, where for far too long his conduct has not been edifying. I would rather not have learned by ricochet, as it were, that this poor Father was allowing one or two weeks to pass without saying Mass except on Sundays. The Superior General should not be allowed to remain in ignorance of such terrible things.

*November 11.* An unbelievable thing! I have just discovered a letter from the Bishop of Bytown which I had not read. This puzzle is explained to me by its date. It must have arrived before I returned from my journey or during one of my absences. However that may be, I have read in this letter some of the things that I wished to know. But it does not tell me where Fr. Rouge has been placed, a man whom I was so pained to see going astray and harming others by his bad example.

*November 14.* I have just received a letter from Mgr Guigues in which he answers nearly all my questions. But I will not for that reason burn this letter, which I have been working on for more than a month. It will at least prove to you how great is my concern for all that touches our Congregation. But it is truly distressing to see the repugnance that the Province of Canada feels for contributing to meet the pressing needs of our novitiate and scholasticate houses. You always have good reasons for refusing to give what duty and right feeling should lead you to offer with a glad heart. Here we will be forming subjects at great expense, and you will be doing nothing to help. Why have you got yourselves into the position that you are in? What need was there for you to give yourselves the satisfaction of building the most beautiful church in Canada and a house to match such magnificence? You should have calculated your resources better and not have thrown yourselves into such appalling straits in order to satisfy this whim of your vanity. Learn now to impose sacrifices on yourselves rather than cutting yourselves off from all the charges to which the whole Congregation should be contributing for the general good of the family. I cannot express to you how annoyed I am by this sort of selfishness which has always reigned in Canada. There is a rivalry to see which of you can attract more attention to himself. Rather than depriving our houses of formation of the help they need, why do you not do as the Jesuits, and ask for a grant from the Propagation of the Faith to help you to pay your debts? Once more you are asking for numerous subjects, although you are in such a state in your Province. Was it nothing that we sent you men like Fr. Baudre and Fr. Casenave? And Fr. Naughten, who was of such great use in his own country? No: we will have to empty the entire Congregation into Canada, and still you will not have enough. You can see that I am angry. You must admit that you deserve my grumbling at you.

But I love you none the less for this, and I send you my blessings.

+ C.J. Eugene, Bishop of Marseilles.

44. [To Bishop Etienne Semeria, Vicar Apostolic of Jaffna].[[199]](#footnote-200)

44:IV (Ceylon) in Oblate Writings

The Oblates have had to abandon their direction of the seminaries of Romans and Quimper. Death of Bishop Bettachini. Frs. Viviers and Lallemant wish to return to Ceylon. Bishop Bravi is looking for missionaries other than Oblates. Fr. Mola is an Oblate novice. The need to work without excess. Fr. Grandin has been named Bishop in the North - West of Canada. Fr. Chounavel has announced the conversion of pagans in the centre of the island.

L.J.C. et M.I.

Semeria

Marseilles,

October 10, 1857.

I am ashamed, my dear lord Bishop, to use such small paper to reply to your interesting letters which are always so full of good things. Fortunately when I write to you I am dealing with a Prelate endowed above all with inexhaustible charity and who certainly takes my situation into account and bears in mind my good will. It would of course be more pleasant to talk peacefully to a son, a brother, a friend like yourself rather than have to battle with so many people, highly placed as they are, who are yet without delicacy and I would say without honour. I have, just a moment ago, using the pen that I am now using to shape these words to you, written to one of these characters, whom I had to treat with dignity, but nonetheless severely[[200]](#footnote-201). If one day you read our history, you will note that this year 1857 is full of events which will seem to you incredible, as indeed they do to us who are witnesses, and I would even say victims of them, were it not for the fact that our habit of accepting trials and difficulties with resignation enabled us to consider them from another point of view. Moreover, if men are unjust, Our Lord can always send us consolations which amply reward us. I tell you this so that you may not feel too much pity for us.

Let us turn to you, my very dear friend, now that you have become, by the death of Bishop Bettachini, Vicar Apostolic of Jaffna. This is a situation which we had foreseen, given the sad state of health of this poor prelate. All I ask of you is that you do not feel obliged to do more than your strength allows. You have to look after both yourself and your missionaries. If something is going badly it will not be your fault. When you have more workers you will be able to do more. In the present state of things you have to work according to your strength. Start from the principle that you are not obliged to do more than one can reasonably expect a man to do. And on the subject of your numbers I must consult you. Fr. Vincens never stops telling me that Fr. Vivier[[201]](#footnote-202) is less guilty than people think and that he has been more imprudent than culpable in the great affair that has been stirred up against him, that he knows Fr. Vivier better than anyone and that he thinks it would be right to send him back to Ceylon where he would really do a lot of good. I have nothing to say in answer to Fr. Vincens, but I think it is indispensable to ask whether you think it is right to accede to his wishes which are shared by Fr. Vivier himself. If you think you can use him some distance from the place he scandalised and thus benefit from the knowledge he has of languages and from the knowledge he possesses of the missions in your country you have only to write to me and he will be sent back to you. I would be more hesitant about passing on to you the petition of Fr. Lallemant, who has written me a fine letter which shows his regret for having turned from his vocation and tells of his desire to return to that mission to which God had called him, and in which he says he would be zealous for repairing the damage he did in the past etc.

October 16. Since I began this letter, I have had time to receive yours of September 6. I see that Bishop Bravi continues to give evidence of the duplicity of his character. You tell me that he wishes to have missionaries brought from Australia; but was it not he who assured you in Rome that were there to be a shortage of Sylvestrines he would never call on any missionaries other than Oblates? The trick he is playing on you over Fr. Vistarini is a real stab in the back. Is it allowed to move workers from one Vicariate to another like that? Fr. Vistarini will have received by now the letter from Fr. Mola. What a shameful thing for him. Fr. Mola has written me a very charming letter; he is very pleased with his noviciate[[202]](#footnote-203). If he perseveres to the end he will be a real treasure for us. Remain firm and do not allow Oblates who have been placed in the Vicariate of Colombo by the authority of the Holy See to be removed from it. I am going to write to Propaganda about it. But I hesitate to send your letter to Cardinal Barnabò. What can one do when an agreement is made and accepted? All further comment is now useless.

Make sure that you realise that it is never a matter of indifference for a man to spit up blood. First of all one should not put oneself in a position where this is likely, by doing too much work and performing dangerous penances. Your life as a missionary is penance enough, so be very moderate in that. Then if the misfortune occurs, stop all work and behave as if you were dead. One can ask nothing of a dead man, and so let a man who has coughed up blood not be allowed to preach until he has been well again for some time.

You will learn with pleasure that the Pope has chosen our own dear Fr. Grandin as coadjutor to the Bishop of St-Boniface. I wish he could come and be consecrated by me at Montolivet, but it is not so easy to come from Ile de la Crosse as it is from Ceylon. But in Ceylon your health is deteriorating cruelly. Find out if you could make some change in the diet. Give yourselves what healthy Europeans eat. Stop only briefly in unhealthy territory and do not set up a house there as you have done at Mantotte, for example, which seems to me a plague-ridden place. Start from the great principle that one is not asked to do more than one’s strength allows for, and that when there are few workers, as in your case, you have to be careful with yourselves. Do not imagine that I can send you the men you ask for. You will only ever have young missionaries whose strength you will have to take care of.

Fr. Chounavel’s letter interest me greatly. I saw in it with pleasure what I desire most of all, namely that he has managed to obtain conversions of pagans in the centre of the island. It seems to me that I have more zeal for them than for all these bad Catholics who are always ready to revolt and threaten to go over to the schismatics.

May you soon be able to deal with the youth in order to give a different spirit from the one they get from their families. When you acquire funds you will see whether you are able to call for nuns.

Farewell, a thousand tender greetings to all our Fathers.

+ C.J. Eugene, Bishop of M[arsei]lles.

159.To His Eminence Cardinal Archbishop Donnet of Bordeaux.[[203]](#footnote-204)

159:XIII in Oblate Writings

Gratitude for His Eminence’s agreement to the plan of affiliating the Association of the Holy Family to the Congregation of Oblates of Mary Immaculate.

Donnet Bishop

Marseilles,

October 10, 1857.

Your Eminence,

Nothing could be more agreeable to me than to be obliged to negotiate with your Eminence as intermediary in this matter, one so important for the Congregation of which I am the Founder.

I am grateful to Your Lordship for having consented to the project of the Abbé Noailles and for the assistance you have deigned to lend in finalizing this agreement.

Under the protection of Your Lordship, the project will succeed if it coincides with God’s plans. In fact, I see precious advantages from this combining of graces and strength that Divine Providence has shared out to each of these groups.

The project will not go ahead without presenting some difficulties; Your Lordship’s wisdom and the frank and pure intentions of the contracting parties will smooth out everything; I dare to hope so.

I am sending Your Eminence the notes given to me by my Council: they ought to form the basis of the projected agreement.

Accept Your Lordship the homage of profound respect with which I am Your Eminence’s very humble and obedient servant.

+ C.J. Eugene, Bishop of Marseilles, Superior General.

160.[To Bishop Lyonnet of Valence].[[204]](#footnote-205)

160:XIII in Oblate Writings

The Oblates will withdraw immediately from the Major Seminary of Romans, since the Bishop has made arrangements with the Jesuits to take direction of it.

Lyonnet Bishop

Marseilles,

October 10, 1857.

My Lord,

Reverend Father Lanceney has just informed me of the conversation that he had with you, from which I learn that you have felt it your duty to arrange with the Reverend Jesuit Fathers and entrust your Major Seminary of Romans to them. That decision implies the more or less immediate dismissal of the Oblate Fathers who had been invited to direct this seminary by your predecessor. Consequently, I have had to take the course of recalling those Fathers who could not suitably be present to a community that has been advised of their approaching dismissal and over which it would have been impossible for them to exercise the least authority. I have the honor of informing Your Grace of this measure so that you may take the required steps. The Reverend Jesuit Fathers are numerous enough and will not be at a loss to provide capable men on whom you have counted, according to the proposals made to you by their Reverend Father Provincial.[[205]](#footnote-206)

Father Lanceney will remain in place to hand over the house to those whom you have appointed.

I have the honor of remaining Your Lordship’s very humble and obedient servant.

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

161.[To Father P.J. Beckx, Superior General of the Jesuits, at Rome].[[206]](#footnote-207)

161:XIII in Oblate Writings

Narrative of the events which occasioned the replacement of the Oblates by the Jesuits at the Major Seminary of Romans.

Beckx

Marseilles,

October 12, 1857.

Reverend Father,

It seems to be that it is only right that you be informed of the manner in which your Fathers carry on business in our region. I will be a simple historian in a matter wherein I would have strong reasons to complain.

Four years ago, the former Bishop of Valence earnestly entreated me to accept the direction of his Major Seminary. I acceded to his insistence and gave him men capable of worthily fulfilling the tasks entrusted to them. The Bishop of Valence was so happy with that arrangement that he wrote a pastoral letter to express his joy. Besides that, he required the Congregation of Oblates of Mary Immaculate, which was taking on the direction of his seminary, to provide him as well with three Missionaries to preach the gospel in his diocese. We acceded to this desire, or to put it better, to this Prelate’s will, though reluctantly, for I thought that the Missionaries established at Notre-Dame de l’Osier bordering on the diocese of Valence could have carried out this service without any expense to the Valence diocese; the latter was obliged to build a house to receive the Missionaries. The Oblates of Mary Immaculate remained in possession of the Major Seminary until the Bishop’s death.

His successor, acting on the strength of certain prejudices, seems to have approached your Fathers to obtain their cooperation in the plan he had to place them in the Oblates’ position. News of this spread, two of your Fathers did not hesitate to speak thereof to a priest of the Valence diocese, who felt it his duty to inform the Oblate Fathers: the latter had no misgivings at all in their seminary of Romans where they were preparing to receive their students. The Superior, more surprised than anyone for he had recently seen the Bishop who had not said a word to him about this, went to Lyons to receive the Prelate’s explanation. The latter was a little surprised at first, but soon adopted an open attitude and told the Superior:

Well! I am going to tell you how things have happened. “Several days ago I was having dinner at the Archbishop’s house with Father de Jocas and several other Jesuit Fathers. Father de Jocas said to me: ‘Well! My Lord! It is fortunate we were not at St-Flour because you are leaving that diocese’. I replied: ‘What does it matter, Father, it is not for the Bishop that you ought to go to St-Flour, but to do some good there.’ ‘Oh! Father de Jocas told me, we will be able to do good in your new diocese, where they say that you have to dismiss the Oblates.’ The Bishop undoubtedly didn’t think it was fitting to say anything more about that conference to the Oblate Superior, but what he added is proof that the exchange went further: Several days later, the Bishop continued, Father Provincial came to see me here at Fourvières (in the Jesuit house where he was making his retreat) and that Father told me that he was glad to inform me that he was going to write to Rome and have Father General arrange the personnel of professors for the Major Seminary which was to be entrusted to them. The Bishop then went into generalities as if to lull the Superior. The latter, in order to know definitively what action to take, proposed that the Bishop deny these rumors by some positive act. The Bishop then became angry saying that he was the master, etc. The Superior bowed and took his leave of the Prelate. When he returned to his seminary, he told his brother religious what had just happened. They were of the opinion that the Superior should come to me to give me an account of this unexpected event.

One does not have to be very perspicacious to understand that the Bishop, once he had been assured of the cooperation of the Reverend Jesuit Fathers, made this matter nothing more than only a question of time, and that as soon as the Fathers would have the personnel they were preparing, the Bishop would bid farewell to the Oblates, so much the more so since the Jesuits would not only furnish the personnel for the Major Seminary but would also accept responsibility for giving missions in the diocese without the diocese being obliged to give any salary however meagre to the Missionaries. Further, because they belonged to a large Society which abounds in distinguished men, they would provide him with preachers for his cathedral, etc. I am giving verbatim the Prelate’s very words.

After learning of these facts, I had only one avenue to take, namely, to write to the Bishop that I was immediately withdrawing the Oblates from his seminary. That is what I did. And the Bishop, assured of the arrangements made with your Fathers, *submitted to God’s will.* Such are the edifying words of his reply to which I did not reply!

I feel that I am too old to understand the ways of acting that obtain in modern society. I limit myself to only pointing them out, strongly resolved never to allow myself to do likewise to anyone else.

Reverend Father, excuse the haste of my letter: I do not have the time to reread it, I am nevertheless sending it to you, not in the form of a complaint but as information.

Please accept, Reverend Father, the assurance of my very high consideration and most affectionate sentiments.

+ C.J. Eugene, Bishop of Marseilles.

240. [To Mgr Guigues, Provincial of Canada].[[207]](#footnote-208)

240:II in Oblate Writings

News of the Founder’s visit to England. Scotland and Ireland. Never any Oblate vocations in Canada. Fr. Grandin will be Coadjutor to Mgr Taché. The many occupations of the Bishop of Marseilles.

Guigues

Marseilles,

October 16, 1857*.*

My good Bishop,

It is far too long since I had the pleasure of writing to you. The longer I live, the less free time I have. It is only in secret that I am able to scribble a few lines, and so I have decided to give to Fr. Aubert the responsibility for correspondence concerning external affairs. This is no reason for you to imagine that I am without cares and letters to write. I am sorry to say that often I am burdened with them, and very sad and tiring ones, especially with certain persons who have no sense of honor, of delicacy, or even, I might almost say, of conscience. These are distasteful, tiresome letters, which would be enough to arouse one’s indignation were it not prudent to control oneself to avoid bringing injury on oneself, even when one has a thousand good reasons for speaking out. Four carefully argued pages in response to a piece of bad behaviour or an injustice are not enough to bring a man back to the truth; all one receives in reply is an evasion or a poor excuse. So one has to begin again, but with no more success against prejudice and wickedness. I am left with the task of pulling the chestnuts out of the fire. I resign myself to it, but it always leads me to greater contempt of men, without excepting certain of those who should be such as to inspire different sentiments.[[208]](#footnote-209)

Having said that, I must thank you for all the news that you have given me in your fine letters. The last that I have received from you are already rather old, but I read them with great pleasure when I returned from my long journey. You know that this time I have been as far as Scotland and Ireland. I am very satisfied with the progress that is being made and the good that is being done by our Congregation in the three Kingdoms. The novitiate at Sicklinghall has 10 novices, and I have taken away from there 3 scholastics who have made their vows there. Moreover, there is also in that house a small juniorate. You must already know from the press what has happened at Leeds. For the moment the Catholics have raised a subscription to build a house for our Fathers. In Scotland Mgr Hope is building a fine church at Galashiels which will be served by our Fathers. In Dublin our men have been received with delight and I am assured that before long their pretty wooden church will be transformed into a beautiful stone one. It seems that in Liverpool another church will also soon be built to replace that miserable shack that you know. I hope that Ireland will provide us with subjects. Then your Canada, an ancient catholic country, will be the only one that is not paying its share, and you still need the whole world to satisfy the needs of all the works you have undertaken! It is acceptable that Europe should supply the needs of pagan countries, of Oregon, of Kaffirs, of Ceylon, of Red River, but Canada should support itself. When will I hear that there is somebody in the novitiate? If the country were barren for everybody I would bear my share of suffering with less pain, but the Jesuit novitiate is being fed with subjects, while ours is being left deserted. And yet our men do not cease to do good throughout Canada. It is true that the Jesuits draw some of their men from their colleges. It is their vocation to run missions, just as it is ours.

I do not want to forget to tell you that I was very satisfied by the account that Fr. Honorat has sent to me. I read it with real pleasure, and it was as I read it was once more afflicted to see so many services, so much devotion, touching so little the souls to whom the glory of God and the salvation of their brethren is dear.

I presume that you must know by now that the Holy See has granted the Coadjutor whom you have requested for the Bishop of Saint Boniface. The Prefect of the Congregation of Propaganda informed me of this, but he has asked me to give him sure information concerning the christian names of the man chosen, since some documents call him Vital and others Justin. I have replied that my notes give him both names. However, I have had a letter sent to the parish priest of the place where he was born, but I have not as yet received a reply. Probably at Rome they will be content with my information, and I will be sent the apostolic letters before this good priest has stirred himself. I would very much like our new prelate to come and be consecrated by me. He will find it worth his while, both for him and for the mission, since we will make suitable provision for him. Mgr Taché once said to me that it was easier to come to Europe than to make a straight journey south in Canada. It is quite enough that you yourself escaped me, who would have been so happy to lay my hands on you. I wish I had been so imperious as to demand it of you.

It is such a long time since the Bishop of Saint Boniface wrote to me that I do not know where to find him. It may be that I was a little behind in my correspondence with him, but how can he fail to understand my position and to give me credit for my good will, even if he had to write six letters in order to receive a reply from me? Is it not known that I am not allowed time to breathe in my city of three hundred thousand souls, and with so great a number of Oblates who always have business to discuss with me?

My very dear friend, I count myself very lucky to have been able to snatch a few minutes to write to you, and the speed at which I have been writing will prove to you the fear that I have had of being disturbed.

Farewell, and I embrace you with all my heart.

My affectionate greetings to everybody.

+ C.J. Eugene, Bishop of Marseilles.

162.[To Father Gautrelet, Jesuit Provincial at Lyons].[[209]](#footnote-210)

162:XIII in Oblate Writings

Complaints against the Provincial who acted badly in regard to the Oblate Directors of the Major Seminary of Romans.

Gautrelet

Marseilles,

October 20, 1857.

Reverend Father,

I ask nothing better than to persuade myself that, in fact, you did not provoke, by offering your services, the unworthy measure that the Bishop of Valence has just taken in regard to the Oblate Fathers of Mary Immaculate. It would be too painful for me, who, long before any of you were born, loved your Society perhaps more than you love it yourself and who have all my life given proofs of my esteem and affection even to the point of several times compromising myself; it would be painful, I say, to believe you capable of such infamy.

Reverend Father, I have given you an exact account of the conversation of the Bishop of Valence with Father Lanceney. The latter would be ready to confirm by oath what he has reported. What the Bishop was able to say is not in agreement with what you assert. Faced with the alternative, I do not hesitate to believe that you are telling the truth. A Prelate who has principles so little based on justice and fairness, could also have very elastic ones about openness and sincerity.

I forego condemnation, therefore, and willingly acquit you of this unworthy initiative which would render you the most miserable of men in the judgment of all those who retain sentiments of tact and honor.

However, I do not entirely find you without fault. The ease which you showed in agreeing with the viewpoint of a Bishop who judged and condemned a religious congregation before hearing it makes you a veritable accomplice in this injustice. If the Bishop had not counted on you, he may have thought twice before taking such a violent decision. He would have taken the time to consult immediately the Grand Vicars he had chosen, and so many other venerable people who would have diverted him from the error into which some spiteful people had pushed him. He would certainly then have respected the rights and reputation of a religious corps which has done so much good in this diocese for so many years.

Counting on you, however, and weighing the advantages that a powerful Society like yours offered him in talent and so many other things, he made up his mind beforehand with the idea that it was nothing more than a matter of time, that is, of possibly delaying for a few months more till you could provide the personnel you had promised him, and then strike the blow whenever it pleased him.

How is it that you did not withdraw from such a contrivance? Didn’t you see it as supplanting a Congregation which, to be sure, is only an atom in comparison to your Society, but which has nevertheless some right not to have people bring a notable prejudice against a reputation it needs in order to do in God’s Church the good it is expected to accomplish? No, Reverend Father, I cannot excuse you and I can tell you in all simplicity that all those who learn about this incident express themselves in terms that I would not want to repeat. I do not know what you will gain from this encroachment, but I see with sadness that you are to lose a great deal of respect.

As for myself, I had to do what I did as soon as I perceived the insidious tactic of the Bishop of Valence. I preferred to withdraw our Oblates before anyone went and openly chased them out, and so I left the field open for you.

Such, Reverend Father, is my way of acting. I always put my cards on the table. My distinctive character is openness and honor. I am horrified by duplicity wherever I meet it but even more so if I discover it where it should least be found. After that, once I have done what I had to, let *come what may,* I resign myself to whatever God permits and I pray for those who have wronged me.

Accept, Reverend Father, the assurance of my distinguished consideration and respectful sentiments.

+ C.J. Eugene, Bishop of Marseilles.

57. [To Cardinal Barnabò, Prefect of the Sacred Congregation of Propaganda Fide].[[210]](#footnote-211)

57:V in Oblate Writings

Many Oblates in Jaffna are ill: unhealthy climate in the Vicariate. Would it be possible for some fathers to work in the Vicariate of Colombo in order to recover their health and gradually prepare themselves to take charge of those missions. The Sylvestrians are too limited in number.

Propaganda Fide

Marseilles,

October 21, 1857.

Your Eminence,

You are well aware of the confidence with which I am accustomed to speak to you on every occasion. Allow me therefore to open my heart to you on this circumstance. The latest letters I have received from Jaffna convince me that the vicariate is to a great extent unhealthy. Almost all the missionaries suffer from fever and it would be very important for their health if they could have a change of air every so often. I have felt this need a number of times ever since I was given the hope in Propaganda that our missionaries were still to be used in the Vicariate of Colombo, a healthy region and a thousand times preferable to the miserable vicariate of Jaffna. Bishop Bravi had led me to believe that I would one day see my hopes fulfilled; he promised Fr. Semeria that, were he unable to serve the Vicariate of Colombo with his Sylvestrians, he would turn for aid to no one else except the Oblates. The realization of this thought would have insured the prosperity of that mission, especially if upon his death or retirement, the entire island had returned to the state of a single Apostolic Vicariate. Sheer illusion. It seems that it is impossible to trust the words of this blessed Bishop Bravi. Lacking in Sylvestrians who, voluntarily perhaps, are too few in number for the needs of the vicariate of Colombo, not only does Bishop Bravi shirk his responsibility to call Oblates, a step which would greatly facilitate the service due to communications with those in Jaffna, but I have heard that he strives to attract missionaries from Australia to the Vicariate of Colombo. Despite his beautiful declarations, it could be said that this Prelate has a sort of insuperable repugnance for the Oblates. I find it difficult to understand why since it is impossible for him to be unaware of the zeal and the many sacrifices with which they serve their most arduous missions as well as the blessing God showers upon their ministry.

I feel that Bishop Bravi’s disposition is an evil and that the Sacred Congregation should do somehow remedy it.

Would it not be possible to arrange things in such a way that the poor Oblates who will have suffered for a number of years in the miserable vicariate of Jaffna might be able to find a way in the easier, less tiring and healthier missions of Colombo to build up their strength in order to be able to work anew with renewed force and vigor? I recall what Bishop Buratti told me a number of times: have no doubts, the time will come when the entire island of Ceylon will be served by the Oblates. Why not settle things now so that, at a later date, it will be possible to achieve that end which would be truly the most reasonable. Have Bishop Bravi come to Rome to rest.

What can he do in the missions with his excessive obesity? Let Bishop Semeria be transferred to Colombo and matters will gradually settle by themselves, without effort and slowly but surely without any disturbance *suaviter!*

An Italian missionary who had returned from Ceylon told me that people have realized that the division of the island into two vicariates was not appropriate and that it would be much better to return to the earlier situation. He had lived in Ceylon for many years and had seen each of the missionaries at work, and felt that it would be preferable for the Oblate Congregation to be called upon to ensure the good of uniform service throughout the island. I am of the same opinion and that is why I am speaking to you about it with such simplicity...

163.[To Father Beckx, Superior General of the Jesuits, at Rome].[[211]](#footnote-212)

163:XIII in Oblate Writings

Sends a letter received from Father Gautrelet and Bishop de Mazenod’s reply. Future attitude towards the Jesuits.

Beckx

Marseilles,

October 21, 1857.

Very Reverend Father,

I am glad that you know my opinion concerning the somewhat tactless procedure of your Society in regard to the Congregation of the Oblates of Mary Immaculate of which I am the Superior. For that, I can do nothing better than to send you a copy of the letter which I addressed to Reverend Father Provincial in reply to the one which he felt his duty to write me as an explanation of his conduct. At the same time, I am passing on to you a copy of his letter.

After this we will not speak anymore about this matter, which has unfortunately aroused universal blame against your Company.

I cannot sufficiently express to you my resentment for your having placed me in the painful position of having from now on to suppress the sentiments of esteem and affection in my heart that I have always had and that I maintain for your Company; the most ordinary decency requires that I cease to show the sympathy that people know I had for you, in order to keep myself aloof within the bounds of strict charity.[[212]](#footnote-213) Please accept, etc.

+ C.J. Eugene, Bishop of Marseilles.

1362. [To Father Mouchette, at Montolivet].[[213]](#footnote-214)

1362:XII in Oblate Writings

Come to the Bishop’s House, illness of Father Guinet, the master of novices at Nancy.

Mouchette

[Marseilles],

October 27, 1897.

I have learned that the excellent Father Guinet was spitting blood after a few preaching sessions. Alas! How much I advised him not to go to any extremes. But how does one restrain the zeal of this fine man! I would have to be everywhere to watch over each one of you! Come as soon as you can to console me! Bring along the letter that you must have received; it will give me detailed information about this unfortunate event.

174. To Mr. Levasseur, director of the Missionary Society of the Holy Childhood.[[214]](#footnote-215)

174:V in Oblate Writings

Grateful acknowledgement for the aid granted to Bishop Taché and Bishop Semeria. Address the money to Fr. Fabre, the procurator of the Oblate missions.

Missionary Society of the Holy Childhood

Marseilles,

October 31, 1857.

Dear Mr. Director,

I hasten to thank you on behalf of Bishop Taché and Bishop Semeria for the aid which the Council of the Missionary Society of the Holy Childhood granted to each of these two prelates who are members of the Congregation of the Oblates of Mary Immaculate. They will both be all the more pleased to receive this aid since their needs increase constantly and despite the deep concern on the part of the Council of the Propagation of the Faith, it cannot provide them with everything required by the state of their Christian communities.

Very often, for example, they are called upon in their ministry to baptize poor children who are in a similar situation to those in China. They themselves must have informed you as to what their solicitude entails, and the spirit of your Missionary Society proves itself Catholic by leading you to include among those your charity wishes to save the children of Buddhists in Ceylon and savages in America, with those of China.

Mr. Director, you ask me the safest and least expensive way to send the two prelates the aid granted to them. I do not think I can indicate a better way than through the Procurator General of the Oblate Congregation who maintains regular correspondence with Ceylon and St. Boniface and is in charge of providing in many ways for the interests of the missions of Bishop Semeria and Bishop Taché.

The Procurator General of the Oblates is Fr. Fabre, the superior of the major seminary of Marseilles. He is at your disposal to carry out the instructions he will receive from you. He possesses special facilities in this regard.

Together with the sentiments of the two bishops, I wish to add the expression of my personal gratitude for the aid you extend to the ministry of our men by granting them a share in the distribution of the funds from your Missionary Society.

Therefore, please accept, etc.

+ C. J. Eugene, Bishop of Marseilles.

1363. [To Father Burfin, at Limoges] [[215]](#footnote-216)

1363:XII in Oblate Writings

The Oblates will not make a foundation in an outskirt of Limoges.

Burfin

Marseilles,

November 2, 1857.

My dear Father Burfin, Through your Provincial, who has just returned from a trip to N.- D. de l’Osier, I was pleased to learn that His Excellency, the Bishop of Limoges, now convinced of the truth and seriousness of your and Father Vincens’ objections against establishing yourselves in the outskirt of Montfovis, has finally given up the idea and leaves you in peaceful possession of the house that you have been living in to the present and which thus remains definitively dedicated to the purpose to which it was originally designed. According to the information Father Vincens has given to me, I see now that the project in question was not acceptable; that is why you have to be grateful to the Bishop for not having followed through with the request that he had addressed to me on this matter. This worthy Prelate truly shows himself full of kindness toward our house of Limoges by granting you, besides the favor of which I have just been speaking, that of enlarging your chapel whereby you will thus be able to render greater service to the faithful of his episcopal city. Please do not fail to express to him, when the occasion presents itself, how touched I am by his kind procedures in your regard and show yourselves grateful to him in every way.

Goodbye, etc.

+ C.J. Eugene, Bishop of Marseilles.

164.To His Lordship the Bishop of Orleans.[[216]](#footnote-217)

164:XIII in Oblate Writings

Requests that Abbé Dufour may stay at the Oblate novitiate.

Bishop pf Orleans

Marseilles,

November 4, 1857.

Very dear and revered Lord,

After I was consulted by M. Dufour, a priest of your diocese, I counted enough in your benevolence and replied to him that, since he was already there in the novitiate house, it would suffice if he were to write you to obtain confirmation from your kindness of the consent that you had previously given him to enter the Congregation of Mary Immaculate. Thus we would cut short with all the bother his relatives will not fail to give him, for they are opposed to his decision. We would save him a costly and difficult trip and we would not delay the time of the holy vows which he has been called to make and which cannot take place before a full year after his admission to novitiate.

I beg you, my dear Lord, to ratify my decision by a short note on your part.

Please accept, dear and revered Lord, the new assurance of my respect and most affectionate sentiments.

+ C.J. Eugene, Bishop of Marseilles.

85. Rev. F. Arnoux, O.M.I., Sicklinghall, Wetherby, Yorkshire, England [[217]](#footnote-218)

85:III in Oblate Writings

Thanks for good wishes on the occasion of his feastday of St. Charles and for the good news of the novitiate. Fr. Boisramé will soon replace Fr. Arnoux as novice master while he will become superior of the house of Inchicore. Greetings to Fathers Fox and Bennett.

L.J.C. et M.I.

Arnoux

Marseilles,

November 5*,* 1857.

I received, my dear Father Arnoux, your letter dated November 2 and 3, with pleasure beyond words. You could not offer for my feast day of Saint Charles a more agreeable present. A retreat well made and so satisfying an account of your novitiate, what more could one desire? Especially when to these spiritual advantages is joined a perfect state of health! I thank the Lord for this with all my heart. I have also seen with pleasure that several of our Fathers of Liverpool and Leeds came together at Sicklinghall to make a holy retreat with you. Your celebration of November 1st must have been very touching. I united myself thereto as best I could. On this day the same solemnity was celebrated everywhere with great edification. At Osier, a priest made his profession and at Montolivet, a scholastic. Your turn will also come for I am not releasing you from your group. The three scholastics you gave me are doing well, two especially.[[218]](#footnote-219) I am happy to learn that your novices give you hope of their perseverance. I congratulate them for it. I have learned especially with great pleasure that the two on whom I conferred the habit are giving you satisfaction. I would have wished that you say a word about the young professed who are also under your direction. I think you are engaged in preparing the deacons for priesthood. They will continue to study theology once they are priests and they will be of great help to you. Tell Bro. Guillard that I have received his letter and that arrangements have been made to satisfy his filial piety.

Are you not looking forward to the arrival of the excellent Father Boisramé? If you knew what a sacrifice I am making to send you this dear Father! His kind is not to be had by the dozen. He is one of those who have never given me a minute of sorrow. He is in effect destined to replace you at the Novitiate. You are intended for other functions. Father Provincial must have told you that I have chosen you to be local superior of our house at Dublin. As soon as you will have made Father Boisramé familiar with the ministry he is to fulfil, you will go and take possession of your post. Wait however for the direction to come to you from your Provincial.

If Fr. Fox is still with you, I bid you expressly to say a thousand amicable things to him on my behalf - I thank him for the work, even though a little excessive, that he came to do in the interests of your very interesting community.

Do not forget me either when speaking to my dear Father Bennett, he knows how much I love him. I do not forego the hope of seeing and embracing him in France. Let him train, in the meantime, someone to replace him with our young people from whom he knows how to get such a good response.

I finish here in order to leave a little space for Fr. Aubert to take advantage of. I embrace and bless you as well as all our dear family of Sicklinghall.

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

241. [To Mgr Taché, Bishop of Saint Boniface].[[219]](#footnote-220)

241:II in Oblate Writings

Fr. Bermond thinks that he is always being sacrificed, and has not been pleased by his appointment in Oregon. Fr. Végreville is hoping to become a bishop! Fr. Grandin has been chosen in Rome, and must come to France to be ordained.

Taché

Marseilles,

November 7, 1857.

My dear Bishop, you must excuse me for writing to you on a small piece of paper like this. I am more crushed than ever by business and anxieties. I am not being allowed time to breathe. However, I must find time here and there[[220]](#footnote-221) to maintain my correspondence with those of our men who are demanding replies from me. But you, my dear friend, how can you be content with these half-sheets, which are only enough to satisfy my appetite partially? However, I am happy to receive your news and I beg you never to imagine that there could be any business in the world that would make me find your letters too long. You tell me that you are on the way back to your diocese, and I was imagining that you were waiting in Canada for the Council of your Province. Before you left Montreal you saw Fr. Bermond, who, I am sure, was no more friendly towards you than he has been to me in the letter he has written me. He thinks of himself always as a sacrifice, and although it was he himself who asked me to withdraw him from Saint Boniface, he complains bitterly of my decision. The important task that I had given him, a sign of my trust, he regards as a new outrage and a nuisance, and tells me in advance that it would be a sheer waste of time for me to take that course. And in order to take away from me any idea that he might grow accustomed to that climate and that kind of ministry, he takes care to remind me that it is a temporary mission, from which he will return when his work is done. He does not even allow me any hope of success. I have never come across a heart more bitter than his. Far from doing justice to himself and recognising, for example, that the opposition that he had showed to you made it essential that I for my part warned the missionaries that I was sending into that area to live there and work under your jurisdiction, he grows angry and bears a grudge against my sensible and unavoidable precautions: this is a great cross for me to bear, and it is not the only one. It is only just that I should have some pain to balance the great consolations that the good God gives me in other ways. Do not be surprised, my dear friend, that you have to drink from the same cup as I. You have consolations, and you must also have sufferings. The important thing is to bear them with courage and resignation.

I have received a charming letter from the new Fr. Lacombe: he counts himself lucky to have consecrated himself to God in the society of his divine Mother. His letter has given me the greatest possible pleasure. What can I say to you of Fr. Végreville? This is a deplorable folly, which one should try to cure by means of the exorcisms of the Church. Only the devil could have so troubled a soul that had showed itself so fervent. Perhaps knowledge of the choice that has been made by the Head of the Church, which must take away from him all hope of reaching that dignity which he is blind enough not to consider as a great burden will bring him to give up this wild behaviour. But I repeat, I think that the efficacious remedy of the Church’s exorcisms should be used.

I have received from Rome information on the choice of your Coadjutor. Fr. Grandin has been appointed by the Pope at the request of the Sacred Congregation. There was indecision only about his baptismal name, since in some documents he is called Vital and in others Justin. I checked my notes to make sure that he has both names, but for the greatest possible certainty we have written to the parish priest of the parish where he was born. We find that there are two parishes of the same name, and the priest to whom we wrote has not replied, presumably because this matter does not concern him. So we have taken the step of writing to the secretary of the diocese. I am waiting for the reply.

I do not think you will take it amiss if I call the new prelate here in order to consecrate him. His appearance in Europe and in France will have a very good effect, we will fit him out here from head to foot, and he will more easily be able to do some recruiting for your mission. You know that I regard it as so arduous that I wait for men to ask me to be sent there before I will give them an order to go. So I think that the sight of Fr. Grandin and everything that he will be able to say will awaken in certain elite souls the desire of coming to share in your labors. Moreover, it is suitable that, as long as the Founder of the Congregation, who is a bishop, is alive, the bishops of the family should, so to say, come out from his bosom. I am writing to say this to Fr. Grandin, and I would like you to make it possible for him to carry out this plan. You will know that the Council of the Holy Childhood has made you a grant of 3.000 francs. I assume that they will send this money to us at Marseilles, together with a similar sum for Mgr Semeria, so that we can send them to you. A good, edifying letter from you to the Annals of the Propagation of the Faith would do much good for your work. You know what is necessary to ensure that these gentlemen put a letter into their files: it must be of the kind that you know how to write. For me, there is no need for so much fuss, and so write to me as often as you can. Spare me no details concerning persons or things. Here we have had great tribulations, and met great injustices. The Jesuits have come without ceremony to take our place at Romans: the new Bishop of Valence has allowed this to happen, and they blame each other for this iniquity. The fact is that they are equally to blame for this injustice.

Farewell, my good Bishop, etc.

+ C.J. Eugene, Bishop of Marseilles.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

November 8, 1857

**November 8:[[221]](#footnote-222)** The Bishop of Autun[[222]](#footnote-223) came to spend two half-days with me. He suggested that I agree to establish a community in his town of Autun to which he wishes to bring our missionaries. The suggestion is acceptable.[[223]](#footnote-224) There is good work to be done in this diocese under the patronage of Saint Lazarus whose body is kept there. We shall get back to this question after Easter. His plan is to add the adjoining parish to the missionaries’ house.

27.[To Bishop Allard, at Pietermaritzburg].[[224]](#footnote-225)

27:IV (Africa) in Oblate Writings

The mission to Natal is a “failed mission”. Lack of success with the Kaffirs, defections of almost all the missionaries. Bishop Allard is too hard on his fellow workers and not sufficiently a missionary bishop. No necessity for putting “everyone in the same mould”. He must treat each one with gentleness and sweetness.

Allard

Marseilles,

November 10, 1857.

I must admit, my dear Lord Bishop, that your letters still trouble me greatly. Up till now your mission is a failed mission. Frankly one does not send a Vicar Apostolic and a fairly large number of missionaries for them to look after a few scattered settlements of old Catholics. A single missionary would have been enough to visit these Christians. It is clear that the Vicariate has been established in this area simply for the evangelisation of the Kaffirs. Now, we have already been there for several years and you are involved in something quite different. I think, to speak truthfully, that you are not fulfilling your mission and at the same time are doing all in your power to help the English colonists. What is particularly disturbing is that you have so many complaints about those working with you. Examine your conscience a little before God and see whether you ought not to make some changes in your relations with them and in the way you are running things. Such disaffection is unheard of. Everyone admires your virtues, but you lack something that would make people go beyond admiration and feel that attachment which facilitates obedience and docility. It is horrifying to see the number of defections in your territory. Brother Compin, Fr. Dunne and finally the execrable Logegaray; and how is it with Fr. Sabon who has written to his sister saying that he needs 1500 francs for the journey, which seems to suggest that he would also like to leave. Now you are very unhappy with Fr. Barret who was, however, a fine subject when he was chosen. All this is very disturbing and one trembles when it is a question of sending someone to the area.

Since I am discussing disturbing facts, you will allow me to add that it seems to me that you are acting far too much like a European bishop; that is to say that you keep too much out of concrete activity and involve yourself in the administration. Elsewhere I see the Vicars Apostolic putting their hands to the plough like any other missionary, in some territories taking charge of one mission station on their own and in others exploring the country themselves and founding here and there among the pagans to whom they are sent mission stations to which they then send missionaries to continue their work. They learn the local languages in order to carry out the ministry which is their responsibility, however difficult this study may be. In short, they are at the head of everything that zeal for the salvation of the pagans can inspire. It seems to me that you are not acting in this way and perhaps one ought to attribute the failure of your mission so far to the methods you are using. It is a fact that it is unheard of for a Vicar Apostolic, that is a Bishop, and three or four missionaries to be sent to the pagans and not manage to produce a single conversion, not to speak of forming a small christian group. I insist on this because it is not admissible. As for the difficulty which makes you postpone success for several more years, it is no greater than that faced elsewhere where people started straight into their work. Six months are enough for our missionaries in Ceylon to learn the very difficult language of Singalese etc. It is the same in Oregon. How can you need more than a year to understand Kaffir and make yourself understood? But in this case the feeling of duty should stimulate and help us to overcome the difficulties. You can tell our Fathers that I do not accept that in one year people do not put themselves in a position to start exercising their ministry. But I say again that you must give the example because you are sent to the Kaffirs to bring them to a knowledge of the truth.

I beg you, my dear Lord Bishop, not to be angry at my observations. I make them only for the good they will do and to perform a duty which my conscience enjoins upon me. Do not doubt that I applaud your good intentions and the motive which makes you act in everything. No one knows better than I the difficulties of governing men. That is why my long experience prompts me to suggest to you that you avoid putting all men into the same mould, and that you try to draw all you can from them with gentleness and sweetness.

I wish also to say that I am not alone in thinking that your judgement of Fr. Barret is too severe. We make the weak desperate when we have only reproaches to offer them. Make it your study to reach his heart; in that way you will obtain all you want. It is the way our Divine Saviour showed us.

Farewell, my dear Lord Bishop, I embrace you with all my heart.

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

58. [To Cardinal Barnabò, Prefect of the Sacred Congregation of Propaganda Fide ].[[225]](#footnote-226)

58:V in Oblate Writings

The exact names of Fr. Grandin. appointed as Coadjutor of St. Boniface. Request to send the appointment as soon as possible since it will take time to reach Red River.

Propaganda Fide

Marseilles,

November 16, 1857.

Your Eminence,

I have received the reply relative to the names of Fr. Grandin, appointed coadjutor of St. Boniface by the Holy Father. Yes, his name is Vital, and then Justin, not Julian. His full name is therefore Vital Justin Grandin. I would ask you to please add “of the Congregation of the Missionary Oblates of the Most Holy Mary Immaculate” as stated in the Apostolic Letters of Leo XII approving the Institute and in the other documents of Gregory XVI and Pius IX, *eamque nomine Congregationis Oblatorum Sanctissimae Virginis Mariae sine labe concepta volumus insignitiam.*

As soon as Your Eminence sends me the appointment of the new Prelate I will dutifully dispatch it to that beautiful country where letters only arrive twice a year; the true country of polar bears and 45° below zero during the winter which lasts nine whole months.

I am writing to Your Eminence on other matters in a separate sheet.

Please accept... etc.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

November 19, 1857

**November 19:[[226]](#footnote-227)** [Mass in the chapel of the Third Order of St. Francis on the occasion of the feast of St. Elizabeth.] I found almost 400 women or girls, wearing veils and chanting the office of Tierce in choir. At the Offertory, all came to kiss the ring of the prelate as a symbol of peace; all received Communion.

242. [To Mgr Guigues, Provincial of Canada].[[227]](#footnote-228)

242:II in Oblate Writings

State of the establishment at Plattsburgh. Lack of religious spirit among too many of the Fathers in Canada. Fr. Rouge. Plan to put the Oblates in charge of the Irish church in Quebec. Canada must not rely on subjects from Europe. The Canadian Province cannot be exempted from contributing to the general fund, but special regulations will be proposed.

Guigues

Marseilles,

November 24, 1857.

My dear Monseigneur, Fr. Aubert must have informed you of my reception of your letter dated October 22 last, to which I was intending to reply in detail. That is what I am going to do today. I learnt with pleasure what you tell me of your visit to our Fathers at Plattsburgh. This establishment, it seems, is on a solid enough foundation, our missionaries are doing good there, they are not without temporal resources and their material interests are guaranteed, insofar as they can be in that part of the world, thanks to the precautions that you have taken in mortgaging the property for the sums that are due to them and having the matter approved by the council of vestrymen. As for the subjects responsible for the work of the church, it is certainly desirable that we should see their number increase, in order that this residence may be able to become a regularly constituted house, but how can we meet so many needs of this kind? I am sorry that, when faced with a similar situation, you have been forced to withdraw from Plattsburgh Fr. Bernard, who was doing so much good there as a missionary. I have not yet received from him the letter you mention, but I can warn you in advance that I am not at all disposed to make an affirmative reply to it. Is it in fact necessary for subjects to undertake a journey to Europe and to cross the Ocean in order to take a little rest and to recover their health, when they have on the spot all that is necessary to achieve the same result?

But what pains me more is to see from everything that is happening in Canada the low level of virtue among far too many of the subjects of that Province. Without counting the man of whom we have been speaking, or Fr. Garin whom you have put in his place and with whom I can tell you that I was not very pleased during his last stay in France, what of that Fr. Rouge whom you have finally been forced to remove from his post as bursar, which served him as a cover for so many irregularities in his conduct? And in speaking thus of his manner of life, I do not say enough, for if I can believe what I am told, it was a real scandal, which should not have been tolerated, I do not say for whole months, but even for a single week. What can be said of a religious who does not follow a single point of the Rule, or of a priest who hardly says Mass on Sundays and a few other days? Frankly, my dear friend, you should have let me know earlier of such a state of affairs, if you knew about it, and I cannot at all imagine that you would have been left ignorant of it. And now what are you going to do with this subject? I can imagine that you are embarrassed by him; but I doubt very much whether the retreat that he was to make in Montreal at the time when you wrote to me has done him the good that you seemed to expect. I hope it has, but this would be the sort of miracle that God does not often work for souls which have profited so little from the so abundant graces of their vocation. It is desolating that we have in the Congregation subjects like him who are good for nothing but to neutralise the good done by others within, and to produce outside the Congregation a bad effect which it is very difficult to hide.

And now I come to the two other important questions to which you are awaiting my reply: 1. The acceptance of the charge of the Irish church in Quebec. I have read the letter from the Coadjutor Bishop which makes you the offer of it officially and the considerations that you sent together with the copy of that letter. It is not difficult to understand the advantages of the position in which this would place our Fathers in Quebec. But is not so easy to see how to fulfil the conditions regarding the number of subjects necessary for this establishment. I must begin by telling you that you are not to count on us for this. For where are we to find Irish subjects? In the English Province, apparently! Now, not only is that Province not in a state to give you a fully formed Father who could be Superior of the house in Quebec, but it could not even give you a single subject, since all its personnel is necessary for local work, which is already under pressure for want of a greater supply of workers. So if you do not think you can accept without calling on us for subjects, the matter is finished; make your excuses for the present, while leaving open the possibility that later on it might be less difficult to respond to the offer that has been made to you. But it seems to me that if you tried hard you could well arrive at a plan that would enable you to accept the establishment that you have been offered, even with the forces that you have on the spot. After all, your problem in Quebec is not really one of the number of subjects but of their quality, since it is only a matter of exchanging one establishment. (St. Sauveur) where you already have five subjects, for another (the Irish church) which requires only four.

Could you not detach one or two Irish Fathers from other houses of the Province and replace them with a similar number taken from Quebec or with other Fathers, making one of them parish priest of the Irish, for example Fr. Naughten, who need not be Superior of the house as well, since that house will always need a solid character at its head? I leave all this for you to think about, while expressing to you my regret at seeing you lose a good chance for us to establish ourselves in an advantageous position in Quebec because you were not able to make a special effort and accept difficulties that would only be temporary, since later on when our English Province has developed we must hope that we will be able to draw on it for help in our foreign missions which all ask us for subjects who can speak English. This is the best way to provide you with some, not the plan which you suggest of sending French Oblates with a director in charge of them. If you were in our position you would be able to see easily that this plan is not practical.

2. Finally, a word about your request for exemption from the contribution made by Provinces to the general fund. I have already written to Fr. Honorat to say how misplaced was your Province’s insistence on wishing to be dispensed from a duty to which the whole Congregation is subject, even our foreign missions that live entirely by alms. However, as you make out a special case, with reasoning based on your exceptional situation, I have decided not to treat you according to the usual rules. I have therefore decided on a middle course which will reconcile the special needs of the Montreal house with the just claims and rights of the general fund. Fr. Fabre, Procurator of the Congregation, will explain this arrangement to you in a letter that he will be writing to you soon to settle his accounts with regard to your Province at the end of the current year.

I end this letter, which has been entirely concerned with business, by embracing you with all my heart.

+ C.J. Eugene, Bishop of Marseilles.

1364. [To Father Charles Baret, at Libourne].[[228]](#footnote-229)

1364:XII in Oblate Writings

Obedience of Victor Baret for N.-D. de l’Osier. The missionary has no permanent abode. Father Baret’s preaching at Libourne.

Baret C

Marseilles.

November 28, 1857.

My dear son, how could you have been worried for a time about your excellent little brother? What reason for complaint did you expect such a good child to give to anyone whosoever? It is at his request that I relieved him of the heavy burden that weighed upon him at the seminary and it is to please him that I have placed him at l’Osier. This dear Victor has never been able to overcome his excessive timidity; his professorship has always been a torment to him; and so, when he saw the number of students increase this year. he could not hold out any longer and approached me for deliverance from his anguish. I could not turn down his request because in all truth this child was not at his ease and I transferred him to N.-D. de l’Osier where he has been very glad to go.

I am surprised at your observations concerning the matter of the house at Limoges. Don’t you know yet that a true missionary does not have a fixed abode? I see no grounds why anyone should become discouraged or weary. There is nothing more simple and natural than to go with detachment to wherever the superiors have before God judged that such and such a person can do more good or that it is more appropriate that they go. When a person walks in obedience, he is always on the right road. Let us put aside ideas that are too human; they never result in very much. Our whole confidence is in God.

I would have liked you to tell me what work you have been assigned to in Libourne. You must not forget that you were tired out in your last two postings. I would like you to take sufficient care of yourself so that things do not get beyond your strength. When a person does well, everyone wants to have some share of him. It then is not enough that a person is preaching in a parish - already here more than enough is requested - but he is to preach in convents, for the associations, etc: we do not dare to refuse and so we get played out.

I shall not conclude, my dear son, without wishing you a happy feastday - this in response to your bouquet. I am praying to our holy patron to protect you in God’s presence and to obtain for you a great sharing in his spirit.

For my part. I bless you with all the affection of my heart and lovingly embrace you.

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

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

December 8, 1857

**December 8:[[229]](#footnote-230)** [Inauguration of the monument commemorating the promulgation of the dogma of the Immaculate Conception.] In what human language would it be possible to describe today’s happenings in Marseilles? How is it possible to describe a whole city of three hundred thousand souls, forming only one Christian family, all dressed in their feast day clothes, to celebrate the glory of their Mother in an outburst of the most moving devotion! What did it take to produce so great a movement, such a great religious manifestation? What indeed is the power of religion in this France which we are expected to believe to have fallen into complete indifference! A word from the bishop, proclaiming in a Pastoral letter that all the faithful are invited to join their principal pastor to bless the statue which he has had erected in Mary’s honour, and at the feet of which he was to celebrate the sacred mysteries. The account of this beautiful day may be found in the local newspapers. It would take more time than I have available to provide the same. Still less would it be possible for me to describe the emotion and the feelings which penetrated my very soul. Just imagine! Passing from the church of St. Joseph to the statue took two hours. The whole population was lined up three or four deep along the way to watch the procession which was composed of about five or six thousand of the elite of the Christian community. They bowed respectfully to receive the blessing which I delivered continuously. When we arrived at the boulevard it was packed with people who filled what resembled a three-naved church. The crowd extended beyond the fountain to the triumphal arch which served as an entrance to this improvised place of worship. The sky was clear without the least cloud. The gleaming sun cast its rays on the gilded statue of the Blessed Virgin and on the whole of the immense recollected and attentive assembly. Imagine, the holy sacrifice being offered in the midst of this silent multitude! Who could describe the emotion, the joy, the happiness, felt by the officiating bishop? What a Mass that was! And then, at the moment of consecration, when I raised the sacred host to show Jesus Christ to his immense family prostrate in adoration, I had to force myself to bring the host back down onto the altar. I held it, suspended between earth and heaven, for a full minute, dominant and ruling over the hearts of all present, just as it filled my own heart with sentiments of love, adoration and thanksgiving. Similarly, at the elevation of the chalice; but now to my feelings of adoration were added those of expiation through the blood of Jesus Christ which I was presenting to heaven as well as showing it to earth, over this huge area filled with the souls who had been ransomed by this precious blood. The newspapers also describe the illumination in the evening. It was spontaneous and throughout the city. What I can say is that all the inhabitants were in the streets on this beautiful night. There were crowds everywhere at the same time; people were rubbing shoulders in the squares and avenues of every quarter. What is truly admirable is the order and tranquility which reigned everywhere.

59. [To Cardinal Barnabò, Prefect of the Sacred Congregation of Propaganda Fide].[[230]](#footnote-231)

59:V in Oblate Writings

Send Bishop Grandin’s appointment as soon as possible. Celebration in Marseilles to inaugurate the monument to the Immaculate Conception.

Propaganda Fide

Marseilles,

December 9, 1857.

Your Eminence,

One of our Missionary Oblates of Mary Immaculate, an Englishman, is leaving for Rome and I am taking advantage of the occasion to ask Your Eminence not to delay, if possible, in sending me in Marseilles the appointment of the Coadjutor in St. Boniface. Your Eminence knows that only twice a year do letters reach the depths of that immense diocese, Ile-a-la-Crosse where the bishop-elect is stationed. Time presses if we wish to avail ourselves of departures during this season, otherwise there would be no possible way until the summer.

Oh what a beautiful celebration we held yesterday for the blessing of the monumental statue erected on a column of Carrara marble. It is impossible for the language of mortals to express the religious enthusiasm of the entire population of three hundred thousand souls participating in that great celebration, that great triumph of Mary. What a Mass was mine on the altar at the foot of the monument. When I elevated the Most Holy Sacrament, adored in silence by so many people, I could hardly bring myself to replace It on the altar, and the same for the Chalice, as I was borne away by the thought of the glory received by the Most Divine Redeemer from all those hearts in adoration and thanksgiving. It is something that cannot be expressed; there is no city like ours.

Fr. Lynch wishes to leave and I will stop writing but my heart overflows.

Please accept the respect and affection wherewith I am, my dearest Eminence, your most humble and devoted servant and friend.

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

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

December 15, 1857

**December 15:[[231]](#footnote-232)** [Construction at the house of the Brothers of St. John of God and at the house of the Little Sisters of the Poor.] Enough can never be done to relieve the poor, especially when they are burdened with age and infirmity.

243. [To Mgr Guigues, Provincial of Canada].[[232]](#footnote-233)

243:II in Oblate Writings

Reproaches to the Fathers of America who are ruining the Congregation with buildings that they cannot pay for. Debts at Buffalo and Montreal. Mgr de Mazenod loans his own money to meet the needs of Buffalo.

Guigues

Marseilles,

December 16, 1857.

When will there be an end to the games and tricks that you have been playing on us for far too long? Has it ever been known for business to be conducted in this fashion in any country in the world other than America? We are always having to begin again from the beginning.

Just when you are about to have your property confiscated you cast yourselves on us to wrest from us what we do not have, and always to pull yourselves out of the chasm you yourselves have opened up before yourselves. You need 40,000 francs, which you are willing to reduce to 30,000 in order not to have what you have bought at so high a price taken from you. But where is this huge sum to be found? Not in Bytown, where you have not been able to find enough to meet an initial payment of 2,500 and have let yourselves incur legal costs which you should have avoided. Nor at Montreal where they have had the imprudence to build a church and a house without the means to pay for them. And so without more ado you must turn to Marseilles as if counterfeit money were being made in this country. Can you possibly be ignorant of the debts with which the Congregation is burdened? The position was made clear at the time of the Chapter, and since then we have been obliged to borrow further considerable sums, 80,000 francs at one time, which has raised the figure of the debt to three hundred and fifty thousand francs, since day by day food and maintenance have to be provided for two novitiates and a very full scholasticate while you do not take the trouble to give any help with these huge expenses which ought to be borne by the entire Congregation. In Marseilles there are no loans except on mortgage; the Congregation, burdened as it is, could not find a single centime to borrow. And so it must be me personally who, in my position, am compelled to take on the sad role of one who mortgages his property to borrow money. This is against my will, in spite of myself, and in the greatest possible disapproval, which I have felt from the beginning for all the enterprises at Buffalo that have been so poorly managed and disastrous. I understand that at one time Fr. Santoni was of this opinion that that establishment should be given up. He saw clearly what view one should take of the utopias of Fr. Chevalier who took an optimistic view of everything, and who by his bad planning is casting us into this abyss. To lose everything irretrievably for the third time if one cannot find *at once* considerable sums which he demands with a cry of distress - this is terrible. Furthermore, one should not dare to offer the slightest criticism to him, or the most legitimate remonstrance, for thus one brings on his bad humor; when he sulks, that is even worse. Nor is it to him that I am writing this letter. Nor do I address it directly to the Bishop of Bytown. No, this is a complaint and a protestation against the bad administration in general of a Province which should have made use of its resources to come to the aid of the Congregation at its very heart, and which has never done anything for this common center, but has used all its funds for foolish expenses which throw it into difficulties into which it would never have fallen had it shown a little foresight. Was it not in fact pretensions to build a church that was to be the most beautiful in Canada and a house that lacked for nothing, in the latter case to the surprise if not to the scandal of many people of sound judgement? Would it not have been better to be a little less magnificent and to accept the duty of providing one’s brethren with the means of feeding themselves? No, you have so little care for their needs that you do not even take the trouble to forward a few Mass-stipends which are scarce in Marseilles, but plentiful in Canada. But there is no difficulty about finding some to send to Corsica with calculated advantages, a form of commerce of which I disapprove very strongly.

However, in spite of my annoyance, I have instructed the notary to procure for me the 30,000 francs that are so badly needed in Buffalo. He will not be able to find this sum except at a very high rate of interest, and I should not be surprised if he were to ask me more than 6%. As for finding a way of transferring this sum without risk, this has not been easy. Eventually, we have written to the Hudson’s Bay Company in London to see if they will be willing to open a credit for us in Montreal. You will then be able to draw on my account for up to 30,000 francs if that whole sum is necessary. It goes without saying that you must not use this money for any other purpose and that if in the interval you have been able to find some means of paying the debt you will not make use of my credit.

While it is clearly understood that this is nothing more than a loan, even this greatly disturbs and annoys me, since I had thought it enough to have given during my lifetime more than two hundred thousand francs to the Congregation and that people would be willing to wait for my death before they received the rest.

I repeat that this letter is not addressed personally to the Bishop of Bytown who will receive it. It is a general complaint which I have been authorised to make against the bad administration of the houses of the Province.

+ C.J. Eugene, Bishop of Marseilles.

60. To His Eminence Cardinal Barnabò.[[233]](#footnote-234)

60:V in Oblate Writings

The Superior of the Sisters of St. Joseph of the Apparition is leaving for Rome. Send Bishop Grandin’s appointment letters without delay. Best wishes for the New Year.

Propaganda Fide

Marseilles,

December 20, 1857.

Your Eminence,

When I learned that Your Eminence would like the Superior of the Sisters of St. Joseph of the Apparition to come to Rome, I took it upon myself to convince her to make that trip, somewhat costly for the poor finances of that small family. I hope Your Eminence will be pleased with that Sister and the information you will receive from her.

I do not know if the English Missionary Oblate to whom I had given a letter for Your Eminence has delivered it to you. I will therefore repeat that it is most important to send me the rescript of the appointment of the Coadjutor to St. Boniface so that there is still time to use the only winter packet which can reach Ile-à-la-Crosse where the future prelate is stationed. If we miss this occasion it will be necessary to wait for the summer packet since, as I told you, only two mail packets a year go to that most remote area where, during the long winters, there are no contacts even with St. Boniface. Correspondence with St. Boniface is possible once a month from Europe.

I will not finish this letter without wishing Your Eminence Holy Feast days and a joyful year.

Please accept the renewed expression of my respect and ceaseless friendship.

+ C. J. Eugene, Bishop of Marseilles.

P.S. I thought that the Holy Father would be pleased to learn of the beautiful celebration held in Marseilles for the feast of the Immaculate Conception. I have sent him a brief report. Please do not forget my thoughts and recommendations on Ceylon. In my opinion, everything could be settled by appointing Bishop Semeria Coadjutor of Colombo.

165.To His Eminence, Cardinal Archbishop Donnet of Bordeaux.[[234]](#footnote-235)

165:XIII in Oblate Writings

Sends the agreement of affiliation of the Association of the Holy Family. It can he signed.

Donnet Bishop

Marseilles,

December 28, 1857*.*

Your Eminence,

I have the honor of returning to you the attached agreement of affiliation between the Congregation of Oblates of Mary Immaculate and the Association of the Holy Family that you recently sent to me. After mature examination of it with the General Assistants who form my Council, we thought that this version sufficiently expresses the goal proposed by the two contracting parties, as well as the guarantees which must safeguard their respective interests. Nothing hinders then this project in its actual form from being definitively adopted as a treaty of union between the two spiritual families which from now on ought to be only one, in order to help each other in doing good in the God’s Church.

Your Eminence will be good enough to send the Abbé Noailles the enclosed agreement so that he can make, as soon as possible, three copies which will then be signed with the required signatures and secured with the seals of the contracting parties. Thus will be brought to completion, under your auspices and high intervention, this good work which can be added to so many others which do honor to your administration in the diocese of Bordeaux.

I beg Your Eminence to accept the homage of my respectful attach-ment.

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

166.To the Abbé Noailles at Bordeaux.[[235]](#footnote-236)

166:XIII in Oblate Writings

The agreement of affiliation between the Association of the Holy Family and the Oblates can be signed. Benefits of this affiliation.

Noailles

Marseilles,

December 28, 1857.

I have just forwarded to His Lordship the Cardinal Archbishop of Bordeaux the agreement of affiliation between our two spiritual families, which His Eminence had sent me two weeks ago. I had to submit this document to the deliberation of the Council of my Assistants General; then came the Christmas celebrations which hindered me from writing to you immediately after to inform you of the result: I hasten to send you that today.

The Council of the Congregation, after making a serious examination of the articles which make up the project in question, believe that the draft as you have formulated it can be adopted as a *definitive agreement* of the union of the Association of the Holy Family with the Congregation of Oblates of Mary Immaculate. Thus, as soon as His Eminence sends you the document that I sent to him, you can make three copies of it, as agreed upon, which must then bear the required signatures and be stamped with the seals of the two contracting parties. Thus signed and sealed first by yourselves, you will send them to us so that after we have added our seal and signatures we will send two of them back to you, one for the Holy Family, the other for the Archbishop of Bordeaux, and we will keep the third for our archives. We will thus bring to completion this union from which, like yourself, I hope that our two families will draw great benefit and which can only result in a greater good for souls: this has been the goal consistently proposed by both parties, but which we will be better able to attain in the future when the two forces are united and march under the same flag. We must both ask God that these hopes come to their full realization and thank him at the same time as the Immaculate Virgin Mary, our Mother, that the obstacles which could have arisen to oppose this union were removed and that everything seems to have concurred to conclude such a delicate matter to our mutual satisfaction. To you, my dear Abbé Noailles, belongs the consolation for having taken the initiative in this important transaction and for having, through the happy conclusion which has resulted, put the final touch to the diverse works which, under the title of Association of the Holy Family, owe their existence to you and rightly give evidence of wanting to enjoy for a long time yet the wise and paternal direction of their worthy founder.

Now I will reply to your question about priests who, since they are related to your Works, might become vocations to the Congregation of Oblates of Mary. To facilitate their entrance, I don’t think it is necessary to make any changes in our Constitutions and Rules. Even though the vow of obedience doesn’t admit any restriction or condition in principle if, from among the men concerned, one presented himself who had such a preference, but founded as well on a very evident aptitude either for preaching missions or teaching, we could give them the assurance that they will be employed therein once they have been definitively attached to the Congregation as the other members which belong to it. That should suffice for men who are animated with God’s spirit and seek above all to accomplish his Holy Will in the type of vocation they wish to embrace.

In closing, allow me to offer you my best wishes for happiness and heavenly blessings in the New Year which will soon begin and accept at the same time the assurance of my respectful and devoted affection.

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

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

December 29, 1857

**December 29:[[236]](#footnote-237)** Invited to lunch at the country house of Mr. Rozan, city councilor who, without doubt, wanted me to meet Mr. Mirès[[237]](#footnote-238). I was delighted with the character and the sentiments of this man who has become famous in the world of finances and to whom we owe the accomplishment of our most important improvements. It is he who, having negotiated with the city to acquire the land of Lazaret, to the great astonishment of all those who considered the sum of 35 Francs per metre offered by Mr. Suleau as fabulous, was not afraid to give 50 Francs. That amounted to a total sum of 20 million. It was from this twenty million that three million were allocated to us for the cathedral. We would otherwise have had to give up the idea of building it. Even if there were no other reason to feel friendly towards Mr. Mirès I would have been pleased to have the occasion to see him at close quarters. But right now there are other great improvement plans for the city which are being presented by Mr. Mirès and which he is willing to execute if people agree with him. That should not be difficult, since he is a man who is generous and rich in intelligence as well as in money.

Mr. Mirès is very generous and he proves it daily by the ease with which he responds to all the indiscreet requests which he receives. Some one had the audacity to suggest that he pay for the marble altar which it is planned to erect in the chapel of the religious club. Mr. Mirès did not refuse: he will donate a considerable sum to that purpose. When that became known everybody came running to him. I do not know what he thought, but he certainly gave with open hands: to one group he gave money to erect two columns in the church of Saint-Julien, to others he gave money to build the chapel of their convent. Under my very eyes, he was asked to help with the building of an organ in Saint-Charles. I was upset because this request seemed to me to be so indiscreet, but no, without hesitation he gave them one thousand Francs. I was not now surprised when I heard him say aloud at table that the only happiness of the rich was to do good and make people happy. “Yes” he said, “one can make a considerable amount of money and then one reaches the age where one is bored with it all. What better use to be made of what is superfluous than to give it to those who need it!” And so, the moment he heard that the parish priest of Saint-Louis had to rent property to accommodate the eagerness of the people to send their children to the Sisters, he said to the parish priest: “I shall undertake to pay that rent”. That was notwithstanding the fact that he had already spent 4,000 Francs to provide living quarters for the Sisters. I did not expect that I would be myself in the position of having to express my gratitude for his generosity. However, having heard tell that we were having difficulty paying for the monument erected in honour of the Blessed Virgin, he himself said to me: “I shall contribute three thousand Francs”. His plans are gigantic. He intends to build a new city on the site of the old one.

175. To the President of the Central Council of the Missionary Society of the Propagation of the Faith, Lyon.[[238]](#footnote-239)

175:V in Oblate Writings

Request to advance the grant of 15 000 francs assigned to Buffalo. The Oblates have withdrawn from the schools of Buffalo and Galveston but continue to work in those dioceses.

Propagation of the Faith

Marseilles,

December 30, 1857*.*

Dear Sir,

The distressing position into which unforeseen circumstances have cast our foundation of the Oblates of Mary in Buffalo (United States of America) compels me today, to appeal anew to your kindness.

Due to the terrible crisis experienced at present by the American trade, the bank where our fathers had borrowed part of the money necessary to purchase the land they occupy is in a state of extreme difficulty, demands the immediate repayment of that sum, and has already begun a lawsuit to have the property sold in the case of non payment. In order to save this foundation from the complete ruin with which it is threatened we will do everything we can here, but the Congregation does not have the funds to provide the sum needed in this case. You would render us a great service if, to the instalment you were so kind to grant us on this year’s allocation, you could add 15 000 francs which more or less represents the share due to Buffalo on the grant of this year.

Please note that this is by no means an increase in assistance nor properly speaking, a sacrifice, but only an advance payment. It is nevertheless a true service you would render to us and upon which, allow me to say it, we feel we have good reason to bank in view of the kindness you have always shown for the missions of our Congregation.

With regard to Buffalo, Gentlemen, I feel it necessary to inform you on the present condition of our Fathers in that city and the change which occurred not long ago. According to our agreement with Bishop Timon it was supposed to be both a college-seminary and a mission house. That is why, at the very beginning, they purchased a rather large plot of land in order to construct a building for that purpose, and to which a public chapel was to be added for the religious services for the residents in that part of the city. However, a few year’s experience has sufficed to show that this college-seminary would never be more than a training school where, only with difficulty, would it be possible to gather together a small number of seminarians. Most of them would have to work as supervisors or professors and that would very much jeopardize their ecclesiastical education. Compelled, therefore, to give up the idea of making their foundation a house of education, our fathers dedicated it exclusively to a purpose more in conformity with the spirit of their vocation, which is the apostolic ministry. They have devoted themselves to the religious service of the district in which they live, and for part of the year visit the parishes of the diocese to preach missions and retreats to the immense satisfaction of the clergy and the great advantage of the people whom these exercises have restored to fidelity in their religious duties or brought back to the Church since most of them are separated brethren.

Gentlemen, I would also like to take advantage of this occasion to give you similar details regarding one of our foundations in Texas. You know that upon request of Bishop Odin, the bishop of that territory, we sent Fathers of Our Congregation to Galveston and Brownsville a few years ago. The former group was to direct a college-seminary. The bishop of Galveston obtained a piece of land in the city, to which he added another lot he had purchased. A building suitable for the planned foundation was constructed on that land to a great extent with the aid approved on numerous occasions by the Propagation of the Faith. In Galveston as in Buffalo, however, experience soon proved that these good prelates were overly confident in their hopes because unless you are in the areas with a large Catholic population, it is very difficult in the United States to open houses of education other than elementary or training schools. Insofar as it is not at all in conformity with the vocation of our missionaries to undertake similar works, since the Congregation assumes the education of youth only in seminaries where the goal is priestly formation, we had to try and place our Fathers in Galveston in conditions closer to the spirit of their state of life. After having an agreement with Bishop Odin in this matter, the Fathers went to Brownsville to join their confreres and help them provide for the spiritual care of the population of that city and the vast district for which it acts as a center. They transferred the college and all its dependencies to the bishop of Galveston and agreed to a rather trivial indemnity for the sacrifices of all kinds they had to impose upon themselves for five years in order to create this foundation and raise it to the position worthy of respect it occupied when they voluntarily withdrew in favor of the diocese. Moreover, the goodly Prelate expressed his gratitude for their devotedness to the work he had entrusted to them and his sincere wish to compensate them more fully, as soon as he was able, for the sacrifices they had made in material terms for his college. He most probably is counting on something for that purpose from the assistance of the Missionary Society of the Propagation of the Faith. However, it is not necessary for me to say, Gentlemen, that if the Councils of the Missionary Society grant him aid to that end, by no means is it to be to the detriment of our missionaries. In Brownsville they have even greater need for the total grant requested in our budget of this year for Texas, because they must meet the expenses of their two communities united into one, they no longer have the income from the college, and, moreover, they must defray the construction costs of their new church begun some time ago.

In this matter, I leave it entirely to your just appreciation and the well known interest you harbor for the foreign missions of the Congregation of the Oblates of Mary.

Gentlemen, please accept the expression of my highest regards,

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

1. Orig.: Rome, Arch. of the Postulation, L. M.P. [↑](#footnote-ref-2)
2. Their Excellencies Taché and Semeria. [↑](#footnote-ref-3)
3. Original copy: Rome, Postulation Archives, DM X: Register of Letters 1855-1861, p. 86. [↑](#footnote-ref-4)
4. Archbishop Darcimoles. [↑](#footnote-ref-5)
5. Rey II, p. 628 and Rambert II, p. 469. [↑](#footnote-ref-6)
6. Pierre M.J. Darcimoles (1802-1857) was Archbishop of Aix from 1847 to 1857. Fr. Rey tells us that on January 6, Fr. Courtes told Bishop de Mazenod of the death of Archbishop Darcimoles. He also tells us that the funeral took place on the 10th. The Archbishop of Aix died on the 11th and, in his Ordo for the 14th (or 15th) of January, Bishop de Mazenod wrote: Journey to Aix for the burial rites of the archbishop. [↑](#footnote-ref-7)
7. Copy: Reg. letters 1855-1863. Rome. Arch. Post: DM 10. [↑](#footnote-ref-8)
8. Orig.: Rome, Archive of the Postulation, L. M-Semeria. [↑](#footnote-ref-9)
9. Bishop de Mazenod was named a Senator by a decree of June 24, 1856. [↑](#footnote-ref-10)
10. Frs. Jean-Joseph Pouzin, Auguste Laclau-Pussacq and François-Joseph Gourret left with Bishop Semeria on March 2, 1857. It was at the beginning of the same year that Fr. Bonjean entered the novitiate in Ceylon. Cf.: Semeria Journal, Batayron copy, p. 329. [↑](#footnote-ref-11)
11. Original copy, Rome Postulation Archives DM X: Register of Letters 1855-1861, pp. 89-90. We are publishing only a part of this long letter which studies in detail the financial administration of the Oblates at Romans.

 During the school year 1856-1857, Father Lancenay succeeded Father Bellon as Superior and Father Martinet replaced Father Berthuel as Treasurer. [↑](#footnote-ref-12)
12. Polycopied text, bearing the No. 2 [State of the Congregation, commentary of the Rules]. Rome. Postulation Archives. D M IX. 5. Father Fabre published this letter in almost its entirety in Administrative Circular no. 14 of May 20, 1864. Cf. *Circulaires administratives des Supérieurs Généraux.* .. , I, Paris, 1887, pp. 113-121. [↑](#footnote-ref-13)
13. Extract from the Preface, according to the translation of the 1982 Constitutions and Rules. In this circular letter, the Founder uses the Latin for all his quotations from the Constitutions and Rules. Here we quote in French the first French edition of the CC & RR, 1912, or, for some texts, the *Règles et Constitutions à l’usage des frères convers…* , 1859. [↑](#footnote-ref-14)
14. CC & RR, 1853, pars II, cap. II, parag. I, art. 1,2,3. [↑](#footnote-ref-15)
15. *Ibid.,* pars II, cap. I, parag. III, art. 1, 2, 3, 5. [↑](#footnote-ref-16)
16. *Ibid.,* pars II, cap. I, parag. I, intro., art. 4, 5, 6,9, 13, 34, 35. [↑](#footnote-ref-17)
17. *Ibid.,* pars II, cap. II, parag. I, art. 1, 2. [↑](#footnote-ref-18)
18. *Ibid.,* pars II, cap. II, parag. III, art. 1. [↑](#footnote-ref-19)
19. *Ibid.,* art. 2. [↑](#footnote-ref-20)
20. *Ibid.,* art. 6. [↑](#footnote-ref-21)
21. *Ibid.,* art. 16. [↑](#footnote-ref-22)
22. *Ibid.,* pars II, cap. III, parag. III, art. 14. [↑](#footnote-ref-23)
23. *Ibid.,* pars II, cap. I, parag. II, art. 2, 3, 4, 5*.* [↑](#footnote-ref-24)
24. *Ibid.,* pars II, cap. III, parag. II, art. 4. [↑](#footnote-ref-25)
25. 1837 General Chapter. canon 21. no. I: Discordiarum seminatio inter Patres et Fratres. etc. 1843 General Chapter. canon 3. [↑](#footnote-ref-26)
26. “Principally those who labor in preaching and teaching” (1 Timothy 5:17). [↑](#footnote-ref-27)
27. There then follow the texts of: the petition of Bishop de Mazenod to Pius IX (undated); the Pope’s reply of September 21. 1856; a letter from Cardinal Barnabò. dated September 30, 1856. [↑](#footnote-ref-28)
28. Orig.: Rome. Postulation Archives. L. M.-Fabre. [↑](#footnote-ref-29)
29. From 1857 to 1860, the Founder went to Paris every year to take part in the Senate’s winter session. He left Marseilles with Bishop Jeancard and his servant: cf. L. M.-Tempier, February 7, 1857. [↑](#footnote-ref-30)
30. His niece. Césarie de Boisgelin (Mme de Damas). The Founder’s sister, Eugénie, was in Cirey at that time: cf. L. M.-Eugène de Boisgelin. February 7, 1857. [↑](#footnote-ref-31)
31. Bishop Semeria. [↑](#footnote-ref-32)
32. Circular letter of February 2, 1857. [↑](#footnote-ref-33)
33. Mr. Canaple, an elected deputy. Cf. L. M.-Parish priests of Marseilles. June 16, 1857*.* [↑](#footnote-ref-34)
34. Mr. Rostolan, General of the 8th Division at Marseilles. [↑](#footnote-ref-35)
35. Bishop Semeria. [↑](#footnote-ref-36)
36. Bishop de Mazenod had written to Paris proposing Bishop Guibert be appointed to the see of Aix after the demise of Archbishop P. Darcimoles on January II: cf. REY, 11, 629. Bishop Guibert refused this see and he was appointed Archbishop of Tours. Bishop Coeur remained at Troyes. He was a Gallicanist. When he arrived in his diocese in 1849, he changed the seminary personnel, eliminating therefrom all who held the Roman doctrines. This explains Bishop de Mazenod’s exclamation: “What a future prospect!” [↑](#footnote-ref-37)
37. Orig.: Rome. Postulation Archives. L. M.-Tempier. [↑](#footnote-ref-38)
38. Vicar General of Nancy and superior of the major seminary. [↑](#footnote-ref-39)
39. A whole quantity of papers on the Xaison affair have come down to us. This gentleman claimed to be the owner of the square in front of the shrine and of several lots of the estate of N.-D. de Lumières. [↑](#footnote-ref-40)
40. Orig.: Rome. Postulation Archives. L. M.-Fabre. [↑](#footnote-ref-41)
41. The general secretary at the Bishopric. [↑](#footnote-ref-42)
42. Rey II, p. 631. [↑](#footnote-ref-43)
43. On February 13, Bishop de Mazenod arrived in Paris to be present for the meetings of the senate. He paid a visit to the Nuncio where he met Fr. de Conny, Vicar general of Moulins. The bishop of Moulins, Pierre de Dreux-Brézé, “was increasingly in trouble with the clergy of his diocese”. [↑](#footnote-ref-44)
44. Orig.: Rome. Postulation Archives. L. M.-L’Hermite. [↑](#footnote-ref-45)
45. This sentence remains unfinished. [↑](#footnote-ref-46)
46. Rey II, pp. 631-632; Rambert II, p. 471. [↑](#footnote-ref-47)
47. Adolphe Thiers (1797-1877), statesman and historian, born in Marseilles. Rambert (II, p. 471) writes on this matter: Napoleon III “repeated complacently the accusations brought by the revolutionary mob against King Ferdinand II, and he lavished flattery on Mr. Thiers whom he calls our illustrious national historian”. [↑](#footnote-ref-48)
48. Funeral of Archbishop Auguste Sibour of Paris, who died in January 3, 1857. His funeral was held in Notre-Dame on January 10. [↑](#footnote-ref-49)
49. Orig.: Rome. Postulation Archives. L. M.-Nicolas Pierre-Joseph. [↑](#footnote-ref-50)
50. An allusion to his February 2nd circular letter. [↑](#footnote-ref-51)
51. YENVEUX I, 102\*. [↑](#footnote-ref-52)
52. Fathers Pouzin, Laclau-Pussacq and Gouret left for Ceylon on March 2 with Bishop Semeria. Cf. *Oblate Writings* IX, p. 136, footnote 3. [↑](#footnote-ref-53)
53. Original: Rome, Arch. Post.: L. M-Faraud. [↑](#footnote-ref-54)
54. Original: Rome, Arch. Post.: L. M-Lacombe. [↑](#footnote-ref-55)
55. Original: Winnipeg, OMI. Prov. house Arch. [↑](#footnote-ref-56)
56. The General Council of December 30, 1856 had designated Frs. Bouquillon, Eynard, Genin, Frain and 3 lay brothers. [↑](#footnote-ref-57)
57. Orig.: Rome. Postulation Archives. L. M.-Roux. [↑](#footnote-ref-58)
58. The Brothers of the Christian Schools. Cf. REY II, 632. [↑](#footnote-ref-59)
59. Orig.: Rome. Postulation Archives. L. M.- L’Hermite. [↑](#footnote-ref-60)
60. YENVEUX VIII, 135. [↑](#footnote-ref-61)
61. Difficulties caused especially by Father Rouge, who will be recalled to France. Cf. *Oblate Writings* II, letters nos. 239, 246, 250, 264, 265. [↑](#footnote-ref-62)
62. Orig.: Rome. Postulation Archives. L. M.-Fabre. [↑](#footnote-ref-63)
63. The Oblate church in Leeds. Cf. *Oblate Writings* III, p. 132. [↑](#footnote-ref-64)
64. YENVEUX V, 168; VIII, 157; REY II, 721-722: Notes of Father C. Augier, Rome, Postulation Archives, L. M.-Mouchette. [↑](#footnote-ref-65)
65. Orig.: Rome. Postulation Archives. L. M.-Tempier. [↑](#footnote-ref-66)
66. The Abbé Fissiaux, a friend of Bishop de Mazenod, had founded a work to help young prisoners. [↑](#footnote-ref-67)
67. This Mr. Teissier is mentioned but once in the letters of Bishop de Mazenod. and that without any specific data. [↑](#footnote-ref-68)
68. Marseilles bankers. [↑](#footnote-ref-69)
69. He is certainly alluding to the project entertained by the administrators of the Marseilles hospices to entrust to the Sisters of Charity of St. Vincent de Paul the new civil hospital of St-Pierre. Bishop de Mazenod’s preference was to place in this establishment the Hospital Sisters of St. Augustine, who were already directing a hospital of minor importance in Marseilles. Cf. L. M.-Administrateurs des hospices, June 15, 1857. Registre des lettres administratives, vol. VI, p. 235*.* [↑](#footnote-ref-70)
70. Original: Rome, Arch. Post.: L. M-Végreville. [↑](#footnote-ref-71)
71. Orig. - Rome, Postulation arch. - L. M. Richard. [↑](#footnote-ref-72)
72. When the Founder wrote this letter from Paris, it was known at Marseilles that the conditions of Fr. Richard was hopeless. Cf. proceedings of the General Council, March 26, 1857. Fr. Richard died on April 20 at Dublin. On April 30, the Founder wrote to Fr. C. Aubert about this. [↑](#footnote-ref-73)
73. Mgr Paul Cullen, Archbishop of Dublin. [↑](#footnote-ref-74)
74. L’Abbé Lambert, chaplain of the deaf mutes of Saint Roch. Cf. A. Rey, Mgr de Mazenod, t. II, p. 632. [↑](#footnote-ref-75)
75. Bishop Daniel O’Connor OSA, titular of Salde, former Apostolic Vicar of Madras. He died at Dublin in 1867. [↑](#footnote-ref-76)
76. Orig.: Rome. Postulation Archives. L. M.-Baret. [↑](#footnote-ref-77)
77. Rey II, pp. 637-638; Rambert II, pp. 472-473. [↑](#footnote-ref-78)
78. Easter was on April 12 in 1857. [↑](#footnote-ref-79)
79. Orig.: Rome. Postulation Archives. L. M.-Baret. [↑](#footnote-ref-80)
80. Orig.: Rome, Arch. of the postulation, L. M.P. This letter was only signed by the Founder. A similar text in on file in Paris. [↑](#footnote-ref-81)
81. 190 000 francs were requested: Cf. the April report. [↑](#footnote-ref-82)
82. YENVEUX VI, 21; IX, 188. [↑](#footnote-ref-83)
83. He died in Dublin on April 20th. [↑](#footnote-ref-84)
84. He is alluding to Father F. Perron, who died on February 22, 1848, the first Oblate to pass away in England. The Founder certainly visited his grave in Everingham in 1850*.* [↑](#footnote-ref-85)
85. Probably Yves Nicolas who was at Vico since 1856. Cf. L. Nicolas-Mazenod June 16, 1856. He was still not a priest in 1860. Cf. L. Nicolas-Mazenod. December 30, 1860. [↑](#footnote-ref-86)
86. Ms. Yenveux VI, 60. [↑](#footnote-ref-87)
87. Rey II, p. 640. [↑](#footnote-ref-88)
88. According to his *Ordo* Bishop de Mazenod made pastoral visits to several parishes outside the city in the period May 4 to 16. [↑](#footnote-ref-89)
89. Original copy, Rome, Postulation Archives DM X: Register of Letters 1855-186 I, p. 106 [↑](#footnote-ref-90)
90. A note in the register reads “The temporary leave of the said Roussenq was granted him at Marseilles. It is signed by General de Carondelet with the number 499”. [↑](#footnote-ref-91)
91. Copy: Reg. letters 1855-1863, Rome, Arch. Post.: DM 10. [↑](#footnote-ref-92)
92. His parents were very poor and needed him. They were granted a pension and Fr. Frain was sent off (cf. General Council, May 13, 1857). [↑](#footnote-ref-93)
93. Orig.: Rome, Postulation Archives, L. M.-Guibert. [↑](#footnote-ref-94)
94. General de Courtigis. [↑](#footnote-ref-95)
95. Cardinal Morlot had been appointed Archbishop of Paris. [↑](#footnote-ref-96)
96. Copy: Reg. letters 1855-1863. Rome, Arch. Post.: DM 10. [↑](#footnote-ref-97)
97. As well as Fr. Clut and the Fathers already mentioned (letter of March 13 to Fr. Maisonneuve). 4 lay brothers were to leave, including Bro. Kearney. Cf. the Councils of February 19 and May 13, 1857. [↑](#footnote-ref-98)
98. Copy: Rome, Archive of the Postulation, DM X, Register of Letters 1855-1863, pp. 108-110. [↑](#footnote-ref-99)
99. Orig.: Rome. Postulation Archives. L. M.-X. [↑](#footnote-ref-100)
100. Authenticated copy in Italian: Rome, Arch. of the Postulation. Registre des lettres... 1855-1863, p. 110. The original copy of this letter has not been found at Propaganda Fide and only part of it seems to be copied in the Postulation’s Registre. [↑](#footnote-ref-101)
101. Rey II, pp. 641-642. [↑](#footnote-ref-102)
102. Copy: Reg. letters 1855-1863. Rome, Arch. Post.: DM 10. [↑](#footnote-ref-103)
103. Orig.: Rome. Postulation Archives. L. M.-Guibert. [↑](#footnote-ref-104)
104. Orig.: Rome. Postulation Archives. L. M.-Guinet. [↑](#footnote-ref-105)
105. Copy: Reg. letters 1855-1863, Rome, Arch. Post.: DM 10. [↑](#footnote-ref-106)
106. Copy: Reg. letters 1855-1863, Rome. Arch. Post.: DM 10. [↑](#footnote-ref-107)
107. The name is scratched out in the Register, but the man concerned is Fr. Paillier who was asking to enter the American Trappists. Cf. General Council, June 10, 1857. [↑](#footnote-ref-108)
108. Name erased and difficult so reconstruct, but probably Casenave, spelt Cazenave: Cf. Mazenod to Honorat, October 9, 1857. [↑](#footnote-ref-109)
109. Orig.: Rome, Postulation Archives, L. M.-Tempier. [↑](#footnote-ref-110)
110. Father Casimir Aubert was accompanying Bishop de Mazenod. [↑](#footnote-ref-111)
111. Ms.: Airal. [↑](#footnote-ref-112)
112. Orig.: Rome. Postulation Archives. L. M.-Fabre. [↑](#footnote-ref-113)
113. The abbés Adolphe Chalmet and Gustave Simonin. [↑](#footnote-ref-114)
114. Father Gourdon, who began his novitiate at N.-D. de l’Osier. [↑](#footnote-ref-115)
115. Orig. - Rome. Postulation arch. - L. M. Tempier. [↑](#footnote-ref-116)
116. The Count of Arundel who became, on the death of his father, the Duke of Norfolk and first Lord of England. [↑](#footnote-ref-117)
117. At the General Council of June 28, it was decided to send to the Scholasticate of England the three brothers: J. J. Jean Moulin, Joseph Marie Guillard and J. P. Ayral. The last-named left the Congregation in 1858. [↑](#footnote-ref-118)
118. Orig. - Rome, Postulation arch. - L. M. Fabre. [↑](#footnote-ref-119)
119. Irvingites. Protestant community founded at the beginning of the 19th century by Henry Drummond and propagated by Edward Irving. [↑](#footnote-ref-120)
120. Orig. – Rome, Postulation arch. - L. M. Fabre. [↑](#footnote-ref-121)
121. The Founder wrote “June” by a distraction. [↑](#footnote-ref-122)
122. M. Brunello was the chaplain of the Work for Youth directed by a secular Institute. The Oblates replaced them. Cf. Y. Beaudoin, *L’Affiliation aux Oblats de l’institut de l’Oeuvre de la Jeunesse dite de M. Ailemand, à Marseille,* in *Etudes Oblates,* t. 22 (1963), pp. 145-168. [↑](#footnote-ref-123)
123. L’Abbé R. H. J. Caransant, vicar at the Trinity. [↑](#footnote-ref-124)
124. Fr. Jean du Sacré Coeur. Louis Marie Maulbon d’Arbaumont. [↑](#footnote-ref-125)
125. E. J. E. Auguste Chirac who was in charge of the education of the sons of the Marquis de Barthélemy at Paris. [↑](#footnote-ref-126)
126. Rey II, p. 644. [↑](#footnote-ref-127)
127. Starting with page 643, Rey devotes many pages to giving an account of Bishop de Mazenod’s journey to England, Ireland and Scotland. He left Paris in the company of Fr. Casimir Aubert on July 20 and had returned there by August 16. No doubt Fr. Rey followed the Diary very closely but he gives textual quotations, in quotation marks, of only some of the paragraphs. These are the only ones we publish. The details of this journey are already known from the letters of the Founder which he wrote during his travels. They have been published in *Oblate Writings,*3, pp. 124-137; see also pp. 192-194: *Act of Visitation of Inchicore.*On July 24, the travellers were in Dublin. [↑](#footnote-ref-128)
128. Orig. - Rome. Postulation arch. - L. M. Oblates of Dublin. [↑](#footnote-ref-129)
129. Rambert II, pp. 474-475. [↑](#footnote-ref-130)
130. The diocesan bishop was John Briggs, bishop of Beverley. The bishop of Henfort? No doubt the name is mistaken. There was no bishop of Henfort. Perhaps it was the bishop of Hartford, USA. [↑](#footnote-ref-131)
131. Nicholas Patrick Wiseman (1802-1865), Archbishop of Westminister from 1850 to 1865. [↑](#footnote-ref-132)
132. Henry Manning (1808-1892), Archbishop of Westminister from 1865 to 1892, Cardinal in 1875. [↑](#footnote-ref-133)
133. Orig. - Rome, Postulation arch. - L. M. Tempier. [↑](#footnote-ref-134)
134. These three last lines are written in the margin of the first page. [↑](#footnote-ref-135)
135. Rambert II, pp. 475-476. [↑](#footnote-ref-136)
136. Novitiate. [↑](#footnote-ref-137)
137. It seems that he gave the habit to only one Brother, Michael Bennet. See Day book of Lys Marie Novitiate, 1852-1866, AGR H, 34. [↑](#footnote-ref-138)
138. Jules Bouquillon (1824-1857), oblation on August 27, 1854, ordained priest on June 8,1856. [↑](#footnote-ref-139)
139. Rey II, p. 646. [↑](#footnote-ref-140)
140. Rey writes on this subject: “Visit to two benefactresses of whom one is the sister of Cardinal Weld and mother of 16 children. Her niece is Mrs. Maxwell, the wife of a benefactor, and mother of 15 children, all beautiful...” [↑](#footnote-ref-141)
141. Orig. - Rome, Postulation arch. - L. M. Soullier. [↑](#footnote-ref-142)
142. The Founder gives no number in this letter but in his letter to Fr. Tempier of August 5. he writes: “nine young boys”. [↑](#footnote-ref-143)
143. We omit the sequel of this letter, continued on the 3rd, as it does not speak of England. [↑](#footnote-ref-144)
144. Rey II, p. 646. [↑](#footnote-ref-145)
145. Bishop James Gillis. [↑](#footnote-ref-146)
146. Orig. - Rome, Postulation arch. - L. M. Tempier. [↑](#footnote-ref-147)
147. The Founder, by a distraction, wrote: Dublin. Fr. Tempier made the correction thus: “Error: Edinburgh.” [↑](#footnote-ref-148)
148. Ms.: “mile”. He wished to write, a mile a minute, twenty leagues an hour. [↑](#footnote-ref-149)
149. Bishop John Briggs. [↑](#footnote-ref-150)
150. Original, Quimper, Archives of the Major Seminary. About this “disappointing effort” at Quimper, cf. *Etudes Oblates,* Vol. 23 (1964), pp. 107-126. [↑](#footnote-ref-151)
151. Rey II, p.647. [↑](#footnote-ref-152)
152. In 1856, Nicolas Sergent, Bishop of Quimper from 1855 to 1871, decided to entrust the Oblates with the direction of his major seminary. Frs. Bellon and Lagier were sent there; the community was to be completed in the Autumn of 1857. In the month of August, Bishop Sergent announced that he no longer needed the Oblates. Bishop de Mazenod replied on August 6. The letter was published in *Oblate writings*13, pp. 180-182. [↑](#footnote-ref-153)
153. Rey II, pp. 647-648. [↑](#footnote-ref-154)
154. Rey II, p. 648. [↑](#footnote-ref-155)
155. Rey II, p. 648. [↑](#footnote-ref-156)
156. Rey introduces the text with these words: “Departure for London, stopping at Oxford which the Founder was very pleased to visit on his way. He wished to have an idea of the famous university and the different colleges of which it is composed. All of them were closed, except that founded by Cardinal Wolsey (1473-1530); he wanted to see the church of this establishment. It was a minister who brought us in and showed us the tombs of the saints which have until now been respected by the so-called reform”. [↑](#footnote-ref-157)
157. Orig. Rome. Postulation arch. - L. M. Tempier [↑](#footnote-ref-158)
158. The second sheet of this letter has disappeared. it must have dealt with the departure of the Oblates from the Grand Seminary of Quimper of which the name is erased in the Ms. [↑](#footnote-ref-159)
159. Rey II, p. 648. [↑](#footnote-ref-160)
160. Copy. Rome. Postulation Archives. Registre lettres 1855-1863*.* pp. l24-l25; YENVEUX III, 154. During the course of his trip to England, the Founder wrote several letters to Fathers Tempier, Fabre and Soullier; These have been published in *Oblate Writings* III. [↑](#footnote-ref-161)
161. In 1856*.* Bishop Sergent of Quimper had offered the direction of his seminary to the Oblates. At first, the Founder sent only Fathers Lagier and Bellon there, but he was to complete the personnel for the 1857-1858 year. Regarding this “deceptive effort”. cf. *Etudes Oblates.* 23(1964). pp. 210-228. [↑](#footnote-ref-162)
162. Among others, Bishop Casanelli d’Istria of Ajaccio and Bishop Dufètre of Nevers, friend of the Bishop of Valence who had decided to thank the Oblates for their services in major seminary of Romans. Cf. *Ibid.,* pp. 218-219. [↑](#footnote-ref-163)
163. Feast of St. Lazarus. August 31st. Bishop de Mazenod came back on September 2nd and the solemnity of St. Lazarus was celebrated on September 6th. [↑](#footnote-ref-164)
164. Rey II, p. 649. [↑](#footnote-ref-165)
165. Founder of the periodical *Le Rosier de Marie.*Fr. Pillon wanted to build a church in Paris in honour of the Immaculate Conception; the Oblates would become chaplains to it. [↑](#footnote-ref-166)
166. That letter was to be written from Viviers on August 25. See *Oblate Writings* 13, pp. 182-183. [↑](#footnote-ref-167)
167. Rey II, p. 649. [↑](#footnote-ref-168)
168. Bishop de Mazenod arrived in Tours on Saturday 22 and left for Bordeaux on the 27th. He arrived in Marseilles on September 2, having left there on June 22. [↑](#footnote-ref-169)
169. Bishop Guibert had been transferred from Viviers to Tours by imperial decree of February 4, 1857. Rey (II, p. 640) transcribes another reflection of Bishop de Mazenod on this appointment. He does not say if this text is taken from his Diary, neither does he specify the date which it would be difficult to ascertain from other sources. This is what he wrote: “I take note of the visit in passing of Bishop Guibert who spent a few days with his father”. It does not seem that Bishop Guibert came to Marseilles in 1857. The text is as follows: “I must make a great sacrifice in seeing him go so far away, putting the whole of France, as it were, between us. Nevertheless I am resigned. That is the way in which God’s will is to be manifested. I would have wished to have him called to Aix, but God has shown that he wants him in Tours. May his will be done and may the new Archbishop do as much good in this diocese as he has done in Viviers. The closer he is to the capital, the more useful he will also be to the Church, since the Minister has for him the esteem which he deserves.” [↑](#footnote-ref-170)
170. Original, Quimper, Archives of the Major Seminary. [↑](#footnote-ref-171)
171. Rey II, p. 651 and Rambert II, p. 484. [↑](#footnote-ref-172)
172. Pierre Bienvenu Noailles (1793-1861), founder of the Association of the Holy Family, in 1820. [↑](#footnote-ref-173)
173. Rey II, p. 651. [↑](#footnote-ref-174)
174. Talence is close to Bordeaux and the Oblates had taken up residence there in 1853. They had already been in the diocese of Bordeaux, at Saint-Delphin, since 1851. [↑](#footnote-ref-175)
175. Joseph A.M. Martin (1803-1900), oblation on February 9,1823, priestly ordination on July 30,1826, second Oblate superior in the diocese of Bordeaux. [↑](#footnote-ref-176)
176. YENVEUX VI, 82. [↑](#footnote-ref-177)
177. Rey II, p.652. [↑](#footnote-ref-178)
178. Rey II, p.652. [↑](#footnote-ref-179)
179. Rey II, p. 652. [↑](#footnote-ref-180)
180. Jean François Andrieux (1828-September 2, 1857), oblation October 1848, ordained priest June 27, 1852. [↑](#footnote-ref-181)
181. Rambert I, pp. 179-180,182-183. [↑](#footnote-ref-182)
182. Orig.: Rome. Postulation Archives. L. M.-Soullier. [↑](#footnote-ref-183)
183. In its June 28th meeting, the General Council had decided to send Father Guinet to Bordeaux as superior. On September 3rd, Father Delpeuch was appointed instead and, in the end, Father Martin was named on October 22nd. He remained there until the end of the year 1859. [↑](#footnote-ref-184)
184. There was a plan to build a public chapel on the rue du Montet and someone had promised Father Jeanmaire a sum of money for this purpose. On September 12th. Father Soullier replied: “I dread some mystification here. Not that I suspect the person of being in bad faith: but I do think that this person is self-deceived, takes idle fancies for reality…” [↑](#footnote-ref-185)
185. Copy: Reg. letters 1855-1863. Rome, Arch. Post.: DM 10. [↑](#footnote-ref-186)
186. Fr. Aubert writes that Fr. d’Herbomez has not been well accepted by all the Fathers in Oregon, and that he cannot be named Vicar of the Missions. If Fr. Bermond, coming from outside, thinks that he can undertake this responsibility, after examining the situation, he can be appointed. We do not publish the Latin letter of September 8 enclosed with this one, by which Fr. Bermond is named Visitor, according to a formula very similar to the nomination of Fr. Tempier on May 1, 1851. [↑](#footnote-ref-187)
187. Original copy, Rome Postulation Archives DM X: Register of Letters 1855-1861, pp. 117-118. [↑](#footnote-ref-188)
188. Orig.: Rome. Postulation Archives. L. M.-Roux. [↑](#footnote-ref-189)
189. Léopold Gigaud, ordained priest on September 19th. [↑](#footnote-ref-190)
190. Orig.: Rome. Postulation Archives. L. M.-Tempier. [↑](#footnote-ref-191)
191. Orig.: Rome. Postulation Archives. L. M.-Fabre. [↑](#footnote-ref-192)
192. An elected deputy. [↑](#footnote-ref-193)
193. Fathers J.-V.-M. Roullet and Célestin Augier. Cf. “L’affiliation aux Oblats de l’lnstitut de l’Oeuvre de la Jeunesse dite de M. Allemand à Marseille (1857-1862), *Etudes Oblates,* 22 (1963), pp. 145-167. [↑](#footnote-ref-194)
194. Besides the official minor seminary, there existed at Rouet the work (minor seminary) of the Holy Family that the Abbé Bruchon had founded. Cf. L. Tempier - Cures de la banlieu de Marseille, March 31, 1857; copy: Bishopric of Marseilles, Reg. lettres administratives. [↑](#footnote-ref-195)
195. Authenticated copy in Italian: Rome, Arch. of the Postulation, Registre des lettres... 1855-1863, pp. 125-127. [↑](#footnote-ref-196)
196. The Founder mistakenly wrote “Carmelites”. It was the Church of the Augustinians and Bishop O’Connor. Cf. *Écrits Oblats,* III, pp. 131, 138, 141, 208. [↑](#footnote-ref-197)
197. Copy: Reg. letters 1855-1863, Rome, Arch. Post.: DM 10. [↑](#footnote-ref-198)
198. The Register gives only “9” as the date, but the rest of the letter enables us to be more precise: October 9, 1857. [↑](#footnote-ref-199)
199. Orig.: Rome, Archive of the Postulation, L. M-Semeria. [↑](#footnote-ref-200)
200. That same day Bishop de Mazenod wrote to Bishop Lyonnet of Valence, who was entrusting the direction of his seminary in Romans to the Jesuits, thus substituting them for the Oblates. In 1857, the Congregation had also to abandon its direction of the major seminary in Quimper. [↑](#footnote-ref-201)
201. Fr. Vivier came back to France in 1856. He had often suffered illness since 1852. Furthermore an “imprudent action imputed to him rightly or wrongly” had caused a good number of his flock to be against him. Cf.: Semeria Journal, Batayron Copy, p. 328.

Fr. Lallemant also came back in 1856, suffering from illness. He had been “bitten by a poisonous rat”, Cf.: Ibidem p. 325. According to the context of this letter it was also because of some doubtful conduct that he came back to France. He entered the Trappists after 1859. [↑](#footnote-ref-202)
202. Fr. Jules Mola, a secular priest from Lombardy, who had worked in Ceylon, made his profession as an Oblate on September 11, 1858, at N.-D. de l’Osier and was sent back as a missionary to Ceylon. [↑](#footnote-ref-203)
203. Original, Rome, General Archives of the Sisters of the Holy Family. [↑](#footnote-ref-204)
204. Original copy, Rome, Postulation Archives DM X: Register of Letters 1855-1861, p. 127. [↑](#footnote-ref-205)
205. Bishop de Mazenod himself copied this letter into the Register and added: “NB. Father Gautrelet is the Provincial referred to in this letter, assisted by Father de Jocas, the former Provincial. it is good to know one’s friends and with what tact they proceed. The details of this intrigue, admitted by the Prelate himself, give an indication of the little sensitivity of the one and of the others. The knowledge that Father Lancenay gave us about this obliged me to write the letter I have just copied.”

Concerning the stay and departure of the Oblates from Romans, cf. *Etudes Oblates*, Vol. 23 (1964); pp. 127-160; Vol. 24 (1965), pp. 161-177. [↑](#footnote-ref-206)
206. Copy of the original, Rome, Postulation Archives DM X: Register of Letters 1855-1861, pp. 127-129. Father Beckx replied on October 24 that he had sent a telegram to Lyons on October 11 or 12: “if the former Directors have left voluntarily, accept; otherwise, wait.” He added: “From the information Your Lordship gave me, it appears to me there has been a regrettable haste ...” General Archives, External Jesuit Relations, XI, pp. 29-30. [↑](#footnote-ref-207)
207. Copy: Reg. letters 1855-1863, Rome, Arch. Post.: DM 10. [↑](#footnote-ref-208)
208. Doubtless an allusion to the correspondence with the Bishops of Valence and Quimper and with the Jesuits, when the Oblates were forced to abandon the major seminaries at Quimper and Romans. [↑](#footnote-ref-209)
209. Copy of the original, Rome, Postulation Archives DM X: Register of Letters 1855-1861, pp. 132-133. [↑](#footnote-ref-210)
210. Authenticated copy in Italian: Rome, Arch. of the Postulation. Reg. letters 1855-1863, pp. 133-134. The final part of the letter was not copied into the Registre. [↑](#footnote-ref-211)
211. Copy of the original, Rome, Postulation Archives OM X: Register of Letters 1855-1861, p. 134. [↑](#footnote-ref-212)
212. Father Beckx replied on November 7, 1857, with words of regret for this matter, begging Bishop de Mazenod to preserve his affection for the Jesuits. Jesuit General Archives, External Relations XI, pp. 32-33. [↑](#footnote-ref-213)
213. YENVEUX V, 175. [↑](#footnote-ref-214)
214. Certified Copy: Rome. Arch. of the Postulation, DM. 10. Registre des lettres... 1855-1863, p. 136. [↑](#footnote-ref-215)
215. Copy. Rome. Postulation Archives. Reg. correspondence 1855-1863. Father Burfin was named superior of the house at Limoges in the month of May. He succeeded to Father Bite. Cf. General Council. May 26, 1857. [↑](#footnote-ref-216)
216. Orig.: Paris, National Library. Manuscript Department, Correspondance Dupanloup, vol. 27. [↑](#footnote-ref-217)
217. Orig. - Rome, Postulation arch. - L. M. Arnoux. The address is written by Fr. Casimir Aubert. [↑](#footnote-ref-218)
218. According to the records of the Moderator of Scholastics at Montolivet (Rome, General arch., OMI.), these were the brothers Edward Healy, John King and William Ring. [↑](#footnote-ref-219)
219. Copy: Reg. letters 1855-1863, Rome. Arch. Post.: DM 10. [↑](#footnote-ref-220)
220. The Founder habitually writes “de bric ou de broc”, although the correct form of the expression is “de bric et de broc” here and there. [↑](#footnote-ref-221)
221. Rey II, p. 657. [↑](#footnote-ref-222)
222. Frederic G.M.F. de Marguerye, Bishop of Autun from 1852 to 1872. [↑](#footnote-ref-223)
223. The Oblates started a community in Autun in March 1858. [↑](#footnote-ref-224)
224. Copy: Rome, Archive of the Postulation, DM X, Register of Letters 1855-1863, pp. 139-140. [↑](#footnote-ref-225)
225. Authenticated copy in Italian: Rome, Arch. ol the Postulation. Reg. letters 1855-1863, p. 142. [↑](#footnote-ref-226)
226. Rey II, p. 657. [↑](#footnote-ref-227)
227. Copy: Reg. letters 1855-1863, Rome, Arch. Post.: DM 10. [↑](#footnote-ref-228)
228. Orig.: Rome. Postulation Archives. L. M.-Baret. [↑](#footnote-ref-229)
229. Rambert II, pp. 485-487. [↑](#footnote-ref-230)
230. Orig. Italian: Arch. of Pr. Fide, Sent. rif. nei Cong., America Settentrionale, V. 6 (1849-1857), f. 1053. [↑](#footnote-ref-231)
231. Rey II, p. 660. [↑](#footnote-ref-232)
232. Copy: Reg. letters 1855-1863, Rome, Arch. Post.: DM 10. [↑](#footnote-ref-233)
233. 1 Orig. Italian: Rome, Arch. of Pr. Fide. Scrit. rif. nei Cong., America Settentrionale, V. 6 (1849-1857), f. 1057. [↑](#footnote-ref-234)
234. Orig.: Rome, General Archives of the Sisters of the Holy Family. [↑](#footnote-ref-235)
235. Orig.: Rome, General Archives of the Sisters of the Holy Family. [↑](#footnote-ref-236)
236. Rey II, p. 661. [↑](#footnote-ref-237)
237. Jules Isaac Mirès (1809-1871), a Jewish gentleman. He had many beneficial works done as a result of his good luck in the stock market. [↑](#footnote-ref-238)
238. Orig.: Rome, Arch. of the Postulation, L. M.P. This letter was only signed by the Founder. A similar text, dated December 26, is on file in Paris. [↑](#footnote-ref-239)