1859

91. [To Mr. Hope-Scott in Scotland].[[1]](#footnote-2)

91:III in Oblate Writings

Why the Oblates must leave Galashiels.

Hope-Scott

Marseilles,

January, 1859*.*

... I have had in recent days the pleasure of seeing Lord Henry Kerr and her Ladyship, your sister, as well as the Mademoiselles, their daughter and niece. They all appeared to be enjoying good health. I had undertaken to arrange for them an agreeable dwelling at Aix where Lord Kerr first intended to spend the winter. But I had to renounce the hope of having them as neighbours (there being only two hours distance between Marseilles and Aix), as they decided to go to Hyères.

Fr. Noble must have explained to you the reasons which determined the Council of the Congregation to leave Galashiels.[[2]](#footnote-3) When your esteemed family lived in that place, our presence was retained by gratitude and the charm of constant relations with yourself and your kin. But to be able to continue this simple parochial service, it would have been necessary to establish there or elsewhere a community of missionaries who could fulfil the duties of their vocation which are not precisely to be parish priests but real missionaries going from place to place to preach the truths of salvation and bring souls back to God. I had at first hoped that this community, composed of a certain number of priests who would start it for the purpose of renewal in religious virtues, study and rest before plunging into new work, that this community, I say, could be formed at Edinburgh, but the conditions are too far beyond the means of the Congregation to be acceptable. Besides, as the Jesuit Fathers are expected at Edinburgh, they no longer need the services of our people.

Because of this state of affairs, it has been necessary to decide to leave, but be assured, monsieur, that we will bring back from Scotland the memory of your kindnesses and a most affectionate gratitude for all you have done for our Oblates. The Bishop will have time from now until Easter to find amongst his clergy a priest to assure the service of the parish of Galashiels.

Accept, Monsieur, my renewed assurance of high esteem and affectionate sentiments, etc.

+ C. J. Eugene, Bishop of Marseilles.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

January 1859

**January:[[3]](#footnote-4)** *Lapsus est annus; reddit alter annus.* A year has passed; another year begins. We repeat that each year until the day when others will say it in my place. The years will then have ceased for me. That is he thought which occupies my mind each time the year is renewed, just as every Holy Thursday when I bless the holy oils, I wonder if I am not doing so for myself. That thought arouses my desire to serve God better and to make a greater effort to increase the value of my merits.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

January 1, 1859

**January l:[[4]](#footnote-5)** [Reception in the episcopal residence.] I have no reason to complain about how anxious people are to give me recognition. It is not only the official visits which fill my large reception room... It becomes like a great family gathering... And what letters I have received from our houses! It is very different from the convoluted compliments which are usually associated with this day; it is the most tender expression of filial love. I must conclude that my children are well aware of the heart God has given to their father. Those letters are so beautifully inspired that I cannot do other than preserve them preciously.

1396. [To Father Médevielle, at N.-D. de l’Osier].[[5]](#footnote-6)

1396:XII in Oblate Writings

Coming oblation. Greatness and demands of the religious life. Invites him not to be concerned about his future.

L.J.C. et M.I.

Médevielle

Marseilles,

J[anuar]y 3, 1859.

My dear Father, the best way I can answer the question you put to me in the letter that I have just received from you is to tell you that you have just been approved to make your profession on the 2nd of the next month. Don’t worry about what you can and cannot do. It suffices for you to walk in the name of obedience. You will preach when you have to preach, hear confessions when you have to hear confessions on a mission or elsewhere. Rest assured that you will never be asked anything that is beyond your strength, and it will happen more than once that without being obliged thereto, however - your tastes and particular propensity will be consulted. I would only like you to have a better idea of the great privilege and priceless advantages of the religious life. You ought to esteem your vocation to this holy state as the greatest grace that God’s goodness could grant you; and, on the eve, so to speak, of attaining this happiness, I would like to see you taken up with thanking God, who did not give this great grace to many others, instead of wrongly worrying about what may perhaps never happen. Go ahead, then, my dear Father Médevielle, without looking back. Remember the words of our Lord Jesus Christ; they will encourage you to persevere in the way to which you have been called: *nemo mittens manum suam ad aratrum et respiciens retro, aptus est regno Dei.[[6]](#footnote-7)*

Goodbye, my dear Father Médevielle. I recommend myself to your good prayers and I bless you.

+ C.J. Eugene, Bishop of Marseilles,

sup. gen.

P.S. Please pass on the part of the letter attached hereto to Father Vandenberghe.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

January 3,1859

**January [3]:[[7]](#footnote-8)** My God, what a terrible blow! Must it be that the sweetest pleasure should suddenly be spoiled and that joy should be turned to most bitter sorrow! On this very day we have learned of the unforeseen death of the angelic and happy Fr. Luigi[[8]](#footnote-9), this model of all thereligious virtues, this angel of peace whose presence alone could calm the passions of the redoubtable Corsicans whom he evangelized with constant blessings. I have been prostrated at a single blow: my heart is inexpressibly crushed; my soul is saddened to the point that I am obliged to have recourse to prayer in order to bear this trial with resignation.

What a country Corsica is for our family! It is a land which devours us one after another: Albini, Moreau, Richaud, Gibelli, Pasqualini[[9]](#footnote-10), etc. and now Luigi! What a loss! What suffering! The good Luigi whom I loved so much from when he first entered the Congregation. My God! I bow by head, I prostrate myself, I wear myself out in your presence, beneath the weight of your rigorous decrees! Yes, it with an effort that I utter the words, with sighs and bitter tears: *Fiat, fiat, voluntas tua!*

The funeral of this holy missionary was a veritable triumph, the absolution was given amidst the tears, the sighs, the mourning cries of the people of Vico and the surroundings. The parish priest gave a kind of funerary oration recording his virtues and triumphs in the apostolate. May God be praised for all this and may his will be done! Every day I repeat those words with deep feeling, great confidence and absolute resignation, whatever may be the cost.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

January 4, 1859

**January [4]:[[10]](#footnote-11)** [ Visited Mother Marie de Saint-Augustin de Jesus[[11]](#footnote-12).] This holy Sister is very ill and in a state of terrible suffering. My visit must have been a consolation for her; she was overcome with joy and myself, I was particularly edified. How beautiful it is to see the predestined on their way to heaven!

177.[To Bishop Casanelli d’Istria of Ajaccio].[[12]](#footnote-13)

177:XIII in Oblate Writings

Grief at the death of Father Luigi.

Casanelli d’Istria Bishop

Marseilles,

January 5,1859.

Very dear and respected Lord,

May you be a thousand times blest for the warm letter that your charity inspired you to write to me. I was steeped in the most bitter grief, in a sort of dejection, overwhelmed by the terrible blow that has just struck us. Your kind words, so like the feelings of my own heart, comforted me to some degree. I still shed some tears when I was reading the details you imparted to me, but especially when I recognized how much you loved that perfect being that the Lord, in his inscrutable decrees, has just taken from us. How can I tell you, My Lord, and you can estimate my weakness or my little virtue, that when this unexpected thunderbolt burst on my ears, or rather in my heart, I went to throw myself at the foot of the holy altar where our Saviour resides and there, before pronouncing that act of resignation to the sovereign will of God which is enjoined on us by all kinds of reasons, in the bitterness of my grief I allowed myself to complain to our kind Master. I was alone with him. I told him without restraint: yes, I will accept the bitter chalice that you impose on me, I will drink it to the dregs, but before that, Lord, allow me to lament, to weep, to even ask why you remove from me the means to accomplish the task that you have pointed out to us in your Church. I well understand that you wish to harvest the ripe fruit and reward your faithful servants, but isn’t eternity long enough! My Lord, I repeat to you the impertinence of my senseless speech. The good Lord will pardon me, he who wept over Lazarus whom he was, however, going to restore to life, he who to console our weakness did indeed say before accepting the ignominy and the anguish of his passion: *si possibile est transeat a me calix iste.[[13]](#footnote-14)*

You had an excellent inspiration in wanting to place this new saintly body between the two other saints who rest in the crypt of Vico.[[14]](#footnote-15) Vico is becoming a true shrine. It is on the altar that they would have placed those venerable remains in past times, when the *fama sanctitatis* and the triumph discerned by all the surrounding population, was enough to motivate the cult of veneration due to Saints.

I was delighted with the good Pastor’s account and will send it back to you when all those you indicated will have read it. I took the liberty of copying it, as well as your moving letter, for the edification of every member of the Congregation of Oblates of Mary Immaculate and for the honor due to the memory of the angel whom we mourn.

Kindly accept, etc

+ C.J. Eugene, Bishop of Marseilles.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

January 6 and 7, 1859

**January 6 and 7:[[15]](#footnote-16) I** have gone twice to listen to Fr. Hermann[[16]](#footnote-17), discalced Carmelite, a convert from Judaism, just like St. Paul. The words of this good religious, filled with fire for the sake of our Lord Jesus Christ and for the Eucharist, give me singular pleasure. I had him stay for diner at my house to have the consolation of speaking with him on this subject and on other matters of piety.

Mr. Louis Veuillot[[17]](#footnote-18) came to see me. I was very pleased with him as a person and with the sentiments he expressed. It seems that on his part he felt at ease with me since he prolonged his visit for almost two hours. That time was put to good use, seeing the subject of our conversation.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

January 8, 1859

**January 8:[[18]](#footnote-19)** Ihave just returned from confirming a sick person in the rue de l’Échelle[[19]](#footnote-20). Although I have become accustomed to the welcome I receive everywhere and at all times when I go to administer the sacraments to the poor, this time the expression of gratitude was so touching and universal that I feel I must mention it here once again. People vied with one another to ensure that I did not slip. They came to the doors to receive my blessing. They were astonished and expressed their satisfaction and gratitude aloud on seeing me come to visit this miserable area. In the house of the sick person all the closest neighbours had gathered to welcome me and the sick person was overjoyed to see that the bishop was not deterred from coming to her by the poverty of the place. Little did she know, the good woman, that I was as happy as she was to approach the poorest of my children and to fulfill the duties of my ministry among this unfortunate class of people, who are more interesting in my eyes than the richest and most powerful in the world.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

January 21, 1859

**January 21:[[20]](#footnote-21)** Yes indeed, the unfortunate classes are more precious in my eyes than the richest and most powerful in the world, what ever may be the virtues with which they are adorned. They have just shown me how little they deserve the human favours bestowed on them by God ... I have just been speaking to about one hundred families to request a humble religious gesture towards the Mother of God by helping to pay for the monument erected amidst the applause of the population, and scarcely ten of them have responded to my appeal. ... What a black mark against our city if we do not succeed in completing the monument raised in honour of Mary Immaculate! ... I am writing these lines on January 21, that is one month after my circular.

48. [To Fr. Jules Mola, in Ceylon].[[21]](#footnote-22)

48:IV (Ceylon) in Oblate Writings

Thanks for sending a portrait and for sending word of his arrival in Ceylon. The letters he has received from Bishop Bravi and from the Prefect of Propaganda Fide. Fr. Mola should look after his health.

Mola

[Marseilles]

January 27, 1859.

My dear son, I have kissed with paternal affection this fine portrait you have sent me from Colombo. I have put it near the place where I spend the hours and days of my life. My heart did not need this souvenir to be occupied with thoughts of you. Oh how often your name returns to my lips in my conversations with so many of your brothers who come to me to be put into contact with all our men, scattered as they are over the surface of the globe.

I thank God who has helped you throughout your long journey and I console myself with the knowledge that your health is still good, as is that of your companion[[22]](#footnote-23) to whom your friendly presence was so agreeable.

The anger of the Bishop, which you speak of in your letter, has calmed down to the point where the letter he was threatening me with was very polite, if a little political as is his custom. The affair is far too curious for me to deprive you of this surprise, if not the pleasure you will get from it. I want to have it copied and have it sent to you.

I am leaving for Paris where I am called by my duties as Senator. I do not know how I can still breathe with all the duties that plague me. However, I did not want to leave without thanking you for your consideration in giving me your news and for the fidelity to the promise you made to me on that point.

Now I would like to urge you to take care of your health. I want you to say in all simplicity to our dear Bishop, your Superior, exactly what you are able to do and nothing more. I do not think I shall have the time to write to him; tell him therefore yourself what I would have said on this subject. I have made a great sacrifice in sending you so far away. I considered it a necessity for the good of this important mission, but all my desires are that you preserve yourself precisely for the good that I expect to come from your presence and cooperation.

I would like you to know also that I have received a very long and confidential letter from the Cardinal Prefect of Propaganda in which he assures me that if the Sylvestrines were not to manage to establish themselves in Colombo in such a way as to satisfy the Vicariate, Bishop Bravi himself recognised that it would be necessary to have recourse to the Oblates of Mary. The matter is too curious for me to say nothing to you about it. As for the rest, the Cardinal Prefect’s letter is very friendly and quite satisfactory.

Quick, quick, I must finish! Farewell, my dear son, I embrace and bless you.

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

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

January 30, 1859

**January [30]:[[23]](#footnote-24)** A long time ago Ihad promised the Cardinal Archbishop of Bourges[[24]](#footnote-25) that I would visit him either going or coming on my journeys to Paris. This year I made my dream come true, shamed into doing so by the silly excuses I had so far given for not fulfilling my promise until now. On the morning of the 30th I ordained one of our missionaries[[25]](#footnote-26). In the evening, together with my servant, I started my journey at half past ten, counting on celebrating Holy Mass the following day at Saint-Etienne.

1397. [To the Oblates in Marseilles].[[26]](#footnote-27)

1397:XII in Oblate Writings

Narrative of trip to Bourges via Vienne, Lyon and Saint-Etienne.

Oblates in Marseilles

Bourges,[[27]](#footnote-28)

February 1, 1859*.*

Thanks to your prayers, my dear friends, my journey to date has been most successful. Once in the coach from Marseilles to Vienne, we slept like the blessed. At Vienne, we took the road to Givors; we were there in less than one hour. Soon afterwards we took the train which brought us in less than an hour and a quarter to Saint-Etienne.

Imagine my astonishment when I came out of the train car and was accosted by a priest I did not know who asked me whether I was the Bishop of Marseilles. To my affirmative reply, he told me that a carriage was waiting to take me to the place where I wanted to go. I then understood that this priest must be a Jesuit Father to whom Father Poncet had communicated the fact of my passing through and recommended that appropriate courtesies be manifested. I was speaking to the superior of the college, but without my suspecting it, so young did he seem to be. After a moment’s reflection, I told this Father that I had intended to go and say Mass in a certain church that had been mentioned to me, but, in response to his courtesy, I would go and celebrate Mass at the college. The Father then invited me to do this all the more readily because, as he said, this church, referred to as of the Sun was as far away from the railway station as the college was. And so we crossed the city rapidly and under the bright sun that I brought with me from Marseilles, though it had paled a bit for having had to shine through clouds which had brought us rain from as far back as the other side of Vienne. I said Mass in the college’s inner chapel. In the meantime, the young people were getting ready to celebrate my arrival with some music during my breakfast. I came down to the yard to say some good words to them and to grant them a holiday. I then visited their collection of natural history items: it is already richly furnished. After more than two and one half hours of rest, I again found the carriage at the door to take me back to the station. This time I was accompanied by the Father Minister: Father Paillon. the superior, had had to take his leave of me for he had to go to some place where he was expected. This college is a house magnificent in appearance. It was built by the Brothers who spent some five hundred thousand francs on it and did not succeed in their objectives. The Jesuits came on the scene, fortunately for them, but it goes without saying that they did not give them what it had originally cost. The college succeeded beyond all expectation under the rectorship of Father de Damas and enrolled as many as 400 students. But the stupidity of the young Anselme and his companions, who had the foolish idea of throwing stones at the Emperor’s bust and smashing it to pieces, - and, I would add, to the even greater folly of the Fathers who allowed this spree to go unpunished - the college was closed. Thereafter, the Emperor deigned to have it reopened, but the college has not recovered from this blow: its enrolment today is reduced to one hundred and fifty. A second misfortune was a typhus epidemic from which six students died in the house before there was time to dismiss the youngsters.

We left St-Etienne at 1.53o’clock, and we arrived at Bourges only at about ten o’clock. Though I was a little late, through some misunderstanding I was expected even later yet. Thus it happened that I did not find the Cardinal’s carriage at the station:[[28]](#footnote-29) it arrived only when I was already crossing the city in an omnibus.

How distressed I was when I arrived at the archbishopric and found the poor Cardinal confined since one month to bed with a dangerous gout. He had concealed this from me, for I surely would not have been indiscreet enough to come and see him in this condition. He had nevertheless made all the customary arrangements and today the Prefect will dine at the archbishopric in my honour and tomorrow the Chapter will do so. Already by this time the Chapter has visited me and I am hastening to write you before new distractions prevent me from giving you my news. The cold is quite bearable, and I even see the sun piercing through the clouds a bit.

So goodbye for now. Though I am far away, I bless you and embrace you with all my heart.

+ C.J. Eugene, Bishop of Marseilles.

P.S. Would one of you please give the news about my trip to my sister?

1398. [To Archbishop Guibert of Tours].[[29]](#footnote-30)

1398:XII in Oblate Writings

Visit to Bourges. Ceremony of the blessing of the candles, etc.

Guibert

Bourges,

February 2, 1859.

Here I am at Bourges, dear friend. It would only be a hop from here to Tours if people had had the good idea of building a railway from Vierzon to Tours. So I will again have to postpone the pleasure of greeting you and of passing a few hours with you. Tomorrow I shall leave for Paris, for I would like to have two days available to me before the great gathering for the opening of the session. A long long time ago I had promised to come and see the Cardinal in his residence. Every year he requested this of me in a most pressing and amiable way. Finally, this year, I gave in to his insistence. I communicated my arrival to him, the Cardinal answered with a sort of joy, but taking care not to conceal from me the condition he was in. I arrived on the day and hour as announced. What was not my astonishment to find the poor Cardinal abed, nailed down since one month with a very dangerous gout which had occasioned lots of anxiety because of the difficulty they had to clear it away in part from his chest. This did not prevent the good Prelate to see to everything that he felt would please me. He had invited the Prefect to dine with me. He is on very good terms with him and I felt myself in duty bound to thank the Prefect for the courtesy he had had to offer to the Cardinal to give me hospitality. They had me visit the magnificent minor seminary which the Cardinal has built with his own money; and so it is called the seminary of St. Celestine. I haven’t seen any other that is finer or better kept. I also visited the convent of the Ladies of the Sacred Heart. It too is magnificent; they may try to be modest, but I estimate that this structure must have cost them six hundred thousand francs. Next I admired the truly beautiful, superb cathedral. The Cardinal wants me to take the ceremony of the blessing of the candles today and that I assist pontifically at the high Mass; this is a prerogative proper to the local Ordinary but, so he claims, as I am Archbishop of Bourges during my stay here, this should be so. This tells you how kind this poor Cardinal is to me. He suffered terribly this last night. The doctor, however, says that there is no longer any danger.

You perceive how put out I am at this adverse situation. Nevertheless, it seems that he is pleased by my visit, notwithstanding the pitiful state in which he finds himself.

I didn’t want to pass by so near to you without sending you this brief friendly greeting. I embrace you, looking forward to the day when I shall be able to see you more directly.

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

Bishop Jeancard arrived in Marseilles on the day before I left this city. His concern for his eyesight is unfounded. He is in good health. Today he will pay his respects to Prince Napoleon who is spending four hours at Marseilles.

1399. [To the Oblates in Marseilles].[[30]](#footnote-31)

1399:XII in Oblate Writings

Visits and invitations at Paris. Danger of war.

Oblates in Marseilles

Paris,

February 4, 1859.

My dear friends, I arrived here in good health yesterday evening at six o’clock. At the Bon Lafontaine hotel I expected to find at least one letter from you as well as the newspapers which would have informed me about what has been happening since my departure. This letter has not as yet arrived today: so I shall patiently wait for it. I gave you a good example by writing to you while I was still at Bourges. I am back at this activity today during the intervals between the visits that I make upon arrival. I have seen Mr. Troplong[[31]](#footnote-32) who received me in the manner that I expected. I have also seen Mr. and Mrs. Hautpoul,[[32]](#footnote-33) did my little business at the Senate secretariate, left a calling card at Baron de Lacrosse,[[33]](#footnote-34) and saw the Cardinal[[34]](#footnote-35) at his residence before dinner. Invitations are coming in. The Cardinal has retained me for dinner on Sunday; the Keeper of the Great Seal has sent me a formal card for Monday the 14th. All that is not worth a little rest in my living room which is lit up with the most beautiful sun of Provence that I brought along with me from Marseilles, for this last month the skies here were overcast. I am going to resume my errands, beginning with Mr. de Suleau.[[35]](#footnote-36) I shall go to see the Minister only tomorrow as I told Mr. Troplong, I shall do so with my punches ready.[[36]](#footnote-37)

Everywhere I have been since leaving Marseilles people are afraid that there will be war.[[37]](#footnote-38) Nothing is more unpopular than this, except with the revolutionaries who are so well represented by certain newspapers in the capital. The view is, however, that the Emperor will not make such a blunder. That is how they refer to the idea of waging the unjust war to which the revolutionaries are egging us on. No one, however, dares to guarantee that it will not happen. Monday’s speech will tell us what is what. That of the Queen of England has been rather reassuring. We shall see.

Two visits have interrupted me: these importunate people have taken a portion of the time that I wanted to give you. So I leave things here for today by embracing you with all my heart.

+ C.J. Eugene, Bishop of Marseilles.

Tomorrow I will get some metal pens which, I think, will make my handwriting more legible. Please give the enclosed letter of Philippe to Joseph who is to give it to Philippe’s wife.

262. [To Fr. Gaudet in Brownsville].[[38]](#footnote-39)

262:II in Oblate Writings

Many more vocations would be necessary to fulfil all the needs of the Congregation. Another juniorate is to be opened in France.

Gaudet

[Paris]

February 4, 1859.

Let us pray to the good God that he will listen to the prayers that we make to him every day *ut mittat operarios in vineam suam.* We have a good forty scholastics at Montolivet, but they have not finished their studies, and moreover they are being asked for on every side. More subjects are needed in Canada, which has already drained us with the last consignment of men that we sent there. More are needed in Ceylon, where the work kills them. They do not think they have their fair share on the Red River. Oregon, which stretches to Vancouver and beyond, is calling for immediate help. Everybody, even the Kaffir missions, wants his share. But we must not entirely disarm ourselves in France, from where we draw our resources in terms of men. How can we remedy this situation? I really do not know. To provide for the future, I am occupying myself seriously in forming a juniorate, but there will be another place where we will have to put some of our men, and that can only be at the expense of our present needs. You can see, my dear friend, that there is plenty to worry about, when one takes as much care as one should.

263. [To Mgr Guigues, Provincial of Canada].[[39]](#footnote-40)

264:II in Oblate Writings

The Oblates are working well everywhere, and the Bishops have a high regard for them.

Guigues

[Paris]

February 5, 1859.

My dear friend, God is everywhere showering blessings on the ministry of our men. The Bishops are delighted with them, and cannot stop telling me of their great satisfaction. Even yesterday, one of them said to me: “Your Fathers are perfect; they are doing untold good in my diocese, and they do everything they can to remain unnoticed. People admire them for their modesty, and this only makes them esteem them the more!” Another wrote to tell me that his clergy were delighted when they saw them at work, and surrounded them with the warmest sympathy.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

February 7, 1859

**February 7:[[40]](#footnote-41)** [Solemn opening of the session of the senate.] The speech was being awaited with impatience amidst rumours of war[[41]](#footnote-42) which had been going around for some days. It would have been better if he had been more explicit: everybody was not satisfied. Nevertheless, many passages were given general approval. But I noticed that, among the legislative body there were some voices, one in particular, who really wanted to be heard.

I took advantage of my ceremonial garb to visit several ministers but I met only with Mr. Rouland[[42]](#footnote-43) who received me with his customary cordiality.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

February 12, 1859

**February 12:[[43]](#footnote-44)** [Visited the Bishop of Tripoli[[44]](#footnote-45).] This prelate had expressed the desire that one day I should celebrate Mass at the altar erected in his room. I went there today, February 12, and I gave him Communion is his sick bed. It was a real pleasure for me to give him this consolation. It is painful to see a prelate who is still so young, so intelligent, reduced to this miserable condition of health, half his body paralysed and able only to make a few steps while dragging his leg and leaning on somebody. He offered to write to the Cardinal and he did so without delay.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

February 1859

**[February]:[[45]](#footnote-46)** The Cardinal[[46]](#footnote-47) has finally given his verdict: the reply is favourable. That means we are on the way to a great adventure which is the establishment of the Congregation in Paris. We shall begin in a small way, but if God blesses this attempt, our Fathers will be able to do good for all these people in the surroundings of Paris who, in religious matters, are savages. We must let ourselves be guided by Providence.

1401. [To Archbishop Guibert of Tours].[[47]](#footnote-48)

1401:XII in Oblate Writings

Reflection on senators and on the senate’s work. Details on the Founder’s next trip to Tours and N. - D. de Cléry.

Guibert

Paris.

February 15, 1859*.*

Here we are, dear friend, launched in great affairs. But I still must go to Tours to greet you. This is a decision taken, as it were, before God and I cannot fail to do so. I see, however, that if I would carry this through, I have to make arrangements immediately. Soon I will no longer be sufficiently free to disappear from my post: the latter is too conspicuous in the Senate and [my absence] would be taken amiss, all the more so because my eminent colleagues beside whom my poor person is located never miss a sitting they are so established in their places that they are settled down in them as though they were at home and are the only ones in the whole Senate who, instead of listening or being bored like everyone else, are each of them peacefully doing their correspondence. Frankly, that is beyond me and I find this careless conduct a rare and strange impropriety. Without prejudice to the respect due to them, I find this affectation of work arch-ridiculous, to express myself in a manner that befits their dignity.[[48]](#footnote-49) Good Cardinal Dupont and, this I must say, Cardinal Gousset resist the seduction of this example and, like myself, do not amuse themselves with writing.

Today they presented the project of a Senate consultation which has its share of importance: it is a matter of granting to Prince Napoleon a little subsidy[[49]](#footnote-50) of five hundred thousand francs a year this, added to the 300,000 which have already been allotted to him, and I don’t know what else, would give him a small million of income. In addition, he will be awarded the miserable sum of eight hundred thousand francs for the expenses of his marriage, wedding gifts, etc. Further, the Princess, his wife, is assured of a dowry of 200,000 francs of income if her husband, the Prince, should die.

Well, my dear man, my trip to Tours will certainly deprive me of the benefit of voting for this Senate consultation, for I have grounds to believe that I shall be absent on the day that the commission will make its report. Since it is quite certain that the vote will be unanimous. I need not trouble myself for not being there.

Here then are my travel plans. I will leave on Friday at 9 o’clock in the morning and, with God’s help, arrive at Tours at 2.20 o’clock.

I shall stay with you the remainder of that day, all of Saturday and Sunday. If I didn’t have to stop at Cléry, I would also give myself Monday. Since, however, it would not at all be proper to dispense myself from visiting that community, to which I can only grant one day for I am engaged here on Wednesday evening, I shall leave Tours on Monday to spend the night at Cléry and leave again from there early on Wednesday morning.

The above is all that I can allow myself all the more so because I will again have to absent myself in the first days of March in response to the insistence of the community at Nancy to whom I cannot refuse a brief visit. I would be really reprehensible if I were to please myself to the point where I would be lacking in the duties of my position. I must even admit that allowing myself these two absences, I have to do violence to my deep inner sense of things I don’t want to say my conscience exactly which already condemns me, all the more because I will be leaving my post long before the end of the session, while the other Senators hold out to the very end, as their duty requires them to do.

Goodbye, dear friend. I leave you to pray and to go to bed. It is almost midnight. I embrace you with all my heart, happy with the thought that in a few days I will hold you close to me.

+ C.J. Eugene, Bishop of Marseilles.

1402. To Father de L’Hermite, [at N.-D. de Cléry].[[50]](#footnote-51)

1402:XII in Oblate Writings

Coming visit to Cléry, if all the Fathers are not out preaching missions.

L.J.C. et M.I.

L’Hermite

Paris,

February 15, 1859.

You are no doubt thinking, my dear son, that I am only few hours away from you and so I am not receiving any letters from Cléry. I shall inform you then that I am in Paris and, what is more, quite disposed to pay you a little visit, if nothing thwarts the carrying out of this project. The absence of the greater number of your community would hinder me from satisfying this desire of my heart. If you should be on mission, as it is reasonable to assume, and there would be properly speaking no community at Cléry at this time, it is clear that I would give up going there simply to greet the caretaker of the shrine or of the parish. This is what I beg you to tell me, my dear Father de L’Hermite. And since the duties I have to fulfill at the Senate oblige me to count my moments, I ask you to write me rather quickly, so that I receive your letter by Thursday. It would be safer to address it to me at Tours where I shall be on Friday. If I were to come to Cléry, on the supposition that the community is there at this time, I would leave Tours on Monday the 21st, spend Tuesday the 22nd at Cléry and leave on Wednesday morning at the latest so that I am back in Paris on the 23rd, for I am expected there in the afternoon of that day.

In case I should be going to Cléry. arrange in advance how I could get there if I leave Tours on Monday morning and how I could leave from there so that I am in Paris at four or four-thirty o’clock in the afternoon.

I take advantage of this occasion to tell you I went to the direction of *L’Univers* today to ask these gentlemen to be so kind and publish under their own name the account that you must have sent them on the life of our Brother Camper. These gentlemen told me that they had not heard that M. Aubineau had received this article, but that they were quite disposed to publish it under the name of one of their people as soon as you will forward it to them. I could not tell them more about this as I did not know what the Bishop of Ceramis has written to me.

It is close to midnight and I enjoy the thought that you are peacefully asleep while I am writing this. Sleep, sleep well, my child. From here I kiss your brow with a gentle father’s kiss that does not wake you. Goodbye. I also include my blessing for all of you.

+ C.J. Eugene, Bishop of Marseilles.

s.g.

1403. [To Father Tempier, at Marseilles].[[51]](#footnote-52)

1403:XII in Oblate Writings

Father Tempier writes too little. Father Bermond’s disobedience. The bishopric.

Tempier

[Paris],

February 16, 1859*.*

Bravo, dear Tempier, you have not been able to take up your pen and answer some of my letters addressed to the Gentlemen Vicars General of the Bishop of Marseilles. If I had not seen your signature on the envelope of one of the letters that others at Marseilles have written to me, I would have been concerned. This time I intend to provoke you into writing me a few lines by addressing myself directly to you. Besides, you are not the only guilty one: Father Fabre hasn’t been any kinder than you and, if Father Aubert had not written me twice, I would be without news of the family at Marseilles.

I am taking it for granted that you will give me an account of what impression the unexpected arrival of Father Bermond made on you. It is impossible to pull off a more deliberate stunt. When I closely scrutinize this escapade and the rather odd letter he brought me from Father d’Herbomez, I have enough to be cross with. In the circumstances described to us both by this letter and by what Father Bermond has added thereto, I find Father Bermond’s fault unpardonable. There is more than enough here to expel him from the Congregation. What would become of us if each one took it upon himself to withdraw from obedience, to leave the post assigned to him, to make fun of the mission he had been given by interpreting in his way and according to his own caprice the very clear orders of superiors? This is shocking, incomprehensible! I am really quite put out.

I don’t need to recommend that you keep a bit of a lookout as to how things are going at the bishopric, to see if things are in order there, if everyone is doing his duty, if people are satisfied with Alphonse’s conduct.[[52]](#footnote-53) It is important that he attend some instruction on Sundays. When I am on the spot, I supply that. I would like him to go to confession every month. Give him informally a little bit of good advice.

1404. [To Father Mouchette, at Montolivet].[[53]](#footnote-54)

1404:XII in Oblate Writings

Union of the Oblates gathered at Montolivet for the feast of February 17th. Coming visits to Tours, N. - D. de Cléry and Nancy.

L.J.C. et M.I.

Mouchette

Paris,

February 17, 1859*.*

My dear Father Mouchette, I am writing you these few lines precisely at the time when your entire precious community is prostrated at the feet of our divine Saviour to adore him and thank him and fervently to renew the consecration that binds it to him for life and even beyond. Is there anything better that I can do in my exile than to fly in spirit into your midst in thus blend the sentiments of my heart with yours, and, at the sight of this admirable concert of love and devotedness, thank God for having given me such an edifying family, a family wherein each member, moved by grace, responds so well to his sublime vocation. I seem to see in each one of them an apostle who is called by a great favour of God’s mercy, like those whom our Lord chose when he lived his life here on earth, to proclaim in every place the good news of salvation: in Europe, to wake up sinners who have forgotten or never known what it means that they are Christian; in far off regions, to proclaim and make known Jesus Christ and to open the door of Heaven to so many unbelieving people who, without our men, would never have known or loved God. It is with thoughts like these, my dear son, that I cheat, so to speak, the exile forced upon me, and this sweet illusion brings me solace in my solitude: for, on this beautiful day, I offered up the holy Sacrifice all alone with my loyal servant in the small, shabby chapel of my hotel. By a happy chance, it happens that today I said the office of the Blessed Sacrament and thus the prayers of my Mass coincided with your beautiful feast before the Blessed Sacrament exposed.

You will perhaps be surprised that I did not avail myself of the consolation of going to celebrate this feast with our family at Nancy, but they preferred that I visit them a few days later so that they could be all gathered together: several of them are still on missions today. I shall perhaps see our men at Cléry sooner. Tomorrow I leave for Tours and I have written them that, if their community is not dispersed, I would be spending two days with them when I am on the return from only a three-day’s stay with our good Archbishop.

I expressly charge you, my dear son, to greet with affection all our Fathers and Brothers at Montolivet. I bless them and also you, my good son, with all my heart.

+ C.J. Eugene, Bishop of Marseilles,

s.g.

1405. [To Father Fabre, at the Marseilles Major Seminary].[[54]](#footnote-55)

1405:XII in Oblate Writings

Union with the Oblates on February 17th.

Fabre

[Tours],

February 20, 1859.

My loving son, I need to spend two days here in Tours to be sufficiently at ease to tell you, in response to my overflowing heart, how touched I was by the moving expressions of your feelings for an aged Father whose special love for you you appreciate so well. Your letter arrived at the right moment to console me in my isolation on the memorable day of the 17th. I was all alone in my little chapel to celebrate such a great feast, one that calls forth the gratitude of all the members of our little family spread out over the whole earth. But I was at the same time as you were in the presence of the same Person to whom you were paying homage at that very hour, and you comprehend that space did not at all separate us in that moment. In this centre, that is, our divine Saviour, we all found ourselves reunited. I did not see you, but I did hear you and felt your presence, and I rejoiced with you as though I were in Marseilles, which was more than 200 leagues distant from where I was.

1400. [To Father Casimir Aubert, at Marseilles].[[55]](#footnote-56)

1400:XII in Oblate Writings

Complains about Father Bermond, Visitor in Oregon, who returned to France without permission.

Aubert C

[Paris],

February 22, 1859.

It is an inexcusable extravagance, one apt to inflict immense harm on the good that the Congregation could hope to do in Oregon, at least in the region that we have been exploring recently. I am quite indignant at it. To leave one’s post in such interesting circumstances without awaiting the orders of the Superior from whom an enormous distance separated him; to make his departure depend on the reception of a letter which could have been more or less delayed before reaching him; to take flight, as it were, after having undertaken so important a matter as the one in question, is, in my view, monstrous. Less than this is required to be expelled from the Congregation whose interests he has betrayed as well as those concerning the conversion of souls. The scamp did well in passing through Paris without trying to see me. We have counted too much that he would change. He is going from bad to worse. Let him go back to the mountains of the Upper Alps. What have we to do with rebellious men who upset everything, who allow themselves everything, who would sow discord even in Paradise. He would not be worthy that you read to him the letter which we had sent him and in which we gave him the power to do all the good discernible in the situation that he himself spoke highly of. This is indeed terrible!

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

February 22, 1859

**February [22]:[[56]](#footnote-57)** [Journey to Tours to see Bishop Guibert[[57]](#footnote-58).] Ihad the consolation of spending three full days with our dear prelate in beautiful weather which permitted us to visit the Dames Blanches, the country house of the seminary, the pretty church of Saint-Julien. I went to celebrate Mass in the chapel of the Sisters of Notre Dame de la Charité. The person whom I found to be the head of this monastery is the lady whom I granted to them for three years in recognition of the foundation made by this community in Marseille. I also visited Marshal Baraguay-d’Hilliers and spoke with him about his father, the general who had been very good to my father and to us while we were exiles in Venice when General Baraguay came to take over command[[58]](#footnote-59). He was pleased to have this memory recorded and I could see that he was a good son, which in my eyes is a great quality.

1406. [To Archbishop Guibert of Tours].[[59]](#footnote-60)

1406:XII in Oblate Writings

Return trip with no stopover at N.-D. de Cléry

Guibert

[Paris],

February 24, 1859.

My return journey was very successful. All along the route the instructions you gave when taking leave of me were observed. At first I regretted not having brought along a book; but one arrives so quickly that, after having said my breviary and read some chapters of the New Testament, I did not at all find the time heavy as we passed through these different places. We enjoyed ourselves by watching, as though it were travelling with us, the beautiful church of N.- D. de Cléry, which we could clearly see a short distance away, so clear the horizon was. Next came the tower of the cathedral of Orleans which dominates the entire plain. In a word, the journey was over like a flash.

I don’t know whether the contrast of going and returning has given me this impression. Paris is a magic lantern where one incessantly sees bishops passing who apparently have nothing to do at home. But I went to see you, dear friend, and with affection I greet you.

1407. [To Father Tempier, at Montolivet].[[60]](#footnote-61)

1407:XII in Oblate Writings

Diocesan business dealt with in Paris.

Tempier

[Paris],

February 24, 1859*.*

I wrote to the Mayor about the Saint-Cassien affair.[[61]](#footnote-62) It seems that he wants to deal ever more unworthily in our regard. I have not as yet seen the Minister of the Interior, so I do not as yet know where things are at in their licensing procedures. I see by the paper that they are carrying out the work of beautifying the city according to their point of view.

I have just come back from the Minister. As usual, I was pleased with him. He took note of my request for a suitable grant towards my lodging be made before I die. He also took note of what I told him about Bishop Jeancard. I informed him that in a few year’s time, when everyone will be agreed that I am an old man, I will ask for him as my coadjutor. That did not alarm him. We brought back the issue of the archbishopric.[[62]](#footnote-63) He has not forgotten it, though he did not conceal the difficulties. He wanted me to speak about it again to the Emperor. For me it is a major difficulty to ask for an audience. I would prefer that the Minister acted all alone. He is sensitive to what is proper in this case.

P.S. [The Mayor’s reply concerning the church of Saint-Cassien.] This is an arranged affair. To the Mayor’s letter, I am adding the corrected chapter of Mr. Timon-David’s work.

1408. [To Father Guinet, at Nancy].[[63]](#footnote-64)

1408:XII in Oblate Writings

He is coming to Nancy.

L.J.C. et M.I.

Guinet

Paris,

February 28, 1859*.*

My dear Father Guinet, I have so arranged things that I am setting out the day after tomorrow, Wednesday, March 2nd, and, with God’s help, reach you on the same day. I am taking the train at nine o’clock which, I believe, arrives at around five o’clock. I am planning to spend the rest of the day with you, the whole of Thursday and Saturday, and leave again on Saturday so that I will be in Paris on Sunday. That is not a long time, to be sure, but as I do not intend to remain in Paris - far from it - during the entire time of the Senate session’s duration, I am at least bound not to be absent so much that I would miss several sittings: that would be noticed and create a bad effect. I will use well the few days that I shall have the happiness to spend with you. I am coming to Nancy only for your sake and so I will be entirely at your disposal. In advance I rejoice because of this. Even though I am still far away, I embrace you with all my heart and give you my fatherly blessing.

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

s.g.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

March 1859

**March:[[64]](#footnote-65)** Ihave as much writing to do here as in Marseille and Iam in arrears because of necessary or convenient errands.

1409. [To Father Fabre, at the Marseilles Major Seminary].[[65]](#footnote-66)

1409:XII in Oblate Writings

Sends money. Danger of war. Coming trip to Nancy. Project of a foundation in Paris.

L.J.C. et M.I.

Fabre

Paris,

March 1, 1859*.*

With some real apprehension I am sending you 38 Denain.[[66]](#footnote-67) People claim that this cannot be done otherwise. You know that I shall not be at peace until you have acknowledged receipt of this remittance which is worth no less than 38,000 francs. I would have preferred leaving this sum with the Bonnards until my departure, but as everybody else does otherwise. I am doing the same, though with fear. It needs but a dishonest postman or anyone else to remove such a package which one can easily discern as containing valuable items.

I am also quite concerned about my other investments. War is all but sure. Here people are as though blind on this point. I am afraid that this blindness comes from God, and then it would be to the loss of many people. beginning with those on the top. Indeed, people must have lost their minds to be willing to exchange the prosperity that is ours for the risks that are the inevitable consequences of a war, and above all of a war that is as unjust as the one we are about to undertake.[[67]](#footnote-68) How come we cannot see that we are going to assist all the revolutionaries who [are awaiting][[68]](#footnote-69) only our help to bring about a terrible explosion which will necessarily backfire on us who foolishly think we can contain it. Yesterday I became angry with a president and a general who, while deploring war as in immense misfortune, surrendered the papal Government without ado, claiming that the priesthood and the Empire could not be reconciled. I inveighed against them and reasoned better than they, but one cannot imagine how filled they are with false ideas, prejudices and lies.

I have come back from Tours where I left our Archbishop in good health. Tomorrow I leave for Nancy where I shall be spending two days with our Fathers and Brothers. No matter how burdensome such a rushed journey may be, I could not refuse this consolation to a community that is so good and interesting. Coming and going requires spending a whole day in a railway car. An absence of four or five days is already much when one has so little time to stay in Paris for the Senate session. I am taking advantage of these carnival days for I have noticed that we do not meet often during that time. I think I will only be missing one sitting, which was also the case when I made the trip to Tours. My place in the Senate is so conspicuous that I cannot be absent without it being noticed.

The petitioners tire me excessively. Some have just taken me away from you and I cannot again take up your letter for the time has come to go to the Archbishop with whom I will no doubt settle something for our establishment in Paris. His Council is quite hostile to religious corporations and wanted none of it. I have reason to believe that the superior of the Sisters of Hope brought the Prelate back to a more reasonable attitude; at least, she came to tell me on her own that she was glad to do something which would please me. It seems to me that he will have all the pleasure and the profit. I have certainly told him that our Oblates would be men of zeal available to him to catechize the people of the suburbs who live like savages when it comes to religion. If I find the Cardinal at home, I shall see what the result will be. I missed him yesterday. Before sealing my letter, I will tell you what the situation is.

I could not go and see the Archbishop. I shall therefore do so only upon my return from Nancy. I have been detained here where I am staying until this moment.

Would you believe that I am still hesitant to send by mail a package that contains such a large sum? I don’t know whether I will actually decide to do so. I am going to go to Bonnard where I am tempted to deposit it until I can take it with me when I return to Marseilles. I am letting my letter leave, however. In any case, you will receive the package one day later because I will no longer be in time to get it to the mail today. If I regain my courage when I am at Bonnard, they will put it in the mail tomorrow when I shall have left for Nancy.

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

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

s.g.

1410. [To Father Soullier, at Autun].[[69]](#footnote-70)

1410:XII in Oblate Writings

Details on the Founder’s visit to Nancy. Congratulations for the success of the Oblates’ apostolate at Autun.

Soullier

Nancy,

March 3, 1859*.*

My dear Father Soullier, I cannot resist the desire of writing you these few lines from the place where several times I had the pleasure of spending a few days with you. What an interesting house this novitiate at Nancy always is! It is not large in numbers, that is true, but there is a good situation here. I have only seen the men’s faces and attitudes, but I am well pleased with them. The day was spent for a large part in the church and also a little in the refectory. Here Father Guinet, breaking the Rule a little - which is a great scandal if done on the occasion of my visit - had us eat what was not exactly a dinner based on abstinence. The only outsiders present was our friend, Canon Manse and another friend whom we acquired today, the Abbe Bureau, an honorary canon and a man who is highly esteemed at Nancy. He was delighted with our community with which he is collaborating by giving - at least by his wish and approval - a priest who used to be one of his former students. The latter came to see me and will be entering the novitiate in less than two week’s time. This priest’s name is Michaux[[70]](#footnote-71) and is from the diocese of Metz. He says there are other vocations for us in his diocese. He has an excellent disposition and is already experienced in works of zeal, a fact which makes him valuable to the city and the clergy of Metz. Working among soldiers and those in prison is part of what he has been doing.

People are waiting for me. This prevents me from congratulating you in some detail for all the good news you have given me in your last letter. I am happy to know the blessings God is granting to all your works. That is marvellous and we can never thank God’s kindness enough for all the good he is working everywhere through the ministry of our men. I am convinced that people would be stunned and amazed if we could make these facts known to the general public. Let us in the meantime be content with the fact that God appreciates it and puts it to our account, for it is he who has inspired all this within us.

Goodbye, goodbye. I have only one more day here and I will scarcely be able to say a few words individually to those who are glad to speak to me.

I beg you to greet with affection all our Fathers at Autun. I bless them and yourself with all my heart.

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

Sg.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

March 5, 1859

**March [5]:[[71]](#footnote-72)** [Journey to Nancy[[72]](#footnote-73).] This was the time suggested by Fr. Guinet[[73]](#footnote-74) to find all the Fathers together. It was a great feast for all of us. I found a very fervent little novitiate and indefatigable missionaries who have done immense good in the diocese and are far from having finished their work. I saw all our Fathers and Brothers during the three short days I spent in our house. I blessed the comer stone of the chapel which our Fathers are building with admirable trust in the goodness of God. Our Fathers hope to cover their debt from the candles which they are selling at 30 cents apiece. There will have to be quite a lot of them to cover the forty thousand Francs which is the sum mentioned in the architect’s estimate.

1411. [To Father Fabre, at the Marseilles Major Seminary].[[74]](#footnote-75)

1411:XII in Oblate Writings

Different items of money investments.

L.J.C. et M.I.

Fabre

Paris,

March 7, 1859*.*

I am writing to you, my dear Father Fabre, so that there may be less delay in the matter I am going to communicate to you. You can tell Tempier that I have understood all his arguments which are very clear and perfectly founded. But I don’t think I ought to deprive myself of revenue that I need to meet all my expenses by buying the lands of Biaucourt which would be dead capital for me.

I prefer to take advantage of the good will that M. Bonnard shows me by agreeing to take at par value - without demanding the quarter in money - the Bonnards that I shall give him in exchange for the Denains.

He assesses these Denains as being such good business that, as I happen to know, he has taken out a large number of them for his own account and that of his family.

On the other hand, I am convinced that the Bonnards, independently of the stock exchange speculations to which I pay no attention, will become immeasurably more valuable because of the transaction which has just been made. Being freed from the enormous expense of the forest which was costing more than 200,000 francs in expenditures, the redrafting of a large number of other Bonnards which lessen the burden on the capital by the reduction of interest. etc., all this induces me to see the Bonnards as still being a good investment.

Nevertheless, to reduce the amount of my capital at this bank and to enter into your way of seeing things, I agree to exchange a certain number of my share for Denains, since Mr. Bonnard gives me the occasion of doing this at a good rate. So confer with Tempier in order to decide whether I should limit myself to exchanging 200, which would reduce my capital to 500. Then you could also exchange 100 of those that belong to the Congregation. Or, should you think that I should take 300 on my capital of 700 so that only 400 remains to me, that would still be a reasonable amount.

In one way or the other, make your consignment as you have did with regard to those that you sent by the Bank of Marseilles addressed directly to the Bank of Paris. I have apprised Eli who will advise me immediately of their arrival. We shall then have a rather considerable sum of money on Denain. These values are not quoted at the stock market but they are considered to be a great item.

This is what I wanted quickly to tell you. I don’t need to tell you that Mr. Bonnard is agreeing to this arrangement only out of deference for myself. Therefore, you must not speak about this to anyone.

Decide this issue without the least delay. No one says that Mr. Bonnard can for a long time dispose of the Denains he is keeping reserved for me.

I have been writing since morning and am really very tired; but it is always a matter of urgent business. I embrace you with all my heart.

+ C.J. Eugene. Bishop of Marseilles.

I have just seen Mr. Vaudoyer.[[75]](#footnote-76) On Thursday he is leaving for Marseilles where he will arrive on Friday. Notify Tempier so that he comes to a good understanding with him. The Minister was most friendly. He granted me 100,000 francs for the construction of the south wing. We can count on that.

P.S. I don’t have any more space to speak to Carbonnel about the business of my stable. Joseph wrote an incomprehensible letter to his brother. We more or less understood that he has sold the horse for the price of a thousand francs. That would be exactly half of what it had cost. We must be careless not to be misled when we match the horse that remains. There is no hurry. I would be satisfied with but one horse when I return, if between now and then a good deal has not been found. Why can’t I do without horses! I am weary of so many miscalculations. In my letter to Carbonnel, I treat of the matter concerning the house of the Minimes. I told him to communicate this to you in Council. Insist that things be done as they ought to be.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

March 8, 1859

**March 8:[[76]](#footnote-77)** [Religious ceremonies in Paris.] It is with the greatest pleasure that I accept to do them. Without this I would remain too much of a stranger to our holy ministry. This year, the same as last year, the parish-priest of Saint-Severin invited me to carry the Blessed Sacrament in the procession of reparation being held in his parish. Therefore I am going to preside the office, assist at the sermon, carry the Blessed Sacrament and proclaim the act of reparation. I am hungry and thirsty for our beautiful religious ceremonies! Having made my commitment to the parish priest of Saint-Severin, I had to refuse the parish priest of Saint-Nicolas du Chardonnet to preside at the office in his parish. I was reluctant to do so because this priest was my penitent when, in 1811, 1812 and 1813[[77]](#footnote-78),1 was appointed to hear the confessions of the students in the minor seminary of Saint-Nicolas. These are memories which I like to recall.

1412. [To Father Fabre, at the Marseilles Major Seminary].[[78]](#footnote-79)

1412:XII in Oblate Writings

Visitors. Ceremony of the Ashes at St-Sulpice. Nancy. Oblate foundation in Paris. Business.

L.J.C. et M.I.

Fabre

Paris,

March 9, 1859.

Dear friend, your correspondence is somewhat languid, it seems to me. Perhaps my need to live in your company makes me say this; I would not want to be unjust.

Here, things are odd! I don’t have a free moment. If I want some time to write, I have to bar my door and even then people force their way in. Yesterday I received the visit of Mr. de Cormenin, Mr. L. Veuillot, Mr. and Mrs. Mires, the Princess San Cataldo, Mme. de Flotte, and I don’t know who else. I received them in the glow of my lovely sun which obliges me to let my fire go out and warms my living room to such a degree that I have had to open the window. I was taken up until evening and this has prevented me from writing to you. The forenoon had to be devoted to religious exercises. On Ash Wednesday it would have been too sad to be content with my simple Mass in my little oratory. So I had a fine fresh tonsure made and as early as nine o’clock went to St-Sulpice. Here, though I was not wearing the choir dress, I was worthily placed to the right of the seminary superior and thus assisted at the absolution celebrated in the Parisian rite *pro remissione peccatorum* before the high Mass; boldly I presented myself at the altar to receive the ashes, thus joining the many seminarians who as a body received Communion during the high Mass that followed. You cannot imagine the satisfaction I felt to be again after so many years in this choir that I had so often crisscrossed in my ecclesiastical youth. I also united myself to what was taking place in Marseilles: habitually my spirit and heart are with you.

The day before, I experienced another great joy when I carried the Blessed Sacrament and when I made with a youthful voice the act of reparation that is customarily made on that day in the church of St-Séverin.

Tomorrow I will give benediction in the chapel of the Ladies of the Retreat where the devotion of the 40 Hours is being held. And the Saturday after, on the day that is privileged as the feast of our great patron St. Joseph, I shall pontifically officiate in the Brothers of Passy’s church. You see that these are the welcome distractions from our tasks in the Senate and from the other concerns that are mine here in Paris.

I made my journey to Nancy after the one I had made to Tours. I was extremely pleased with our little novitiate. They are not many in number but they are fervent. The Fathers too are excellent. They had me meet a priest from Metz who will be taking the habit in two weeks and who hopes others too will come. I chatted with Brother André. I must admit that this young man reasons very well, that his conduct is exemplary. Those who have examined him, Father Guinet, Father Vincens were satisfied with his answers. I wouldn’t have the courage to refuse him when he is presented.

I decided to take advantage of the kind offer of Mr. Bonnard and reduce my capital with his bank. So I request you to take out, as I indicated to you in my last letter, 300 of my shares: this will reduce my capital to 400, a sufficient sum lower than which it is not prudent to go. You must send this as soon as possible because, in a delay, it could happen that Bonnard gets rid of all the Denains he has in hand. As a special favour he will take back at par my 300 shares without requiring that I pay him one fourth in money. If we had ready cash we would have made great profit by buying Bonnards on the spot and presenting them at part to the bank.

I cannot agree with Tempier who was proposing that I invest in some lots of land which are for sale. What would we do with this unproductive land? Tempier says they would serve us to make our foundation there. And with what money would we build?[[79]](#footnote-80)

The Cardinal has given his consent that our Fathers come and establish themselves in his diocese. Only with difficulty did he come to this decision: the gentlemen of his Council were not at all of the same view.

The problem, therefore, no longer lies in that; I see rather as to how we are going to lodge those whom we shall be choosing to take care of the Sisters who are the key reason for our coming here.[[80]](#footnote-81) Speak of this to Father Vincens; I cannot write to him now. I have learned that this apartment of 800 francs consists only of a living room and one bedroom. I am planning to go and inspect it, to see if these rooms could not be re-divided so that three cells would result. If that is possible, what do we do? I stated that after Easter Father Vincens would come to install our men. If possible, he will make an arrangement with the Sisters who are impatiently waiting to see him. I have also informed the Cardinal who is quite satisfied with this plan.

You can tell Father Rey that I received his letter this morning. I shall inquire how to proceed in carrying out his errand. I would like to flatter myself that I will be successful but a lot of courtesy holy water has to be sprinkled around here.

Goodbye, my dear son, I embrace you with all my heart, I especially greet the seminarians, I bless them as well as their directors and superior.

+ C.J. Eugene, Bishop of Marseilles,

s.g.

P.S. I have just received the 30 shares that were sent me from Marseilles. They were immediately exchanged for thirty shares in the Société Denain et Anzien, but I had to add 300 francs because the manager is allowed to take back the shares of the bank only on this condition. I don’t understand very well why but that is the way it is. It seems that he is not authorized to take back the shares at par value unless one would pay one fourth in cash. Since we are not paying this one fourth in cash, he perhaps has to take them back at the price of the stock market. In my case, he is charging me the least possible amount. I did not hesitate to pay out this minimum for I purchased much above par when I made my investment.

I think we will have to give back to the bank of Marseilles the receipt they had to make out to you when you made your remittance.

I don’t have time to fill out this empty space. I have to go out so that I am on time in the church where I shall listen to the sermon and give benediction on the occasion of the 40 Hours. I greet you with affection.

Father Gubbins, who has just gone to England, told me that Father Mouchette did not receive the letter I wrote to him on the 17th as a way of being united to you on that lovely day. Please tell this Father, as you greet him on my behalf, that at Nancy I met his sister and brother-in-law, both of whom are in good health. I greet the entire *casa.*[[81]](#footnote-82)

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

March 9, 1859

**March 9:[[82]](#footnote-83)** Today Idid not resist the temptation to get away from the domestic chapel where I say my Mass in peace and go to the High Mass in Saint-Sulpice and receive the ashes there. I took my place in the choir where for such a long time I had seen Cardinal Dugnani[[83]](#footnote-84) assisting at the office when I was a seminarian. It was not without emotion that I found myself in that choir where I had walked up and down so often during the five years of my stay... Alas, I could no longer meet the venerable directors and so many fellow students who have preceded me into eternity! ... I had before my eyes a new generation of clerics among whom our successors will be chosen! May they draw from this holy house the same principles which inspired us!

1413. [To Father Tempier, at Montolivet].[[84]](#footnote-85)

1413:XII in Oblate Writings

The Founder is in good health; let Father Tempier look after his. Investment business.

L.J.C. et M.I.

Tempier

Paris,

March 10, 1859*.*

My dear Tempier, it is very kind of you to assure me that you treated with loving kindness the guest who came to install himself at your place without letting you know beforehand. I distrust him enough, however, to fear that he won’t let himself be shown the door when you would like to wish him farewell. So don’t omit anything that might bring him to his senses. This periodic return that he is pleased to make causes me great dissatisfaction. Chase him out as soon as possible by a prolonged stay in bed and sweating, suitable drink and ordinary fare adapted to the circumstance. Leave athletes like me sustain the blows of the Lenten prescriptions which I support without the least detriment to my robust health. To no avail do you remind me of the crutches formed by the digits of my great age; I nevertheless crisscross the whole of Paris at a quick pace over several hours during these fine days we are enjoying here since my arrival. I went to Tours, I have just come back from Nancy, just as though I had gone for a walk at Montolivet. Everyone expresses amazement at my good mood, my healthy appearance; nobody wants to believe in my age. I am not telling you these things out of self-flattery but to completely reassure you as to my condition.

Good Carbonnel leaves me completely ignorant about diocesan affairs. I have to kept posted at least weekly about the things that were discussed in Council, which is to be held once a week precisely, if my prescriptions are obeyed. I am learning things sooner through the newspapers. I am put out by this because it is my duty to remain involved with everything that could concern the administration of my diocese.

I have asked for a list of all the matters I should treat at our Ministry: I am still waiting for that list. May it get here before I make my arrangements to leave! Should we not urge that St-Mauront be established as a parish?

My nephew finally wrote to me and told me that he consulted you about the Duprat affair. But he asks me what amount I can pay in now. I have just written him in today’s mail and told him that I haven’t a cent at my disposal at the moment. My first revenue will come in during the first days of April. I will then be able to remit some ten thousand francs to him, and thereby remain indebted to the house of Pastré for the advance payments it had to make to me for the transaction I mentioned to you: the latter brought me some ten thousands francs of profit, but in paper only. My entire wealth, therefore, is now invested. In all this, I am thinking only of my heirs, for all these investments keep me in continual embarrassment: I never seem to have a cent. Before I die, I would like to recover for the Congregation the enormous loss that the good Dupuy brought upon us: with regret I admit that I listened to him without sufficient reflection.

In order to enter into your viewpoint, I have decided to take advantage of Mr. Bonnard’s good disposition in my regard and have written to Father Fabre to send me 300 shares which he will accept at par. It’s enough to have 400 shares left over. The only concern I have is that I am exchanging one kind of paper for another. Even though I am assured that it is an advantageous investment. I find myself in the same inconvenient situation of having too large a sum invested in one operation. I already have 38; the 300 Bonnard will exchange will give me another 30. That means I shall have 68 thousand francs in Denain et Anzien. which is a lot of money.

If I were sure that Mr. Bonnard is not blind but a man who was near-perfect, I would find the standing of his bank improved by all that was done. He has freed himself from a large amount of unproductive and expensive capital. considerably decreased the number of shares which return to him and which he attaches to the principal, that is to say. annuls them. Thus he has less interests to sustain, and if sales succeed as they seem to be succeeding, he will have the means of paying out a certain dividend. That is what should happen, so it seems to me. But when I see this man reduced to such a piteous state of health, I must admit that I am somewhat anxious - no matter how skilled his grandson Mr. Naud might be - about this enormous business shuffle that is presently launched. I am thus afraid of a liquidation and, in that event, how can I hope to obtain the par of my shares?

You suggest that I buy land, but how can I embark on this new venture? First of all, land sales are quite expensive. I am ready to believe that it will increase its value later but we would have to wait and that perhaps for a number of years and during that waiting there would be no income at all, etc. Independently of the difficulties of such a transaction, the expenses I have do not allow me to reduce my income very much.

Frankly, my dear Tempier, I am annoyed and tired of all these worries. I would wish not to have to deal with them any more. I really don’t know how we are going to extricate ourselves from the Duprat affair. I let myself be dragged into it for the good of the Congregation to which in a few years time we could assure a considerable income, but have thereby committed the rest of my days to embarrassment and privation. Still, in 1858, I was able to give out 14,000 francs as alms from my own pocket. God knows that not all the world riches would induce me to add an extra plate to my dinner, would add nothing to the service of my person. Goodbye, dear friend.

+ C. J. Eugene. Bishop of Marseilles.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

March 11, 1859

**March 11:[[85]](#footnote-86)** Another satisfactory day! **I** had been invited by the Sisters of the Retreat of Saint-Frangois Regis to give Benediction in their chapel on the last day of the Forty Hours. I was happy to accept their invitation. At four o’clock, the first sermon by the good Fr. Petetot. At eight o’clock a sermon by the assistant priest of Saint-Sulpice followed by very melodious singing and I finished by giving Benediction of the Blessed Sacrament. This exercise lasted more than one hour, but in the presence of our Lord so fittingly honoured, those moments seemed very short. It can be said that, in Paris, these expositions of the Blessed Sacrament are truly magnificent and in the convents the singing which expresses devotion so well, is delightful.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

March 13, 1859

**March 13:[[86]](#footnote-87)** Finally **I** have been able to meet the Nuncio at his residence. I had been really upset not to have found him when I knocked on his door. This prelate was always very friendly towards me and once again we had a very intimate conversation.

This evening I had a special delight. It was somewhat late to hope to find a church open where I could make my usual act of adoration. I would have found it too much to be deprived of paying the Lord this duty which I find so consoling. I decided to take the chance of going to Saint-Sulpice where I hoped to be able to enter by the little door. That is what I did. Even though it was after eight o ’clock. What was my astonishment on entering to find the church brilliantly lit and full of people. Numerous melodious voices, accompanied by the harmonium, were singing canticles and the immense assembly joined enthusiastically in the refrain. Enthralled, and I would even say astounded by this unexpected scene, I started to sing like all the others and went to take my place in the choir stalls closest to the altar at the foot of which the priest and his acolytes were kneeling before the holy ciborium. The singing was diversified and finished with Benediction. Whatever was this late evening gathering? It was the association of the archconfraternity. It will take something really important to keep me from being there again.

1414. [To Father Casimir Aubert, at Marseilles].[[87]](#footnote-88)

1414:XII in Oblate Writings

Make a survey of the activities of the Oblates in France accomplished in the space of one year.

Aubert C

[Paris],

March 14, 1859.

There is one thing I would like to do for the Congregation’s honour: an exact survey of all that was done in all the dioceses of France during the course of one year. We would make a limited tableau of the same which would mention only the name of the place, the population figure, the number of Communions compared with the small number of those who fulfilled their Easter duties before the mission. Such a tableau would have a great impact, would be edifying to read. We would be speaking only of France, and content ourselves with a general indication of what we are doing elsewhere. Apply yourself to this task.

1415. [To Father Tempier, at Montolivet].[[88]](#footnote-89)

1415:XII in Oblate Writings

Admission of a scholastic to the subdiaconate. Reproaches Father Tempier who is too sensitive.

Tempier

[Paris],

March 15, 1859*.*

If it were a matter of admitting to profession the Brother of whom you speak to me, frankly, knowing him as I do, I would not admit him. The feminine character he has taken on and the grave defects he has not corrected give me much concern about the future of this man, all the more so because he is older than we thought. Nevertheless, in the situation that is his, it would be too severe to verify whether he manifests sufficient guarantee to keep him in the Congregation. We should have concerned ourselves earlier with this question and without forgetting the violent scenes wherein he was driven so far as to snatch the cross from his chest and hand it back to the person who had given it to him: then we could have required a more reassuring amendment.

God grant that this be not a fault of which we will have to repent. But here we are with a young man who is on the point of being called up,[[89]](#footnote-90) and still a member of our religious family. What is to be done? Rely on God’s mercy who will, so we hope. bless our decision which is more charitable than it is prudent. So present him for the subdiaconate, but bring home to him the new obligation he is contracting to become a holy religious devoted to all the duties of his vocation, to be resolved to divest himself from all that he well knows has been up to now an obstacle to being fit for the combat we must wage against the enemy of the salvation of souls.

I come to the last point in your letter. I would have much wished that you had refrained from the reflection you were so wrong as to add thereto. You cannot doubt how painful I find your recriminations on this matter and how much they offend me. I am aware that one of your defects is your excessive sensitivity and the depth of your grudges. You do not give up your prejudices once you have contracted them. I have often made this observation and you prove it once more today.

These prejudices, however unjust they may be, are so rooted in your soul that, far from repelling and rejecting them as I have several times begged you to do, you nourish them, you maintain them within you in such a way that you cannot restrain yourself and are not afraid to manifest them on every occasion. Well, that is very bad, and I would be obliged to blame you even though I myself would not have personal grounds to complain about such injustices in my own regard.

In taking me to task the way you do, you say that you wanted to get things off your chest. You have not succeeded therein. I find that, to the contrary, you have soiled your good heart in so crudely expressing such vile sentiments. It seems to me that I give in often enough to your opinion that you can allow me, without taking offence, the freedom to take at times another viewpoint, especially in matters which essentially pertain to my competence.

I drop the subject here because, were I to reply to the silly fourth page of your letter - which you imagined to be of an overwhelming logic at my expense - I would prove you mistaken from beginning to end, independently of the supreme injustice of the approach you direct to me to get things off your chest, as you say.

1416. [To Father Fabre, at the Marseilles Major Seminary].[[90]](#footnote-91)

1416:XII in Oblate Writings

Dinner at the Tuileries.

Fabre

[Paris],

March 17, 1859*.*

Yesterday I was invited to dinner at the Tuileries. I went there with all the reluctance I experience every time I have to move in the higher circles of society. It is an enormous burden for me. I knew that there would be from 60 to 80 seated at table, but I had no idea that the place of honor was reserved for me. I was placed to the left of the Empress. The Emperor was on her right. The Empress was extremely affable to me during the entire meal and I was sufficiently close to the Emperor to be able to exchange a few words with him from time to time. When the Empress noticed that I had sent back the soup without having touched it, she realized that I did not want to eat meat. She had the goodness to excuse herself, saying that she had not thought of this: as it was a Thursday, she did not think that I would abstain from meat. I begged her not to be put out on my account, that there would surely be some serving of fish which would be enough for me. She was not content with this answer but immediately called the head waiter and instructed him to bring me a Lenten meal. This was promptly done. Nor was I presented only with a single meatless dish, but they brought for me alone some poached eggs and fish, besides the salmon which had been prepared for everyone. When the Emperor heard the instructions that the Empress gave, he asked me whether I ate meatless dishes throughout the whole of Lent, I replied to him with a smile that such was an old habit of mine which my good health allows me to maintain.

You can imagine the impact on this large gathering caused by the place I occupied and the attention lavished on me. This pleased me because it reflected on the sacred dress I was wearing. I too wanted to be friendly to the Empress and here is how. She is suffering from a very bad cold. I made known to her my regret that I did not have available certain tablets which the Sisters of Charity give me in such a circumstance. So, I would like you to go and see Sisters Bonfils and ask her in my name for to give you two of these nice little octagonal boxes wrapped in gift paper which contain these tablets that in their kindness they offer me from time to time. You will immediately send them to me by mail, and I will forward them to the Empress with a brief letter. I have reason to believe she will be pleased with this bit of attention; it is the least I can do as a response to her utter kindness of yesterday. I could not but contrast this truly touching conduct of a Sovereign Lady with the indifference of a great Prelate who during last Lent made so little effort to provide for me in a similar circumstance.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

March 17, 1859

**March 17:[[91]](#footnote-92)** Dinner[[92]](#footnote-93) at the Tuilleries. I say that in order to mention two things: 1. The respect shown to my office by giving me the place of honour, that is to the left of the empress since the emperor was to her right; 2. the consideration and extreme friendliness of the empress who, noticing that I did not touch my soup, decided on the spot that I was not taking advantage of the dispensation from abstinence granted to everybody on that day; she was effusive in her apologies for not having foreseen that and went to some trouble on my behalf. I begged her not to go to any trouble because I was sure that there would be a fish course which would be sufficient for me. The empress did not see things that way and gave orders in consequence. The emperor, seeing the friendly attention of the empress on my behalf, asked if I fasted all through Lent. I replied that it was an old custom which my good health permitted me to continue.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

March 19, 1859

**March 19:[[93]](#footnote-94)** [Feast of St. Joseph.]. I owe a debt of gratitude to the good Brothers of the Christian Schools who invited me to celebrate solemnly in their boarding school at Passy. I went there in the morning to sing the pontifical High Mass. I also officiated at Vespers and gave Benediction after the sermon. Independently of the satisfaction it gives me to celebrate the feast of our great patron, it is a real joy for me to fulfill some of the functions of my ministry; my exile would be too painful without that. It would be a sort of interdict which I would find too costly. The good and merciful God providently sees to it that from time to time I can satisfy my devotion.

1417. [To Father Guinet, at Nancy].[[94]](#footnote-95)

1417:XII in Oblate Writings

Greetings via an Irish novice.

L.C. et M.I.

Guinet

Paris.

March 20, 1859*.*

Dear Father Guinet, I can only write you a few words because I have to go right away to the church if I want to make my oraison before going for dinner to the Archbishopric to which I am invited.

I am taking advantage of Brother O’Connel who is passing through on his way to your novitiate. I will at least wish you a good day and thank you for your last short letter.

I cannot tell you why this young O’Connel is being sent to your novitiate. Father Boisramé, whose letter came in before the arrival of this young man, did not tell me for he claimed you had given me all the pertinent information. I had difficulty making myself understood and he had as much difficulty understanding what he was being told: you have to speak slowly and then one does not always succeed. This morning he received Communion at my Mass, which he served. I observed that he wanted to be of service, he has a meek and unassuming manner. When you have seen and assessed him, write me a little about him.

I can no longer see to write more. I embrace you and now I am going to concern myself with you. myself and many others in the Lord’s presence. Goodbye.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

March 20, 1859

**March 20:[[95]](#footnote-96)** Today is Sunday; Iwent to assist at Mass in the Tuilleries and to hear the sermon given by the Vicar general, Darboy.[[96]](#footnote-97) I was in choir dress and so I was placed in the sanctuary, just a short distance from the emperor and the empress. It would be impossible to hear Mass with greater piety and recollection. Not even a glance of distraction, eyes continually fixed on their books, kneeling or standing, but always in prayer. The same respect and attention during the sermon. The emperor makes the sign of the cross slowly and devoutly. It is indeed very edifyng, The emperor and the empress did not forget to greet me on their way out and General Niel[[97]](#footnote-98) who was one of the officers on duty, approached me to say how much he appreciated the sermon.

The empress had been so gracious to me the day I dined at the palace that I felt obliged to give her some sign of my attention in return. She was suffering from a bad head cold and was coughing a lot. I had the happy thought of procuring for her some of those good pastilles with which the Sisters supply me in Marseille when I think I have a cold. They were kind enough to send me some. I addressed them to the empress with these words:

*“Madam, I was so upset to hear your majesty coughing so violently on the day when I had the honour of being at table with you that I have taken measures to try to find some relief for you. As I had the honour of saying to your majesty, we have in Marseille some good Sisters who are excellent pharmacists and who have, on occasion, charitably supplied me with pastilles which they make with very special care. These pastilles are eminently suited to softening the irritation of the larynx and calming a cough.*

*I have made it my business to write to them right away and ask them for some boxes of these pastilles without delay. 1 have just received them and I present them to your majesty trusting that they will be beneficial for your cold. It was all too obvious to me on Sunday that the empress was still very tired. Permit me, your majesty, to say that these pastilles must be allowed to melt in the mouth so that they moisten the larynx gradually.*

*With the deepest respect, your majesty, I am your very humble and devoted servant.[[98]](#footnote-99)*

1418. [To Father Courtès, at Aix].[[99]](#footnote-100)

1418:XII in Oblate Writings

Care for the portrait of St. Theresa. Enlarge the garden of Aix.

L.J.C. et M.I.

Courtès

Paris,

March 21, 1859.

I cannot possibly answer the hundred or so letters that have piled up on my desk except in the manner of the former Bishop of Grenoble.

I don’t know how I can get a fine painting for your church. People would certainly point out that it is neither a cathedral nor a parish church. Besides, where would you put it?

You have a great responsibility in the use that is made of the painting of St. Theresa. Beware lest people will accuse you of spoiling it by having it restored. Always take good care of by protecting it as much as possible from dust, the sun and especially from the fire of your unsteady candle sticks.

Don’t let Father Chardin be away from Aix too long. When one has such a considerable clientele in a city, they are quite put out when their confessor is taken from them.

You cannot make too many sacrifices to obtain if only the garden border which is in front of your house. The more you extend yourself in that direction, the better. We need air, so let us get that before anything else. If you leave the present opportunity go by, you will regret it when it will be too late.

Goodbye, goodbye. I am now writing for more than six hours. I bless and embrace you with all my heart.

+ C.J. Eugene, Bishop of Marseilles, 5g.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

March 26, 1859

**March 26:[[100]](#footnote-101)** [Received the minutes of the chapter of Marseille requesting the erection of the bishopric of Marseille to an archbishopric.] I brought this document to the Minister and Mr. Rouland told me to approach the emperor directly. That is what I did today, adding my authentication of the signatures. The Minister is still in favour of this plan, but he insists that I should speak directly to the emperor myself. I shall try to make the necessary effort to do so but nothing annoys me so much as having to ask for something which seems to be for my personal benefit.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

March 27, 1859

**March 27:[[101]](#footnote-102)** [Met Mr. Cousin[[102]](#footnote-103) in the home of Cardinal Morlot.] I had not known him. I was delighted to listen to him speaking about Bousset[[103]](#footnote-104), as only a bishop could. How he shows that he has made a special study of the life and work of this great man. He entered into the most interesting details of his subject, always with a sense of admiration and the greatest respect. His conversation was unfailingly fitting, to the point that, when I heard his name, I thought he was altogether another person from the all too famous Cousin who established that very unorthodox school and authored works which are so very un-Christian. It was, however, indeed the same man and the Cardinal assured me afterwards that it was so... which, however, did not prevent him remaining what he was as head of his school ... Nevertheless, this man is being treated well in the hope of one day bringing him back to the truth. That is why, even in Rome, the condemnation of many of his books has not been published.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

March 28, 1859

**March 28:[[104]](#footnote-105)** [Present at the Assembly of Jerusalem pilgrims.] This gathering had never been so numerous. The apartment of Baron de Tavelt was filled with these men of faith who are wholeheartedly committed to this work. About fifty of them intend to undertake the pilgrimage. His Excellency, the Nuncio, had opened the meeting before my arrival and had gone away. Fr. de Damas[[105]](#footnote-106) spoke about the pilgrimage. The secretary gave an account of the state of the work. It was my turn to speak when Cardinal Donnet[[106]](#footnote-107) arrived and, as was proper, I ceded my place to him. He spoke about many things and, among others, about our journey to Algeria[[107]](#footnote-108) and the great feast of the coronation of Notre Dame du Laus[[108]](#footnote-109). The pilgrims will leave tomorrow for Marseille where I shall be on the spot to receive them. They shall, as usual, go up to Notre Dame de la Garde.

264. [To Fr. Pierre Aubert].[[109]](#footnote-110)

264:II in Oblate Writings

The Founder is always too busy to write often, but he is always united with the Oblates in prayer. Death of the sister of Frs. C. and P. Aubert.

L.J.C. et M.I.

Aubert P

Paris,

March 29, 1859*.*

My dear Fr. Aubert, it is too much that, among the hundreds of letters that I have had to write since I came to Paris, your turn has not come. But when I left Marseilles, I had the intention of writing to you on my arrival in Paris. That is what I did for the Bishop of Bytown, as you will see from the date of the letter that I am sending to him. But what has happened? The letter to the Bishop has stayed on my desk waiting for the one to you which I had been prevented from writing, and now I am about to go back to Marseilles without having sent my letters to Canada. The fact is that I cannot keep up with all my work, and that you must forgive me for not doing the impossible. However, I have no greater consolation than to receive news from you, for everything that you do interests me in the utmost degree, and I would like to follow every one of your enterprises day by day. For me there is nothing more delightful to read than a report, too rare for my desires, on your missions. But I regret that I am too often obliged to give to somebody else the task of writing my letters for me. But be quite sure that in spite of that I do not lose sight of you. Every day, at least once, if not twice, I pass you all in review before the Lord. You know too that every day I offer the Holy Sacrifice for the Congregation and each of its members. But I do understand that it would be pleasant for you to receive every now and again a few lines written in my own hand.

Paris, April 9, 1859.

My dear Fr. Aubert, this letter, lying unfinished on my desk, has given me time to receive the painful news of the recent loss of your poor sister. Your brother informed me as soon as this unhappy event had taken place, so that I would not delay in adding my poor prayers to yours, which I did not fail to do by offering the Holy Sacrifice for her at once. You doubtless were not expecting this sad news, my dear friend. However, your sister had been suffering for some time, and there was good reason to fear that the illness would become very dangerous, as indeed it did. Your brother had seen her a little while before, but was nonetheless surprised by the sad event, and I was not able to console him except by letter, since I was in Paris to fulfil my duties as a Senator. As I do not prolong my stay in the capital beyond the first few days of Passion Week, in order to be in my diocese for the sacred ceremonies of Holy Week, it will not be long before I am with him again, and we will speak together again of your good relatives who have gone before you to the grave. Their remains will be all reunited in my burial-ground of Saint Laurent, to which I will very probably ask your brother to accompany me. We will pray at their tomb on the occasion of the consecration of the new church which we have had built this year largely at my expense. Here is somebody else who has come in to disturb me. Now when will I be able to finish this letter?

April 12.

It would be best if I were to send it just as it is. Although it is not as long as I would have wished, it will be sufficient expression for you of the tender affection that I never cease to feel for you.

+ C. J. Eugene, Bishop of Marseilles.

S. g.

1419. [To Father Tempier, at Montolivet].[[110]](#footnote-111)

1419:XII in Oblate Writings

Project of opening a house of Franciscans in Marseilles. Various visits received in Paris. No ministry during the novitiate. Diocesan affairs.

L.J.C. et M.I.

Tempier

Paris,

March 30, 1859*.*

My dear Tempier, I am taking a large sheet of paper for want of others, but without hope of filling it, so many are the things that I have to do here. I have just come down from the chapel, and already I am given notice of visits [I am to receive]. I cannot postpone them till later any more than that which yesterday I received from Reverend Father Fulgence, the Commissioner of the Holy Land, who would have come a good twenty times to talk to me about his hope to establish at Marseilles a house of his Order such as he has here and in other dioceses of France. In Marseilles he envisages a Commissariat for the Holy Land, but, with God’s help, he would put religious of every language at my disposal. I did not reject this proposal because I ask for nothing better than having good religious, and those that he spoke to me about are such: they would come from the Ara Coeli or from San Francesco a Ripa[[111]](#footnote-112) who, as you know, are the son of the great Patriarch, St. Francis of Assisi, who are most known for their regularity.

I agree with you that we sustained no loss by Baroffi’s leaving,[[112]](#footnote-113) for he did come out of his madness. I am greatly pleased with the charity we showed to poor Blois,[[113]](#footnote-114) I would have blamed myself if we had not helped him all I could. I had no difficulty in discovering that they had assessed him badly at N.-D. de l’Osier; in Heaven he will take into account what I did for him. Father Lancenay kept me informed about his condition and told me about his edifying death. Only I found it odd that this good Father managed to add to the ceremonial a rubric all his own. Before giving him the holy Viaticum, he addressed him as follows: Do you believe that you are going to receive the Body of Jesus Christ? The dear child gave a perfect answer. Still, I will never approve us adding anything to the rite determined by the Church.

Should I mention it to you? I have been disturbed so much that it is now 11:30 a.m. and I have to go out at noon. It is true that among those who came in was Mr. Vaudoyer with whom it was important that I chat; he brought me some good news, among other things that they are going to move back the street which had been opened opposite the 13 corners: this will add several metres to the size of my garden.

Now I shall quickly review the various items of your letter which I received this morning and which contained several other letters, but I did not find that from Bishop Taché: I would have been glad to have it so that I would know exactly when the Bishop of Satala will be arriving.[[114]](#footnote-115)

I share your view that sending the novice Bonifay all alone to give a retreat at La Pomme[[115]](#footnote-116) is certainly odd. Not that in our Congregation such an excursion interrupts the novitiate. That is the case in certain Orders which do not even allow a novice to sleep a single night outside the novitiate. In Congregations like ours, it is admissible that novices may be employed during their novitiate in a given work of zeal commanded by obedience. In the present case, however, I saw a different kind of oddity: they assigned this novice to giving a retreat in the diocese without informing the Grand Vicars in my absence.

I am going to see Mr. Mosquera to thank him for his fine gift. Since his address accompanies the date of his letter, I therefore know where to find him. Father Fabre and Marc Cailhol have consulted me about the dais. I replied that I preferred to have it in red. Marc wrote me again to thank me for having given preference to this colour, though he was of a different view because of the rubric. But after he had visited the dais of St-Vincent de Paul, he had found it so faded and deteriorated that he was delighted I had opted for the red. It’s the money that is my problem. How does one find 12,000 francs when we have had to beg so much to finish that which we have begun? Mr. Vaudoyer told me it was very important, indeed indispensable, that we cover N.- D. de La Garde. We must also complete the monument. We shall need a brain wave as to how we are to meet these two expenditures.

The day before yesterday I went to see the Minister about establishing St-Mauront; he took note of this, but the question is postponed until the month of January. It is too bad that we were not in a position to present at least one other. I have the impression that they would have granted it. They admit that we have been asking little of them.

I understand that we cannot possibly leave Les Olives in the piteous state to which the illness of the parish priest has reduced this parish. But where are the priests we can choose to serve it? How many parishes are there in other dioceses that are deprived of priests? We will be obliged to come to that while we wait for the seminary to supply us with something. If worst comes to worse, if we have to withdraw Antonin from there, we could ask the neighboring parish priests to supervise that parish. Couldn’t we temporarily make use of a man like Father Sumien. a man we don’t know what to do with?

As for the parish priest of Plan-de-Cuques, I hand him over to you for what he is worth. Could you not place him at St-Barthélemy, for we finally must give in to the insistence of Pinatel who wants to become a Dominican?

I did not keep the anniversary of your ordination, but I well remember your birth day and I shall do what my heart inspires me to do. With this I say goodbye for today. Galloping as I must, you will nevertheless unravel[[116]](#footnote-117) in this scrawl the sentiments of my affection for you.

+ C.J. Eugene. Bishop of Marseilles.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

April 3, 1859

**April 3:[[117]](#footnote-118)** [Meeting of the workers in the school chapel of Saint-Sulpice parish.] I admired the patience of those numerous workers who remained standing until after ten o ’clock to listen to the different speeches which interesting without a doubt but which I must admit I found to be somewhat long. The talk which I gave to conclude the meeting certainly did not have that defect and I had no scruples about it. Nevertheless I paid the workers the compliments they deserved for their diligence and their recollection and I took advantage of the circumstances of the approach of Paschal time to exhort them to approach the Sacraments of Penance and Eucharist.

[The committee for Hospices in Marseille has asked to purchase the premises which the Minims have left.] My reply to these gentlemen was that I had already disposed of these premises for the benefit of the religious of the Most Holy Sacrament founded by Fr. Eymard[[118]](#footnote-119). This sale of the convent on rue de Nau concludes the business of the religious who were dissolved[[119]](#footnote-120) which had caused me much concern. The Congregation for Bishops and Regulars transmitted the Pope’s orders which confirmed all that I had done in virtue of the powers given to me by the Holy Father.

**[April]:[[120]](#footnote-121)** [Final audience granted by the emperor.[[121]](#footnote-122) Plan to raise the bishopric of Marseille to an archbishopric.] I hesitated to take this step because it seemed as though I was speaking on my own behalf, while indeed I am personally very indifferent to the matter and I only undertake it for the honour of my see which I believe I have a duty to promote.

I also spoke to the emperor, who is always very gracious to me, of the petition I had presented to the senate on behalf of the master fishermen of the Mediterranean coast, but more particularly of those from the shoreline of my diocese on whose behalf it is my duty to intervene. These men demand that the existing fishing laws be enforced and that it is not allowed for certain *privileged* fishermen to use nets which are destroying the fish along our coasts. I have since learned that the petition has been taken into consideration and that the committee, through its reporter, has concluded that it will be forwarded to the Minister of the Marine. That is all we can do, apart from the recommendation which I myself have made to the Minister himself.

1420. [To Archbishop Guibert of Tours].[[122]](#footnote-123)

1420:XII in Oblate Writings

Archbishop Guibert writes too rarely. The Abbé Dabert. The Minister granted the money needed for the work on the bishopric and will increase the salary of Bishop Jean card.

Guibert

Paris.

April 3, 1859*.*

My dear Archbishop, I have been wanting to write you for more than two weeks and tell you the things that daily concern me. Yes, I was telling myself every day, is it really possible that I am only a good walk away from the place where the person of all my affection lives and we give each other no more sign of life than if we were two hemispheres[[123]](#footnote-124) apart? Why don’t you write, why don’t they write you more from Tours?[[124]](#footnote-125) These reflections, my dear friend, will at least show you that, in the midst of the unimaginable and perpetual disturbances that I sustain, I do not cease to think of you and that my heart crosses space in order to draw near to you.

April 5th.

That is Paris! A person is unceasingly disturbed. I am given time only to write all in all the preceding line. People are not at all shy to force their way in. I just wanted to tell you how pleased I was to get your letter. I also want to tell you what excellent effect your letter to *l’Ami de la Religion* has produced. When I visited the Minister the time before this last visit, he did not as yet know of it. After I had told him about it, he asked to see it and was delighted with it.

I did not speak to him about Mr. Dabert[[125]](#footnote-126) because I think it better to write him about this matter. I have reason to believe it by virtue of what I have experienced of the effect produced by a certain letter addressed to Fortoul concerning a priest whom I knew only through the reports Father Vincens gave me about him. This letter, which had remained in the file boxes, has been dug out and the present Minister used it to name the present Bishop of St-Claude. This will perhaps also happen in the case of your protégé who is supported by your letters and mine. I am going to return to Marseilles next week and as soon as Easter is over, I shall be writing to the Minister.

I have to give just praise to this Minister and to Mr. Hamile: they did not wait for your letter before accepting my request. They understood that they could not let me live in a tent for the rest of my days and they have allocated a sufficient sum to build the wing which will serve as my residence.

I would really need your assistance to get, if not a salary, at least a pension or some annual support for the Bishop of Ceramis. They comprehend the propriety of this and they have not refused it, but they pretend to be embarrassed as to how they are to deal with it. We can leave this concern to them because, in fact, they do know how to deal with it. It’s the amount the concerns me: the Minister had mentioned 2000 francs. He had no doubt discussed the matter with Mr. Hamile who said more or less the same thing in the flood of words a person has to endure every time one has to see him. Yet, Mr. Hamile made the point that the Bishop of Ceramis keep his position as a canon and this, in his view, motivated the minimum kind of sum he was proposing. I would like them to raise it to at least 3000 francs, and above all I would like them to make a decision. It is in this that you could give me some assistance. It is useless to think of this year, unless something is given to the municipality of Marseilles. We are caught in the heat of a domestic war.

I am not informing the Minister that Ceramis has room and board with me without it costing him anything. I don’t conceal from you that fact that Ceramis attaches great importance that he be granted something that is appropriate. So you will have to make known to the Minister and to Mr. Hamile that you are much interested in his case; to tell them in passing that he merits that something suitable be done for him, for he is a prelate according to my outlook both in regard to doctrine and to politics.

They won’t let me proceed any further. So goodbye, dear friend, I embrace you with all my heart.

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

1421. [To Father Courtès, at Aix].[[126]](#footnote-127)

1421:XII in Oblate Writings

Sends a procuration. Approaching return to Marseilles.

L.J.C. et M.I.

Courtès

Paris.

April 9, 1859*.*

I won’t delay a day, dear Courtès, in sending you the signed procuration. I don’t know why you are making this acquisition in my name. It would have been better to choose a proxy name of someone younger than myself so as to delay the transfer charges which will threaten you so much sooner because of my age.

I certainly regret that Mr. Bret forces us to vacate the rooms which face the courtyard. If that is a condition *sine qua non*, we will have to put up with it. His father, too, was so demanding. But in that case, could we not have asked him for more space in the garden? We are certainly fortunate to obtain a border strip so that those who live in the house can take some air; we have to admit, however, that it is quite narrow and it would have been nice to have something a few metres wider - even the whole garden, if we were richer. Let us be content, however, with what we have been able to acquire.

With God’s help, I leave here on Wednesday in order to arrive at Marseilles on Thursday. So I will not be here long enough anymore to receive letters from you.

Goodbye. I await the happiness of affectionately greeting you after Easter.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

April 10, 1859

**April 10:[[127]](#footnote-128)** I went for the last time to be present for the Mass and sermon in the chapel of the Tuilleries. In my audience with the emperor, I had asked his permission to say farewell to the empress on leaving the chapel. The emperor remembered and I understood that he had notified the Duke de Bassano when I followed the emperor after Mass. I asked the empress if she had any messages for Notre Dame de la Garde. She replied with her usual good grace.

1422. [To Father Soullier, at Autun].[[128]](#footnote-129)

1422:XII in Oblate Writings

Imminent departure from Paris. Reproaches Father Soullier for not writing.

L.J.C. et M.I.

Soullier

Paris.

April 11, 1859.

My dear Father Soullier, you have so thoroughly forgotten me that it is a useless precaution to tell you that I am leaving Paris the day after tomorrow and that you must no longer send any letters to me here in the city. You haven’t thought of writing to me during the two and one half months I have spent here, and so I can presume that this idea won’t strike you at the moment of my departure either. In the absence of your letters, I did have the consolation of receiving news about you sometimes and I have been able to thank God for preserving your health and for the blessings he has deigned to shower on your ministry and on that of our Fathers in the diocese that you are evangelizing. Upon my imminent return to Marseilles, Father Vincens will no doubt inform me about your present situation in Autun: I have the impression that you must have taken possession of the parish adjacent to your establishment. So you see I remain an outsider to all that you are doing, but it is not because I lack interest therein.

I affectionately greet all our Fathers and bless them as well as yourself with all my heart.

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

1423. [To Archbishop Guibert of Tours].[[129]](#footnote-130)

1423:XII in Oblate Writings

Imminent departure for Paris. Friendship. Invitation to come to Marseilles.

Guibert

Paris,

April 12, 1859*.*

My dear Archbishop, to me it really seems as though each of us were eagerly expecting each other, and yet I have to leave without having embraced you. I leave tomorrow at 8 o’clock and will be in Marseilles the day after at 4 o’clock. I am entrusting these few lines to the Abbé Bonnaud as a greeting to you as I leave; he has assured me that you are well and he will tell you that I am surprisingly well. It is no effort at all for me to observe Lent, and I would consider myself blameworthy were I to grant myself these little considerations suggested to me by my friends but for which I don’t have the slightest need.

I won’t write more. I have to go out for the second time and take care of remaining business or courtesies. We have a sitting at the Senate tomorrow, I insist on being present for the last time this session. Upon leaving the Senate, I shall have my dinner and then be quickly on my way to Marseilles. That will take some twenty hours, some of which will be spent in sleeping. Goodbye, goodbye. Will it be I who will go first to see you. or you who will come for some days of rest at St-Louis? You will not be sufficiently amiable to take a decision. I embrace you with all my heart.

+ C.J. Eugene, Bishop of Marseilles.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

April 14, 1859

**April [14]:[[130]](#footnote-131)** All that remained for me to do was to bid farewell to all the people who had been kind to me during my stay in Paris. I spent the last days fulfilling this duty. I even gave proof of my good will by being present at the meeting of the senate on the day of my departure. That was the least I could do since I do not plan to return before the end of the session.

It was on Wednesday evening, April 13, that I left Paris, arriving in Marseilles the following day about three o’clock. I travelled in the company of Mr. Ratisbonne,[[131]](#footnote-132) the Jew miraculously converted to Rome some years ago. He was coming to Marseille to organize a collection for which I had given him permission, to help the Holy Places and particularly to subsidize the purchase of the Pretorium, the precious remains of the building where our divine Saviour was shown to the deicide people who were calling for his death.

I regret having been too discreet to have asked this holy priest to give me an account of the miraculous event of his conversion. He was having larynx trouble and I wanted to spare him.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

April 24, 1859

**April 24:[[132]](#footnote-133)** [Holy Day of Easter. At six o’clock I had to be at Saint-Cannat for the closing of the mission which our Fathers were giving during Lent in that church, under the direction of Fr. Vincens. It produced very great fruits of salvation. I did not say Mass since I had to preside later at the pontifical office, but after the talk I distributed Holy Communion to the men for three quarters of an hour and interrupted distribution to the women when the time was approaching for me to go to Saint-Martin. Before leaving the place I administered Confirmation to quite a large number of men and to many women. I then hastened to Saint-Martin where I had to celebrate the pontifical office and give the papal blessing.

What a beautiful day! Is it at all surprising that I do not feel in any way tired when there is superabundant joy in my heart! I find it all but impossible to contain my emotion during the singing of that wonderful Preface! That emotion was so deeply felt that it continued throughout the rest of the Mass. I give thanks to God who bestows such sweetness to encourage our feeble nature.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

May 1, 1859

**Sunday, May 1:[[133]](#footnote-134)** Blessing of the first stone in the building for the poor blind people, founded by our Fr. Dassy.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

May 2, 1859

**May 2:[[134]](#footnote-135)** Confirmation of adults in my chapel; among them were two Protestants, the daughter, granddaughter and great granddaughter of a so-called pastor.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

May 3, 1859

**May 3:[[135]](#footnote-136)** Confirmation of a sick person while awaiting the arrival of Cardinal de Bonald, this friend of 50 years who brings back memories of so many fellow students who have become bishops and of our venerated teachers in Saint-Sulpice. The Cardinal, afflicted with a serious illness which has, on a number of occasions, brought him to death’s door, had been sent to Rome to withdraw him from his occupations and to rest there completely. He has returned in good shape and has only been able to spare two short days with me, anxious as he is to return to his diocese from which he has been absent since the beginning of winter. It was a pleasure to see him once again in my house.

179. To the Members of the Central Council, for Southern France, of the Missionary Society of the Propagation of the Faith, Lyon.[[136]](#footnote-137)

179:V in Oblate Writings

Dispatch of the document containing the request for assistance for the Oblate Missions in 1859. The amount requested is equal to that of 1858. The special needs of the foundations of Ile-à-la-Crosse, New Caledonia and St. Michael in South Africa.

Propagation of the Faith

Marseilles,

May 10, 1859.

Dear Sirs,

Ienclose the report of the Secretary General of the Congregation of the Oblates of Mary Immaculate on the present state of our foreign missions with the request for assistance intended to provide for their respected needs this year. Compiled on the basis of official documents submitted by the superiors of these missions, this document was also examined by the members of my Council for the Affairs of the Congregation who considered it matter for a serious and detailed analysis thereby endowing it with a full guarantee for its exactness and authenticity.

You will observe, Gentlemen, that despite the progressive development of our foundations which are assisted by the Missionary Society of the Propagation of the Faith and the increase in the needs of many of them, we have not raised the total amount of the allocation requested in the past years by the Congregation of the Oblates of Mary Immaculate in favor of the missions entrusted to it in foreign countries.[[137]](#footnote-138) This is because the amount of each individual request is limited to what is strictly necessary for the missionaries themselves and the expenses of the divine cult as well as for the expenses relative to the construction of the houses for the missionaries and public chapels which represent the part of the budget under extraordinary expenses.

I would therefore ask you, Gentlemen, to please consider this important observation in your examination of the enclosed report and the determination of the sums you deem it suitable to grant to each of our missions which, in the final analysis, will produce the general grant in favor of the Oblates of Mary in 1859*.* I venture to believe that, since things stand as I have presented them to you, the amounts in our requests will not be subject to any reduction on your part. Otherwise it will be impossible for us to provide for the needs of our missions whose very existence depends upon the generous charity of the Missionary Society which has confided its material interests to the zeal and renowned wisdom of your supreme administration.

Among the foreign missions of our Congregation, I would like to draw your attention in a special way to three of them which this year are in a special condition which requires higher expenses than usual. The first is Ile ala Crosse whose missionary superior Fr. Grandin, is to be raised to the episcopal dignity as Coadjutor to Bishop Taché of St. Boniface. The second is New Caledonia in the English possessions of Oregon which is destined to assume great importance and where everything is still to be done. Lastly, a third mission which merits your special attention is the station of St. Michel in the midst of the Kafirs and where the cost of forming a solid foundation will necessarily be substantial.

Gentlemen, I had to make special mention of the needs of these three important missions in order to explain the increase in the amount of our requests in their favor in the enclosed report. It is an exceptional case whose just reasons you will be able to appreciate and to which I trust you will not refuse your full accord.

Together with the expression of my gratitude Gentlemen, please accept my highest regards,

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

P.S. I have been asked to recommend to your benevolence a new mission in the county of Cornwall, the diocese of Plymouth in England. This mission, located in a place called Camborne had to be included by Bishop Vaughan among those of his diocese for which he requests aid from the Councils of the Missionary Society of the Propagation of the Faith. Since after a visit to the place during my journey in England, I am personally aware of the interest which that mission merits and I heartily add my recommendation to the request of the diocesan bishop.[[138]](#footnote-139)

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

May 11, 1859

**May 11:[[139]](#footnote-140)** The arrival of the emperor was announced for one o’clock in the afternoon. Although he did not wish to have a reception, since he was not staying in Marseille, it was becoming that I should be at the station since the prefect and the general would be there. The emperor greeted me with his usual kindliness, and I presented the bishop of Cerame to him. I got into the coach with the prefect, General Fleury[[140]](#footnote-141), and another general from the emperor’s retinue. Our carnage followed his and we witnessed the acclamations of the immense crowd which lined the emperor’s route from the station to the Canabière. It was a wonderful sight which did not prevent me from seeing the real motivation of this passing visit which was greeted with such a manifestation. I could not help feeling a secret sorrow, I who reject every thought of war and especially of this unfortunate war which are about to undertake.

We accompanied the emperor to the ship which will take him to Genoa. The emperor invited me to dinner. The only people at this dinner were the generals of the emperor’s retinue and Prince Napoleon, the general of our military division, the prefect and the admiral. Everybody remarked that the emperor spoke to me often and touched my hand. He recommended himself to my prayers as I was leaving the ship. I could do no more than tell him that my good wishes would accompany him. Alas! This war causes me so much sorrow!

1424. [To Father Vincens, Provincial of France-North].[[141]](#footnote-142)

1424:XII in Oblate Writings

Father Rouge is to be expelled from the Congregation. Foundation in Paris.

Vincens

[Marseilles],

May 12, 1859*.*

Dear Father Vincens, the Emperor’s passing through here has deterred me from making known to you already yesterday the impression Father Rouge’s letter made on us. This is a man who is forever in illusion, without heart, feeling, religion. Yes, without religion, I say this quite deliberately. That is what I think of a religious who perseveres in attitudes contrary to his vocation, whose hardened heart has no taste for virtue or piety, who acknowledges his fall and does not want to rise up from it, who, quite the contrary, eagerly longs for a life of dissipation and independence which he himself admits he has lost.

How can one explain this latest feature, namely, his flight to the Trappists where, on his own accord, he wants to go and await your reply, rather than prolong a few days more his stay in one of our most edifying communities? He does this because he is bored to death in our midst. No doubt, one can amuse oneself at the Trappists. Dear Father Vincens, I would like to admire your charity in the conclusion you draw from this foolish letter, but I cannot do so. My conclusion is the very opposite and all our Fathers share my view. The test has been made. Since this unfortunate man has remained what he was after you had poured out on him the full measure of your kindness, there is no longer any hope that he will mend his ways.

The last effort you are proposing to make would be as useless as the rest. With cannot with compromising ourselves present such a man among a clergy who need edification. Since he refuses to use the means of sanctification that our holy Rules offer him so abundantly, let him be handed over to Satan, that is to say, let him carry out, if he dares to, the project he has been nourishing for so long in his evil heart and from which the Congregation has done everything to divert him. In view of the state in which he is persevering, that would be a very tiny loss.

…It will be difficult to put together this elite personnel that we need in Paris to accomplish our mission there. You will need to wrack your brains over that one. We need men of the Rule, who edify, are capable of directing religious communities and able to distinguish themselves in the pulpits of Paris. This last requisite does not, however, strike me as indispensable. What a task we are taking on! If there is anything that is inane and of no benefit for the salvation of souls, it is these occasional sermons of Paris. Were you to speak to me of instructions to be given in the suburbs, where there is such a great need for conversion, I would understand you.

1425. [To Archbishop Guibert of Tours].[[142]](#footnote-143)

1425:XII in Oblate Writings

Pastoral letter on the occasion of the war in Italy.

Guibert

[Marseilles],

May 13, 1859*.*

... I have been just as upset as you are at the situation into which we have been placed. The reluctance I have shown to accept the presumed views of the Minister according to his first letter, gave me time to receive his second one, which is more explicit, as well as the Pope’s encyclical.[[143]](#footnote-144) I have therefore decided to put together a little pastoral letter which will respond to the wishes expressed in all these documents.[[144]](#footnote-145) While remaining moderate in my terms of expression. I had to state some principles of reflection which relate to this deplorable war. The Emperor had made oral and written declarations regarding the Pope’s sovereignty. I therefore had no difficulty from that quarter, but that was not enough to put my heart at ease. Austria’s ultimatum served my purpose by providing me with sufficient reasons to argue according to my principles of reflection on the legitimacy of this hateful war.

I would not have dared to hope that the Emperor could receive such a welcome in Marseilles as he did when he passed through here.[[145]](#footnote-146) I was glad about that… I presented the Bishop of Ceramis to him, telling him that this was the auxiliary bishop he had given to me… He is taking along with him as chaplain of the High Command his own confessor who is known to me as such. There are twenty-six other chaplains assigned to the army…

178.[To the Abbé Gay, Vicar General of Poitiers].[[146]](#footnote-147)

178:XIII in Oblate Writings

Gratitude for the advice that M. Gay gave to Father Charles Baret who had just preached with success at Poitiers.

Gay

Marseilles,

May 13, 1859.

Dear Vicar General,

I am very grateful for the consideration that the Bishop of Poitiers showed in informing me through you that he was satisfied with the sermon that my very dear Father Baret preached before him. He no doubt wanted to have me rejoice as a father. I am also grateful to you, dear Vicar General, for being inspired by the same sentiment in the testimony that you added on your own account. I have always regarded it as fortunate that our young Father Baret has you for a friend. His veneration and admiration for you allows him to accept confidently every observation that your experience and insights prompt you to make to him, and I am sure that he will profit from them to correct all that you found lacking in his composition.

Especially teach him to forget himself and to preach only Jesus Christ and him crucified. May he always have the salvation of souls in mind when he preaches and expect his reward from God rather than from people’s praise. In a word, my heartfelt wish is that he imitate you in everything.

Kindly accept, dear Vicar General, the homage of my high esteem and affectionate regards.

+ C.J. Eugene, Bishop of Marseilles.

1426. [To Father Guinet, at Nancy].[[147]](#footnote-148)

1426:XII in Oblate Writings

Sorrow at the news of the death of Father Lagrue.

L.J.C. et M.I.

Guinet

Cassis,

May 21, 1859, during the pastoral visitation*.*

My dear Father Guinet, I am not going to wait until I am soon back in Marseilles to reply to the painful letter that has just been handed me. Even though I had no hope at all that our angelic Father Lagrue would be kept with us,[[148]](#footnote-149) it is always a heart-rending blow to receive the news of losing one of our men. I know that they are not to be pitied and that Father Lagrue, like the others before him, has taken possession of Heaven. It would, therefore, perhaps be more perfect to rejoice at his happiness than to grieve at his death. But, as I admit to my shame. I have not reached this degree of perfection and I know that, in the way that the good Lord has fashioned my heart, I shall never attain it. I submit myself to God’s will to be sure. I even thank him for showering so many graces on our men and thus disposing them for a holy death; but, when I consider what the Lord is asking of our little family, I cannot refrain from complaining to him that he rewards too soon the cherished sons he has given me in order to do his work.

I passed on your letter to Father Aubert so that he take the measures needed to procure for our dear deceased member the help he has a right to. I have already acquitted this duty, at least in part, for I want to say Mass five times, even if it be to raise this holy Oblate to a higher level in Heaven.

Be content, my dear son, with these few lines. You know how busy a bishop is during a pastoral visitation and I am busier than quite a few others. I say a quick goodbye. With all my heart I bless you and all of our men.

+ C.J. Eugene, Bishop of Marseilles.

P.S. I haven’t a cent at the moment, even less than that for I am at least 10,000 francs in debt. I shall try to send you the 1000 francs you request during the course of the summer.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

June 1859

**June:[[149]](#footnote-150)** The priests who bear the name of the Blessed Sacrament have moved into the house which has been vacated by the Minims. Iwas anxious to admit this young Congregation to my diocese; with their help I shall be able to establish perpetual adoration as I had been longing to do for some time but which I had been unable to do because of lack of churches. During the summer I hope to take care of this matter. By means of the Fathers of the Blessed Sacrament I hope to supply for the deficiency caused by the lack of churches, and this precious institution will function in my diocese for the greater glory of the divine Eucharist and the immense advantage of the faithful of my diocese.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

June 1859

**June:[[150]](#footnote-151)** Mr. B[osq][[151]](#footnote-152) came to see me, urging me to order a *Te Deum* for the victory of our troops at Magenta.[[152]](#footnote-153) I refused to do so of my own accord. It will be sufficient to fall in line with that if the minister requests it of all the bishops of France. We pray every day for the success of our army and for peace; that is the duty which we carry out, but to anticipate orders which are sure to arrive, to rejoice in a way over the frightening shedding of blood in a war which I have never ceased to deplore, I could not be associated with that. I sigh bitterly over the fate of so many thousands of men and the inevitable loss of so many souls, all Catholics, who will not have dreamed of being reconciled with God in the excitement and fury of battle. That is my predominant sentiment since the beginning of this war, and I find it impossible not to condemn it as unjust and therefore criminal. Such is my personal feeling. Nevertheless, since I have not been called to the State councils, and I am unaware of the secrets which have led to this cruel decision, I submit and, according to the reflex principle that there is a certain obligation to obey the sovereign when one is not absolutely sure of the injustice of his decisions, I shall not refuse to order a *Te Deum* if I should be asked to do so.

We shall sing it then,[[153]](#footnote-154) but it will be done without forgetting the innumerable unfortunate people who have perished in the various battles for such a bad cause. I shall make a memento of these poor souls in the holy sacrifice and solemn office of Pentecost, which will precede the *Te Deum.*

1427. [To Father Vincens, Provincial of France-North].[[154]](#footnote-155)

1427:XII in Oblate Writings

Pastoral visitations. Obediences. Father Bermond refuses being named superior of the Oblates in Oregon.

L.J.C. et M.I.

Vincens

Marseilles,

June 2, 1859*.*

Dear Father Vincens, have you grown weary in writing to me? If I don’t have the good fortune of having you with us, give me at least a little compensation for your forced absence by frequent letters. Don’t pattern yourself on my answers. It is not my fault when they are a long time in coming sometimes. I am over my head in work and you know that no one spares me. Morning sessions are not enough, I have to begin again after dinner and often resume in the evening. Oh, how beautiful is St. Paul’s statement: *Nos autem servos vestros per Jesum.*[[155]](#footnote-156)If we meditate this statement a little, it prevents all murmuring. We will never be tempted to say: That is enough; and even less: That is too much, especially when the Master of Masters grants a person health and strength as I enjoy. So let us always go ahead without complaining, indeed, on the contrary, let us rejoice in the work he has entrusted to us for his glory and the good of the souls confided to us. But the more I am busy in one area, the more I would need help in another. This is why I feel your absence so keenly. You know what confidence I have in you and how I like to discuss matters with you. How can we understand each other at such a great distance?

I fully agree with your views about the personnel of our nascent community in Paris. But we must not hide from ourselves the difficulties which could arise. Replacing Father Magnan at Fréjus will be a major item, not in the sense that he will be greatly missed there, but because we will be dismantling Vico when we take out Father Balain from there.[[156]](#footnote-157) You will perhaps run into some difficulty from the Bishop of Orleans, who is never very accommodating, when you take Father de L’Hermite away from him. You will take this negotiation in hand.[[157]](#footnote-158) Some time later you will have to insist strongly with this small community on the need of being exemplary in observing all the points of the Rule, first of all, and on the most proper behaviour in regard to those outside.

The mission referred to as that of Oregon concerns me.[[158]](#footnote-159) Father Bermond’s reports were fine and good. Not only did he come here without permission but also with the conviction that we did not want him to leave his post. Here, he began by declaring that the missionaries who are in these places are incapable of directing the work that has been started. The natural conclusion was to send him back to carry out the functions awarded to him.[[159]](#footnote-160) He has answered me in writing saying that he absolutely refused. The motive of his refusal is rooted in a poorly dissimulated pride. My first reaction was to insist on his obedience, and, if he did not, he would be expelled from the Congregation, for one would have to give up trying to govern it if people can disobey with impunity in so grave an issue. But now I received a letter from Vancouver which shows me that Father Bermond, who had so much “honored” the others, left a great deal to be desired when he passed through there. Father d’Herbomez feels that he did not conduct himself well with the Bishops; that he was prodigal with the Congregation’s goods by giving away as a loss all the horse and cows that we owned. He had even given orders that our house of St. Joseph be sold, which, to tell the truth, is not useful for our missions but is very good capital nevertheless. So all this throws me into great perplexity. Your advice would be very useful to me on this as on so many other things....

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

June 12, 1859

**June 12:[[160]](#footnote-161)** [Feast of Pentecost.] Iofficiated pontifically. It was at the end of the High Mass that we sang, sadly, the *Te Deum* as requested. How is it possible to rejoice over a heap of dead bodies, over so much blood shed for such a bad cause! Therefore, after the *Te Deum,* I added prayers for peace and I recited in a loud voice the *Fidelium animae per misericordiam Dei requiescant in pace.* I had, beforehand, had the intention of offering the indulgence of the Mass just celebrated for the poor souls of the French and Austrians who were sacrificed on the battlefield.

My heart was so weighed down at the thought of so many victims, that I sought some relief by fulfilling a paternal duty of charity by going to visit the wounded from both nations who have been brought to our military hospital. The inspiration proved to be good. All those interesting young men were singularly touched by my visit. I approached the bed of each one and showed a lively interest in them. The Austrians, whose faith is more demonstrative, took my hand to kiss it. I could have willingly kissed their faces so strongly did I feel their catholicity which made them so dear to me.

The sight of one of these wounded men whom I had before me filled my heart with compassion and sadness; and these men, with one exception, had only lesser wounds, or least not life threatening. What must be, I thought, the sight of those thousands of men terribly mutilated piled up in heaps of corpses? What an awful sight! Is it not sufficient to make one curse all wars and even more so those undertaken as this one of today, under such vain pretexts and for such a detestable cause! The triumph of revolutions, encouragement to revolt, the fall of even the meekest regimes, the oppression of honest people by mischief makers in every country influenced by our passing through! What a mockery is this supposed independence which places peoples who were heretofore happy under the paternal sovereignty of their princes such as the grand Duke of Tuscany, the Duchess of Parma, and the head of the Church, under the usurping power of a King of Sardinia who is himself controlled by a Mr. Cavour, the type and expression of all secret societies anathematized by numerous Popes and justly condemned by every true Christian, by every man who still retains a sense of truth, justice and equity! I am both saddened and frightened by such disorder. What I really believe and what I have said from the beginning is that what is happening is proof of a supernaturally imposed blindness, a forerunner of the fall of kings. If that is the case, what shall become of France? What will become of the Church? Shall he who was raised up by God to save the one and protect the other, not fulfill his mission? May the Lord preserve us from such an awful misfortune! Who could tell what the consequences would be? Let us pray the God of mercies unceasingly that he may have pity on us, that he may have pity on his people!

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

June 22, 1859

**June 22:[[161]](#footnote-162)** [Mass and Confirmation in the monastery of the Grandes-Maries; the children from the boarding school of the Saint Joseph Sisters took part.] On the same day, Confirmation for the poor young blind people in Fr. Dassy’s institute.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

June 23, 1859

**June 23:[[162]](#footnote-163)** [General ordination in Saint-Martin; a wonderful ordination.] Solemn blessing of the new canopy for the cathedral. Sermon by an Oblate of Mary. This canopy is the result of a collection to which everybody was invited to subscribe. The city gave 1,500 Francs, the bishop 500.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

June 30, 1859

**June 30:[[163]](#footnote-164)** [General Niel is appointed Marshal of France.] I have always showed my gratitude to him for his great kindness[[164]](#footnote-165) any time I had occasion to do so in Paris. I thought it fitting that I should congratulate him on his promotion[[165]](#footnote-166).

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

July 1859

**July:[[166]](#footnote-167)** Confirmation on a number of occasions for Austrian and Polish prisoners. Nothing could be more touching than to see the faith, the religion of these brave men.

63. To His Eminence the Cardinal Prefect of Propaganda Fide.[[167]](#footnote-168)

63:V in Oblate Writings

Participation in the Holy Father’s tribulation over events in Italy. The Fathers in Ceylon are exhausted The Vicariate of Colombo is excessively favored by some employees in the Congregation of Propaganda Fide. The report of the Visitor to Oregon. We must penetrate New Caledonia before the Protestants.

Propaganda Fide

[Marseilles,

July 12, 1859]*.*

Your Eminence,

I have had to write to you for some weeks now on matters concerning our missions but I did not have the courage to write to Rome anything besides groans and expressions of sorrow.[[168]](#footnote-169) You can well imagine my state of anguish when I knew that the Holy Father, the Holy See, and you yourself in particular and so many other people in Rome were afflicted and deeply concerned over recent events. The only thing I could do was pray and have others pray. I would nonetheless like to tell you that contrary to the feelings of others, I had full confidence in the promises of our Emperor, the only anchor of salvation left by God to my hopes in this darkness of infernal malice which completely surrounded the country and people so dear to my heart. The Holy Father’s last encyclical brought me down into the depths of sorrow. I immediately took it upon myself to share the views of the Holy Father prescribing special prayers for his intentions. In order to console the heart of that good Father within the limits of my possibilities I answered with a filial letter to express my feelings. It is not in vain that the Holy Father leans upon the Episcopacy and therein seeks consolation. We all live of his life, and when the Head suffers the entire Body is affected and suffers as well.

My dear Eminence, please refer all of this on my behalf to the Holy Father to ease the burden upon his heart.

I will now move on to other matters and tell you that, as far as I am concerned, I experience a true sense of repulsion over what I hear about our missions in Ceylon. I would like people to have a little more respect for the holy Bishop Semeria and his missionaries who do so much good in their wretched vicariate. Why belabour them with repeated vexations? I fail to understand the predilection of the S. Congregation of Propaganda Fide for the Vicariate of Colombo which is already overly favored in comparison to the poor Vicariate of Jaffna. The missionaries do not complain about the excessive work caused by the distance between their missions and the poverty of the places, but they are distressed to see that each pretension advanced by Colombo is followed by a new one, and that everything is always to their disadvantage. It seems that the shrewdness of Bishop Bravi sufficed to employ every occasion to his own advantage and persuade people that he is always right. In addition, there was Fr. Cingolani who came to Rome as a tireless and most welcome advocate (permit me to use that expression) for some people in the S. Congregation in favor of the Vicar and the Vicariate of Colombo and always against the Vicariate of Jaffna.

I do not know how to tell you to what point our missionaries were repulsed by the latest pretence to take over Kurunegala. With things going in that direction I can see the day where, instead of one day seeing the entire island evangelized by the Congregation of the Oblates of Mary, the Oblates will have to withdraw to leave the field to those who are favoured by the people upon whom Your Eminence must rely due to the excessive responsibilities of your supreme position.

I have had to spend too much time on the mission of Ceylon and in another letter I will dwell upon that of Vancouver where I have conformed to the wishes of Your Eminence.

It will also be my duty to inform you on the report of the Visitor who has visited those places. If possible, it would be necessary to move into New Caledonia[[169]](#footnote-170) before the Protestant ministers take possession of the settlements. Bishop Demers has more than he can handle in Vancouver. It would seem opportune to withdraw New Caledonia from his jurisdiction, because he can send no one since he has only one priest, and establish a new Apostolic Vicariate served by the Oblates. I say this in passing since I hasten to conclude this long letter in which I speak with my customary frankness and trust.

Your Eminence, please accept the sentiments of respect and constant affection wherewith I remain your most humble and devoted servant and friend,

+ C. J. Eugene, Bishop of Marseilles.

P.S. I enclose a copy of the letter sent to me by one of our Missionaries in response to my request for information. It will be important for you to read it.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

July 17, 1859

**July 17:[[170]](#footnote-171)** Blessing of the new chapel of the Penitents of Saint-Lazare. The ceremony was performed with great pomp. On the same day we again sang the *Te Deum* for the victory of Solferino[[171]](#footnote-172).

May God hear our prayers for peace and for the repose of the souls of so many victims of this awful war! After the pontifical office celebrated by the Bishop of Cerame, my circular to the parish priests was read from the pulpit. Then I intoned the *Te Deum.* All the authorities were gathered in the church.

1428. [To Father Tempier, at Montolivet].[[172]](#footnote-173)

1428:XII in Oblate Writings

Visitation and ceremonies at Lyon, Macon, Chalons and Autun.

L.J.C. et M.I.

Tempier

Chalons,

July 25, 1859*.*

(This letter can be read at the Bishopric before it is forwarded to Montolivet.)

Yesterday we spent the whole blessed day at Macon where we had arrived on Saturday evening. The Prefect had sent his son and his carriage to the station for me. At the Prefecture. I met the Bishop of Autun[[173]](#footnote-174) and received the most friendly and warm welcome of Mr. and Mme. Ponsard who extended a generous hospitality to me. Only I abstained from meat at the dinner which had been prepared for me; they have a privilege in the diocese of Autun that I myself do not use and no one imagined that I did not eat meat out of respect for abstinence; only at the end of the dinner did they serve fish and this course never came to be offered to the people at table. This was a slight mortification that I offered to God and it must have done more good to my body than to my soul. I had had a very light breakfast with the Cardinal[[174]](#footnote-175) when I left Lyon: we had come to this latter place from the countryside where, as you know, we had passed the night.

Our Sunday at Macon was used to the full. They had me say the parish Mass at St-Vincent while the Bishop of Autun and the Bishop of Belley[[175]](#footnote-176) were administering Confirmation in the boarding schools. Immediately afterwards, the Bishops gathered at St-Pierre to assist at a Mass sung by the members of the town’s choral society. The Bishop of Autun gave me the honour of giving the blessings, etc. We went to breakfast at the Prefecture and returned for vespers to St-Pierre where the Bishop of Belley preached. After the sermon we went in procession to the site where they are building the new church whose foundations, already quite advanced, were blessed by the Bishop of Autun. The whole population of Macon was gathered together in this vast enclosure and the approaches leading to it. The locale was nicely decorated: one would have said we were in Marseilles. The Bishop of Autun preached in the open air with a very sonorous voice on the meaning of the ceremony and attributed to everyone the due tribute of praise and gratitude for having helped in such a fine work. His speech was quite appropriate and so was that of the Bishop of Belley who had preached simply and in a useful manner. The authorities, in formal attire, assisted at all the ceremonies.

The administration of St-Pierre on this occasion gave a grand dinner at the city hall which is located in front of the new church. I had to endure the boredom of this interminable meal. When it was over, we went back to the Prefecture where we donned our travelling clothes and left Macon to come here: we arrived after a trip of two hours, and went to bed.

The honours paid me are always to the detriment of my stomach but certainly contribute to my greater perfection. Today I am told is a fast-day as I expect tomorrow will also be. The Bishop of Autun is consecrating the altar of the Carmelites and that makes it possible for me to write to you. At ten o’clock - if he has finished - I shall offer the holy Sacrifice on this new altar; but there will also take place the profession of the sister of the Bishop’s secretary who will be making a speech for the occasion and that will eliminate my poor breakfast.[[176]](#footnote-177) It will be noon at least before we’ll be getting out from there. Tomorrow the same thing is in store for me. The Bishop wants me to officiate pontifically for I don’t know what feast.

He will let me have Thursday to go to the health resort. I am planning to spend Friday also with our Fathers. Then I shall come back the same way: the Bishop of Dijon[[177]](#footnote-178) is not at home, for he is also at the health resort. So I will probably be at l’Osier by Saturday at the latest.

My health is good and so is that of my companion. The intervals of rain we have had have refreshed the air so that we are not suffering from the heat any more: I hope you will enjoy the same relief at Marseilles. The heat we endured was general; it would be nice if it were the same for the fresh coolness.

I received a letter from the Bishop of Ceramis. I thank him for his precision and affectionately greet him as well as you and all our men.

Father Fabre joins me in embracing you.

+ C.J. Eugene, Bishop of Marseilles.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

[End of July], 1859

**End of July:[[178]](#footnote-179)** [Visit to Autun.][[179]](#footnote-180) I cannot describe the honours which the bishop and the chapter paid to my puny person. The chapter came as a body to congratulate me. They had decided to expose the casket of Saint Lazare and present it for my veneration. A votive High Mass of the Saint was sung on this occasion and I had to celebrate mine at the main altar of the cathedral. The casket containing the body of St. Lazarus was covered with a purple silk cloth: it was uncovered on my arrival. A prie-Dieu with veil and cushion had been prepared in front of the casket so that I could look attentively at the precious relic during my veneration. I confess that my first thought was one of mere curiosity. The moment I found myself in the presence of this sacred body, I was so seized with feelings of the deepest respect that I bowed my head and body so that I saw nothing for the duration of this emotion which brought tears to my eyes. I then stood up and fixed my gaze on these venerable remains.

Why! This was the body which our Lord Jesus Christ had raised from the dead! These bones, twice saved from corruption, were here before my eyes! I was looking at the precious remains of a contemporary, of a friend of Jesus Christ! This was the apostle of my people of Marseille, my holy predecessor of nineteen centuries ago! Was I the first of his successors to have come to venerate, to be inspired by this body once animated by such a holy soul, with the sentiments which should animate all who owe their faith to this great apostle and who have transmitted the sacred deposit of their faith from generation to generation! How can I speak of all that passed through my mind during this happy moment which I had to cut short so as not to delay the ceremonies about to take place! There was first of all the Mass and then assistance at the High Mass.

The chapter had courteously chosen four Oblate priests[[180]](#footnote-181) to bring back the casket to the treasury where it is kept, locked with three keys. The Chapter were so kind that I felt it my duty to thank them. I asked the bishop to bring them together in his house. All the canons responded to the invitation. I expressed my gratitude and I finished my speech with a request which was to put their generosity to the test. Having told them how much I wanted to establish a more intimate union between the chapter of Autun and that of Marseille and suggesting a union of prayers which was to be included in our office, I had the courage and the confidence to ask that my visit to their church would be made memorable by the result I hoped to attain: in a word, I asked that the bishop and they should grand me an important relic of the holy body which they were privileged to possess. The bishop and the chapter were unanimous in granting what I asked. The bishop added, with great friendliness, that he himself would take responsibility for bringing to Marseille the arm of the saint which he was so kind as to bestow upon me with such touching alacrity. The Bishop of Autun then asked me if I would accept the title of honorary canon of this venerable chapter and I accepted eagerly.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

July 31, 1859

**July 31:[[181]](#footnote-182)** [At Notre Dame de l’Osier[[182]](#footnote-183)], I found a very interesting community and a very well ordered novitiate; I saw each member individually and was very satisfied.

1429. [To Father Tempier, at Montolivet].[[183]](#footnote-184)

1429:XII in Oblate Writings

Warm reception from the novices at N.- D. de l’Osier.

L.J.C. et M.I.

Tempier

N.-D. de l’Osier,

August 1, 1859*.*

My dear Tempier, on the point of entering my 78th year, I am going to talk with you for a few moments. I have sent the novices out on a walk and I have just ended by interview with the superior; before that, I had visited the convent and found the superior of the sisters in an alarming state of health. Now I am all alone for a bit. As I write you, I am installed in the corridor: the room I am in is a furnace, one can’t breathe therein.

You cannot imagine what a nice reception I was given here. I arrived here the day before yesterday at two o’clock. I had planned to say Mass at Rives after getting off the train; Father Beuf, however, who together with the superior came to take me, suggested that I stop at a village where the church is right by the road and there, at fifteen before twelve, I was able to celebrate Mass to the great satisfaction of this good parish priest of Renage, who is a friend of our house and who was beside himself with joy to make my acquaintance. His only regret was our refusing to accept the meal that he wanted us to take at his place. We were expected at l’Osier, so we were reduced to thanking him and we set out again in the lovely little light carriage that you are familiar with.

Our meeting with this large community was most friendly, but the most pleasant surprise was in store for me yesterday evening. At the back of the garden a marvellous arch of triumph adorned with banners and flowers had been erected. I don’t know how they were able to paint my portrait on a transparency placed under the image of the Blessed Virgin. The whole walkway was lit up and so was the house, in the centre of which was another transparency representing my senator’s coat of arms. After having taken my place on a platform where I was surrounded by our Fathers, a large choir standing under the arch sang a moving cantata with a refrain, the whole inspired by the finest filial sentiments. In the interval between one song and another, a novice came forward at the head of his brothers and addressed me in compliments of a similar inspiration. I duly responded to such a warm initiative. On this occasion the public was allowed into the garden, to take part in these festivities; the Sisters and their little boarding school were placed behind the platform where I was and they united themselves in spirit to all the sentiments that were expressed in this family reunion. This morning they also as a corps assisted at the Mass that I celebrated in our church, at the centre of our community. and united their prayers to mine with all the fervor of their zeal and the enthusiasm of their filial affection.

That, my dear Tempier, is a description of what happened on this memorable day. beginning with the day’s vespers.

I am confident that you, for your part, will not have forgotten to return my faithful remembrance of April 1st.

Here I found 18 novices, three of whom are priests. They all have the proper attitude and the superior is very pleased at this.

People are prowling around me and I understand that I am to finish. So I embrace you with all my heart and explicitly charge you to greet in my name all the Fathers and Brothers of Montolivet.

+ C.J. Eugene, Bishop of Marseilles.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

August 1, 1859

**August l:[[184]](#footnote-185)** It was at l’Osier that **I** celebrated my birthday and the anniversary of my Baptism. There I entered my seventy-eighth year, having given thanks to God not only for the graces with which he has showered upon me, but also the excellent health he has given me and which

enables me to fulfill all the duties prescribed by the rule.

Our good community outdid itself in the obvious interest it manifested in on the occasion of my birthday. A triumphal arch was erected in the garden and the garden and house were illuminated. A charming vocal concert had been organized, providing the most touching songs suited to the occasion. The feast was too beautiful to be encumbered by custom. The garden was opened and the whole village and even the Sisters came to be present at the concert where so many beautiful voices expressed such touching sentiments. I was reluctant to depart from these dear children.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

August 14, 1859

**August [14]:[[185]](#footnote-186)** I visited this community [Notre Dame de Lumières[[186]](#footnote-187)], but could stay for only three days since I had to get back to Marseilles beofre the feast of the Assumption, so as to take the measures necessary for the singing of the *Te Deum* now that there is peace[[187]](#footnote-188).

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

August 15, 1859

**August 15:[[188]](#footnote-189)** The least I could do was to show my gratitude for a favour which was due to the thoughtfulness and initiative of the emperor alone.[[189]](#footnote-190)

1430. [To Archbishop Guibert of Tours].[[190]](#footnote-191)

1430:XII in Oblate Writings

The Emperor has proposed Bishop de Mazenod to the Holy See for the cardinalate.

Guibert

[Marseilles],

August 15*,* 1859.

As is only right, you, dear Archbishop, should be the first to learn of the bouquet that the Emperor has just sent me for his feast....

According to what the Minister told me about the deliberate delay he took before communicating this good news to me,[[191]](#footnote-192) you will conclude as I do that he has already received Rome’s reply. He would not venture to tell me this matter if he were not assured of the Holy Father’s consent.

Circular Letter No. 3[[192]](#footnote-193)

Circular 3:XII in Oblate Writings

Presentation of the French text of the Constitutions and Rules to be used by the Oblate Brothers

Circular Letter

Marseilles.

August 15, feast of the Assumption of the Blessed Virgin Mary, in the year 1859.

CHARLES-JOSEPH-EUGENE DE MAZENOD

*Bishop of Marseilles. Superior General of*

*the Oblates*

*of the Most Holy and Immaculate Virgin Mary, etc.*

To our dear sons. the Lay Brothers of the Congregation Greetings and Blessing in our Lord Jesus Christ.

Ever since the second edition of our Constitutions and Rules has been published according to the copy recently examined and approved by our Holy Father, Pope Pius IX, we have been thinking of printing for the use of the Lay Brothers of our Congregation an extract in French of these same Constitutions and Rules. Thus we appointed two Fathers to take this task in hand. They have carried it out with all the attention and care that it merits, using as their guide the original French text which we ourselves had composed in the first years of the Congregation. Once this translation was completed, we designated one of our Assistants, the Secretary General of the Institute, to supervise its printing. Today. as this latter task draws to an end, we wanted by means of the present promulgation to confer on this publication an authentic character. We give you then this book, dear sons. It contains an exact translation of all the parts of the Rules and Constitutions which directly concern you as well as those which, though not referring to you in the same manner, are nevertheless suited to edify you and to give you a higher esteem and greater affection both for your holy vocation and for the Society to which you have the good fortune of belonging.

So that nothing might be wanting in this book of the Rules for the Lay Brothers, we added to it as a complement some paragraphs where you will find expressed clearly and in detail how you are to conduct yourselves in regard to the various material tasks you have to perform in the houses of the Congregation. Finally, we also wanted this book to contain the Bull of Approval of the Rules and the Institute given by our Holy Father, Pope Leo XII. our distinguished benefactor, so that you will at all times be able to read it and thus renew yourselves in the appreciation of your vocation.

Now what else do we have to say to you, my dear Brothers? Only that you receive this book as coming from him you also love to call by the gentle name of Father, or rather from the hand of our Lord Jesus Christ, whose place he takes here on earth, and that you receive it with all the respect and love that you can muster. This book is the law according to which you will pattern your entire conduct; it is the sacred code according to which you will be judged after this life before the supreme tribunal. Therefore observe all its articles faithfully; accomplish generously everything it prescribes and avoid with the greatest care the negligences it condemns and the failings it points out in the fulfillment of your duties. Thus you will accomplish every righteousness and one day you will merit to hear from the mouth of the divine Master these consoling words: *Well done, good and faithful servant, because you have been faithful in little things. I shall set you over greater things: enter into the joy of your Lord.*

+ Charles-Joseph-Eugene.

Bishop of Marseilles, Superior General.

1431. [To Father Vincens, at Mende].[[193]](#footnote-194)

1431:XII in Oblate Writings

Father Vincens’ retreat to the clergy of Mende.

Vincens

[Marseilles],

August 27, 1859*.*

I shall address my letter to you at Mende, since you are to begin the retreat there on Tuesday. I assume you will be there the day after tomorrow at the latest. And how long has the retreat at Troyes been postponed? Everyone is getting into the act of giving this holy exercises, and that is why those who would be capable of doing better are not much sought after.

1432. [To Archbishop Guibert at Tours].[[194]](#footnote-195)

1432:XII in Oblate Writings

The war in Italy will delay the cardinalate.

Guibert

[Marseilles],

August 30, 1859*.*

I must explain what is supposed to happen before they will get busy with his matter.[[195]](#footnote-196) Maybe I shall know something later and, as soon as I do. I shall let you know. I thought that all we had to do was await a Consistory and that the cardinal would be appointed with the bishops. If it were to be otherwise, it would be quite annoying. But why do they let the affairs of Italy become so mixed up as they now are? I do not understand why the Emperor does not feel deeply hurt by the mystification that he is tricked by.[[196]](#footnote-197) In his place. I would approach this matter in quite a different way and no Cavour, Ratazzi or any of these self-made dictators would make me retreat.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

September 23, 1859

**September 23:[[197]](#footnote-198)** [Confirmation and Communion in the penitentiary.] They are all so well prepared that I could have taken them for seminarians. In their presence I ordained a deacon and sub-deacon.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

September 25, 1859

**September 25:[[198]](#footnote-199)** As preparation for my entry to retreat this evening[[199]](#footnote-200), I had to consecrate the church of La Penne.

What am I to say of this retreat? It was the good Fr. Chaignon, Jesuit, who gave it. It is his 160th retreat. ... It went off perfectly.... I was just a little severe in not accepting excuses to be dispensed from coming.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

September 28, 1859

**September 28:[[200]](#footnote-201)** General Marquis of La Place, inspector of Military Engineering, came to make his inspection. During my visit to him I insisted very much that, in his report, he should demand the building of the big jetty which would protect us from bombardment by the English in case of war. The general agreed that it was opportune to do so but he told me that this operation would cost 300 million. He is judging by comparison; it is known what it cost to build the jetty in Cherbourg. The sea at Cherbourg is only twelve metres deep while on our shoreline it is forty. Force of circumstances will one day lead to this being done.

1433. [To Archbishop Guibert of Tours].[[201]](#footnote-202)

1433:XII in Oblate Writings

The cardinalate.

Guibert

[Marseilles].

October 5*,* 1859*.*

Let us therefore be patient.[[202]](#footnote-203) But if this is a tactic to show how dissatisfied they are with France, then there is no reason why the matter should be brought to a head. I don’t see what purpose this sulking can serve when, in fact, they exist only by virtue of our presence and they can expect to be safe only because of us.

I do not deny that they have many things to reproach us for, but it would be better to lodge complaints otherwise than by this form of teasing. Besides, I do not think that this is the determining factor. Be that as it may, in the most favorable conjecture, the presentation cannot take place before the end of December. This vexation will delay the happy moment which would have brought me near you. So once again I embrace you from a distance, but always with great affection. ...

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

October 5, 1859

**October 5:[[203]](#footnote-204)** I gave First Communion and Confirmation to the children of Léonce Dedons. Their grandfather, the Marquis Dedons de Pierrefeu[[204]](#footnote-205) and I are first cousins. The ceremony was very touching. It is consoling to see a numerous gathering of the family at the foot of the holy altar to be present at such a great action.

265. [To Fr. Rouge].[[205]](#footnote-206)

265:II in Oblate Writings

The General Council has judged that Fr. Rouge can be dismissed from the Congregation: it owes him nothing. There is still time to abandon his intention, his father holds out his arms to him.

L.J.C. et M.I.

Rouge

Marseilles,

October 6, 1859*.*

In the insolent tone of your letter it was easy to detect the apostate even before one cast one’s eyes on the affected signature that indicated you as the rebel who had written it. Are you so ignorant as to imagine that you are relieved of your vows and your oaths by the mere fact that in your infidelity you were finding their yoke a heavy one, and that you had had the unfortunate idea of shaking it off by asking for a dispensation which would have no justification except your own inconstancy? However, you have seen that our Holy Father the Pope has made no decision on the matter, and that in sending your request to me he was giving me the responsibility of deciding on the question, which he left to my wisdom and discernment. Your duty was to await that decision with the submission and respect demanded from you doubly by my position as both your Major Superior and a Bishop in the Church of God.

You must know that after the way in which you have behaved and the wild reaction you have showed to all the kindnesses that charity and fatherly love had inspired in me towards you, I had no desire to keep you against your will in the Congregation which you have never ceased to calumniate and sadden.

Charged by the Holy Father with the task of pronouncing on the case which he referred to my tribunal, and knowing very well the state of the question, I did not find it difficult to recognise the emptiness of the motives that you found yourself able to bring forward as justifying the dissolution of vows which you had pronounced for life in the presence of Our Lord Jesus Christ during the solemn action of the Holy Sacrifice at the moment of participation in his holy body which was given to you as a sign of acceptance of your consecration to his service in the Congregation which made a contract with you in his divine presence on the sole condition that you would be faithful to the observance of the laws that govern it with the authority of the Church. Not only did you then make the fourth vow, but also the oath, which you have renewed on many occasions, to persevere until death in the Institute which today you wish to desert. I do not know whether it was through forgetfulness, inadvertence or design that you did not make mention of this fourth vow and this oath in your petition. This important omission would have been enough to have rendered null any decision that might have been pronounced in ignorance of it. It made me hesitate a moment in the decision that I had to take. I would have had to refer the matter to the Holy See if I had not had a faculty to pronounce in any case by the right given to me in this matter by the Constitutions approved by the Church. And so, considering myself sufficiently informed, I convoked my Council, whose unanimous view was that you had no valid reason for requesting a dispensation from your vows and your oath.

However, considering your conduct as a whole, the details of which were recalled, and the position in which you have put yourself by your own will, it has been decided in virtue of articles VI and X of the third chapter of the Rules and Constitutions that you can be expelled from the Congregation. The fact of this expulsion discharges me of my responsibility because of the dispensation which follows from it. The terrible responsibility for this rests entirely on you who have provoked it, and at the tribunal of God you alone will have to answer for it. God is my witness that I have done everything in my power to bring you back to a frame of mind suitable to your vocation, and to turn away from you the greatest evil that could possibly befall you.

And now you must explain to me why you think that the Congregation owes you money. I believe I have heard you say that you did something from which the Congregation profited, and that you are claiming some kind of recognition of this fact. What you did you did to give proof of your good administration. Today it would no longer be for the Congregation that you would do what you call a good piece of business; it would be for yourself. But are you aware of the situation? Were you not a religious obliged by your vows of obedience and poverty? Would you have been able to act against your vow of poverty without my express permission, which I would have certainly refused? Did you not know the legal maxim: *quidquid acquirit monachus acquirit monasterio?* You knew it very well, and you considered yourself meritorious to have enriched as much as you could the Congregation under whose laws you were living. It is only now that you conceive a desire to appropriate that capital. It is as if I were to claim that the real estate of the Congregation, which is in my name, were my property! So I do not at all recognise the right that you claim for yourself. To claim the right to use a legal title which we adopted, for circumstantial reasons, in the business of the Congregation, would be a great injustice, a theft of which, if you were to reflect, you would not wish to make yourself culpable.

May it please God that you will come to your senses and abandon this unfortunate plan which will lay on your shoulders a responsibility which (mark well what I say) will bring despair on you at the hour of your death. You will still find in me a father whose tenderness you have appreciated too little, and who in spite of the pain that you have caused him will stretch out his arms to you and press you to his heart.[[206]](#footnote-207)

It distresses me terribly that you have forced me to send you the rope with which to hang yourself. You still have time to cast it in the fire and to come back to the fold where your salvation will be assured.

+ C.J. Eugene, Bishop of Marseilles.

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

266:II in Oblate Writings

New subjects sent. Expulsion of Fr. Rouge. New purchase of property by the Fathers in Canada, without authorisation. Plan to bring to Montolivet all the scholastics of the Congregation.

Guigues

Marseilles,

October 9, 1859*.*

My dear Monseigneur, here are some more subjects for your Province.[[208]](#footnote-209) When will the time come when so Catholic a country will be providing for its own needs? Why can Canada not be as fertile in subjects as France? Meanwhile, we have to sacrifice the interests of the poor missions to the pagans who themselves are crying loud for help which we cannot give them as long as Canada is not self-sufficient.

Fr. Chevalier has explained the state of affairs. He does not share the view of the Fathers in Montreal who, apparently well indoctrinated by the dreadful Rouge, have persuaded themselves, and would like to persuade us, that your college at Bytown is not viable and that what we are doing to form and sustain it, together with the sacrifices of subjects which cost us so much, is all sheer waste.

It is clear also from the conversations that we have had with Fr. Chevalier that his presence is still necessary in Buffalo.

I have therefore had to give up the plan that I had formed and of which Fr. Aubert has told you. My dear friend, you will have to take on for a further three years the Provincialate of Canada. It will be easier for you to carry out these duties now that you are rid of that firebrand Rouge, who has finally fallen into the abyss which his infidelity was opening beneath his feet without his knowing it. Nothing has been able to soften that ferocious soul. I have given him more than a fair measure of kindness and mercy. Right up until the last moment he did not cease to complain about the Congregation and blacken its name, and that of nearly every one of its members. Eventually, while I was still sending him expressions of my fatherly feelings, he wrote to Rome to ask for a dispensation from vows, without offering the least valid reason (if there can ever be a valid reason) and in his petition he passed over in silence nothing less than the fourth vow and the oath of perseverance *usque ad mortem.* The Pope remitted the decision to my judgement, and obviously if I had had to pronounce a judgement on the *allegata,* I would have been bound in conscience to reject with indignation the rash, and I would also say irreverent, request of this poor subject. But my Council assembled and judged thus: that his conduct offered more than enough reasons for his expulsion, and that therefore the dispensation that would follow as a consequence of expulsion absolved me of all responsibility. But that is not the end of the matter. The fool, finding that I delayed too long in replying to his orders, wrote me a second letter more insolent than the first, in which he informed me that the Congregation owed him a thousand louis plus 6% interest, which raised the debt to 27,000. I am sending you a copy of his letter for you to judge for yourself. I am also sending you a copy of the reply that I made to him, which Fr. Vincens begged me not to send to his address, in the hope that he would be able to bring this bad subject back to a recognition of the principles of justice which he had plainly misunderstood, as I proved to him in my letter.

Before I end this letter, I would have liked to have written a dozen more like it, in order to take advantage of the departure of Fr. Chevalier, as well as certain others that I should have written, but now it seems that I have not enough time to finish what I wanted to say to you. I think that the gap will be filled by Fr. Aubert, who is writing himself, but who is not plagued by all the fools who trouble me. I asked him to copy the letter that the good Rouge sent to me. It is too late for me to send you the copy of my reply that I promised you in the earlier part of my letter. I am sorry, because in it I establish certain principles, which I would like to be well known, both with regard to dispensations, and with regard to property acquired under the vow of poverty.

I do not know whether Fr. Aubert will tell you in his letter of the surprise that I felt when I heard the news of the acquisition at Montreal made without my consent and in spite of the debts with which that community is encumbered. They are very good at moaning and complaining under the weight of these debts, but far from trying to pay them off, I see that they are running up new ones. I urge you to look carefully at what is going on there.

Perhaps Fr. Aubert has told you that I am pleased with the system I have adopted of calling to Montolivet the English subjects who have made their oblation in England and have not finished their studies. Perhaps the young Canadian Oblates would be strengthened in their vocation if they had the same advantage. You can imagine how valuable it is for a young religious to find himself in a fervent community composed of more than forty subjects; but the problem is the *quibus.*

I must leave you; I have come to take a few moment’s refuge in the country to be alone and find time to write, but in vain, for people know well how to come and dig me out. So farewell, my very dear friend; I would have liked to talk to you a little about the affairs of the Church, and about what concerns me personally, and in consequence the Congregation, but I must give way.

Farewell, then. I embrace you with all my heart.

+ C.J. Eugene, Bishop of Marseilles.

267. [To the Rev. E. Musquiz, parish priest of Matamoros][[209]](#footnote-210)

267:II in Oblate Writings

Two Fathers sent to Texas. Thanks for his care for the Oblates who work with him. Hope of making a foundation, on a solid basis, in Mexico.

Musquiz

Marseilles,

October 10, 1859*.*

I was waiting for a favorable opportunity to reply to the letter that you wrote me some time ago, and I am glad to be able to seize the one that offers itself today in the person of two young Oblate Fathers of Mary who are about to leave to join their brethren in Texas and help them in their work in that region and in the part of Mexico that borders on it, for the glory of God and the salvation of souls.[[210]](#footnote-211)

First of all I must thank you for all the care that you have always shown for our missionary Oblates ever since they were first established at Brownsville. From what they have told me of your conduct towards them I know that you are a true friend and benefactor of our Society. I can see also that you are a priest after God’s heart, who knows what it is to be a pastor of souls and who seeks conscientiously for all the means that can bring them spiritual help. I am glad that divine Providence has willed that our Oblate Fathers of Mary have been chosen and called by you to exercise their zealous ministry in your own church in Matamoros, and also in several of the other parishes over which your jurisdiction in the name of the Bishop of Monterey and as his delegate extends.

But to do good solidly and more extensively in your part of Mexico, our Congregation would need a guarantee of stability in the area in the form of an establishment that is both suitable and founded on a solid basis. I know that this is what you have in mind, and that you have begun to work for it. So I am hoping that you will be willing to continue, and I am confident that with your support we will eventually succeed.

My dear Father, please accept my good wishes, etc.

179.[To Bishop Martial of St-Brieuc].[[211]](#footnote-212)

179:XIII in Oblate Writings

Seminaries directed by the Oblates are not inferior to others. One Father is ready to leave as Superior of the Major Seminary at Brieuc.

Martial Bishop

Marseilles,

October 15, 1859.

My Lord,

In the worthy Bishop of St-Brieuc I recognize the excellent Vicar General of Bordeaux who has always given signs of kindness to the Oblates of Mary who, on their part, have been very devoted to him. And so I welcomed the idea which you communicated to me in your letter of the 10th of this month as a good inspiration. I am able to reply to the proposal you make with a sort of confidence based on experience. Seminaries directed by the Oblates leave nothing to be desired; I see that with my own eyes and I know it in a positive manner besides. Even though everyone has been assigned to a post, I can, however, give you a Superior immediately, a man of wisdom and experience, well versed in theology which he has taught for a great number of years and who has also been a Seminary Superior for more than eight years. If you plan on calling him soon, I can without serious inconvenience free him by withdrawing him from the community he is directing. Kindly let me know your intentions so that I can consider his replacement.

I await your reply before writing to him, according to the instructions you give me. I do not overlook the fact that his position will be somewhat difficult; even though those replaced may be little put out by the change, they have the talent to look down on newcomers. That is what is so inconvenient about a partial change, but in your wisdom you will know how to provide for that and to assist moderation and the good intentions of the eminently virtuous man whom I have marked out for you.

Accept, My Lord, etc.

+ C.J. Eugene, Bishop of Marseilles.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

October 15, 1859

**October 15:[[212]](#footnote-213)** Mass in the Carmelites. On coming out from there I took the route to La Ciotat by rail. I was expected there to bless the boat *La Cayenne,* built for voyages to Brazil. The prefect, the general, the maritime admiral prefect of Toulon and a great number of other people had been invited to this ceremony which was truly impressive After dinner which was ready for 150 people, we visited the shipyards of the company. Everyone admired the beauty of the place. I came back by rail having refused to avail myself of the steam boat placed at the disposal of the guests.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

October 16, 1859

**October 16:[[213]](#footnote-214)** On this Sunday morning I consecrated the altar in the chapel of the Congregation of the Daughters of the Holy Cross whose director is my Vicar General, Fr. Cailhol. All the members of the Congregation were gathered for this ceremony and most received Communion.

At three o’clock I returned to Saint-André where I had been last Sunday to bless the first stone and the foundations of the new church which is being built there. This time the weather was superb and I was able to put in place the stone which I had blessed in the present church because of the storm which would not allow us to go to the site of the new church. For this satisfying act, I am grateful to the zeal of the good people of Saint-Andre and especially to the commissioners whose leader is the excellent Mr. Foresta. Letter to the Bishop of Saint-Brieuc who is thinking of giving the direction of his Major Seminary to the Oblates. God will inspire us with the answer to be given.[[214]](#footnote-215)

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

October 22, 1859

**October [22]:[[215]](#footnote-216)** This letter (to the emperor)[[216]](#footnote-217) proves that Ihave, in my own way, asked the emperor to help the Pope. I use polite language but I think that, under the veil of polite and respectful expressions I say things that are true, even to the point of having him understand that we are not satisfied with his reply to the Archbishop of Bordeaux and also that he could have taken greater advantage of his victories to bring order to Italy.

28. To Bishop Allard, Vicar Apostolic in Natal.[[217]](#footnote-218)

28:IV (Africa) in Oblate Writings

The sending of missionaries. The need to prepare a report for the Council of the Propagation of the Faith. Anglicans allow polygamy. Bishop Allard can ask help from the Holy Childhood organisation. He should give details of the new mission to the Kaffirs. The Oblates are in Africa to envangelise the pagans. Fr. Grandin has been named a Bishop, coadjutor of Bishop Taché Greetings to the missionaries.

L.J.C.et M.I.

Allard

Marseilles,

October 28, 1859.

My dear Lord Bishop, I am rushing after the people I have sent to help you[[218]](#footnote-219) in order to send you these few lines. They have left me and I hope to catch up with them in Paris, before they go off in your direction. I had waited, I admit, until the last moment, but that was in the hope that I might receive some word from you. Admit, my dear friend, that you are very late in writing. Although your letters are always very short and lacking in detail about the mission which I would be so interested to hear, given that we are so far apart, they all give me extreme pleasure. I am very sorry that up to now you have not tried to give me a description either of the places or of the things which I can pass on to the Council of the Propagation of the Faith. For such a description you must produce a short but well thought out piece which may be judged suitable to be included in the collection where they keep record of the triumphs of our faith in all the missions of the world, and of the work of all the missionaries and of all the Orders. This important piece should come to me first so that I can add my recommendation to it when I send it on to the Council which must decide whether to include it. It seems to me that there would be a good deal to say, even though you would have to cover up a little the inconceivable lack of success of your own zeal and that of your missionaries. I blame the shameful decision of the Anglican false prophets, who went before you into that region, to allow polygamy. This is a powerful lever the devil has put into their hands in order to neutralise the efforts of your zeal, but what matter? You will end by gaining victory in the name of that Jesus of whose holy doctrine they know nothing. The savages that have been best schooled by you will value the charm of those virtues that are unknown to them but which they will admire in your words, inspired as they are by the Holy Spirit, and in your conduct which they will be able to appreciate. You will have the merit of having won the day by suffering great tribulations and this will considerably increase your personal merit in the eyes of the just Judge who must reward it.

Fr. Aubert must have written to you about your financial state and your commissions. If you happen to baptise a certain number of pagan children in order to send them to Heaven, you could contact the Holy Childhood organisation which might award you some financial support. We could well have your request passed on but I could not give it any recommendation because I have never allowed that organisation to work in my diocese, fearing that it might damage contributions for the Propagation of the Faith, which is the sole source of revenue for all our missions.

I hope that your health is good and that of all of our missionaries; make sure you look after people’s health very carefully. Let them not work beyond their capacities. If only you knew the difficulties we undergo in order to supply so many missions. We need years to form subjects and when it comes to a decision on where they are to be sent, it is right to consult their own inclinations. It is therefore important that they have some knowledge of all our missions. Up to now, frankly, we have been able to show them nothing very attractive that would make them want to go to Natal. When people have in view the conversion of the pagans they are not very inclined to limit their enthusiasm to spending their lives looking after a very small number of rather poor Catholics in the various colonial outposts of your Vicariate. Truly, I do not know what to say when discouragement assails our men. Therefore I am waiting impatiently for some information about your establishment among the natives.[[219]](#footnote-220) That is really your mission. A Vicar Apostolic would not have to be sent to look after a few scattered Catholics, and I for my part would not have accepted the mission if that were all it involved. It is the conversion of the pagans that we must keep in mind. All our efforts must be directed to that end. If we kept no hope of reaching that goal, then we ought to give up the mission. But we would be very unlucky to find only among the Kaffirs an obstinacy that the grace of God quells in all our other missions.

I am daily expecting the Bishop-elect of Satala, our own Fr. Grandin, whom I must consecrate coadjutor to the Bishop of St. Boniface. I am beginning to be worried by the delay in his arrival. He should have arrived in Europe at the beginning of this month and here we are at the end of it. He comes from far away, but the savages he is evangelising are more docile than your Kaffirs.

Farewell, my dear Lord Bishop, I shall cut this letter to you short in order to write to some of your priests. Please forward my letters to Frs. Barret, Gérard and Bompart. Please give the others my affectionate greetings and my blessing. I embrace you with all my heart.

+ C.J. Eugene, Bishop of Marseilles.

29.[To Fr. Barret, in Natal].[[220]](#footnote-221)

29:IV (Africa) in Oblate Writings

Affectionate greetings. He should write more often. The type of report that should be given to be read to the scholastics and to be sent to the Work for the Propagation of the Faith. Encouragement. The Kaffirs will one day be touched by grace. The Founder’s state of health.

L.J.C.et M.I.

Barret

St-Louis, near Marseilles,

October 28, 1859.

Dear Fr. Barret, I have fled in order to come and spend a few hours here in the country so as not to be distracted from writing quite a large number of letters which I must have despatched to the various areas where our missionaries are stationed. But now I see that I have not put your last letter in my folder. It is possible, then, that I shall not reply precisely to what you were telling me in your letters. I shall content myself, therefore, my very dear son, with expressing the feelings of my heart which, although they are well known to you, it will be a pleasure for me to state once again. Let me assure you, my beloved son, that it is a great privation for me to receive your letters so rarely. If one cannot see the person one loves, nothing can represent him better than the characters traced by his hand. It is something that comes from him, in some ways a reflection of his soul. So it is that I sometimes affectionately kiss that dear writing as I would, like a father, kiss your forehead were you near me. You understand, then, that you cause me great privation when you write to me so rarely. Moreover, would you not have something very interesting to tell me about your missions?

I was saying in a letter to his Lordship your Superior that it is so important that we be able to tell our scholastics what you are doing and what you propose to do in order that when the time comes to consult them about their inclinations in missionary work they may be able to think a while about your mission which so far has not offered much food for their zeal. I would like one of you responsible for producing a report which would make the country known, exactly pointing out its position on the globe, its climate, its products, the quality of its inhabitants, that is to say their customs, habits, their religion if they have one, or at least the type of worship they offer to God, and their character. Then you will talk about the first steps made in this mission, the obstacles that presented themselves and impeded the progress of the good you were proposing to do. The services you rendered, in the meanwhile, to the small number of colonists you found, the warm welcome they gave you, the help you received from them. The success of your efforts to establish your mission among the natives, the difficulties which stood in the way of their conversion, the conversion of those who opened their eyes to the light, the type of life you have to lead, the effect which the regularity of your conduct must produce when compared to the *laisser aller* of the Anglican missionaries who hold the law of the Gospels so cheap etc. There you have a theme it would be interesting to pursue. We could present a similar report to the Council for the Propagation of the Faith, which has never, I think, mentioned our mission in its Annals. It would, however, be important for us to know that you have been sent among the savages to announce the Good News to them and that if the Strong One has put up obstinate resistance in that country you have enough faith in God to have hopes of vanquishing him and of forming on the debris of the vices to which they have given themselves over a virtuous christian community which will console you in all your tribulations and all your sorrows. In fact you will reach this triumph if you are faithful to your Rule and constant in your resolution. Be real *milites Christi* and victory is assured. That is to say, my dear son, that you should never allow yourself to be discouraged. You are the first to be sent to conquer these souls that are under the tyranny of the devil.

All the armies of Hell defend the prey that has been theirs from the beginning. Do not be surprised then if you meet so much resistance. You will break through the ranks of the enemy - have no doubt about it - and you will have the ineffable consolation of having laid the foundations of the love of God among pagan people who are blindly firm in their rebellion. Those people who assist you and those who will come after you will bless your name and you will be amply rewarded. I would like to give you some news but I see that I have hardly enough time to write a few lines to Frs. Gérard and Bompart. They have both written to me, and - as happened in your case - I have not got their letters with me.

If you are in touch with one another, exchange my letters among yourselves and never forget me in your prayers. I will finish by telling you, for your consolation, that despite my great age (you know that I am in my 78th year) I am in marvellous health, that I as yet have no infirmity, that I can still get up at five o’clock having often gone to bed at midnight and never before eleven, that I am lucky enough to be able to observe all the fasts that our Rule prescribes, and also all the days of Lent without exception, observing abstinence most exactly. I am writing to you without glasses, although it is true that I am nearsighted. You can see that my hand does not tremble and it goes without saying that I walk without a stick and with a firm step and that I am not spared a single ceremony, even the frequent consecrations of churches, which as you know last at least four hours when you do them slowly as I do. I wanted to give you these little details to amuse you and because I so seldom do so. You understand that one does not talk about these things in order to boast.

Farewell, my dear son, I send you fondest greetings and bless you with all my heart.

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

S.G.

30.[To Fr. Gérard at the Saint-Michel mission].[[221]](#footnote-222)

30:IV (Africa) in Oblate Writings

He should write often and be of good courage, even if the Kaffirs are difficult to evangelise.

L.J.C.et M.I.

Gérard

St-Louis, near Marseilles,

October 28, 1859.

Now do not start thinking, my dear Fr. Gérard, when you see this long letter that it is all for you. I would be delighted if it were, but I am pressed for time and you will have to share this with our dear Fr. Bompart, to whom I owe a letter as I do to you. Just imagine that I have to send to Paris, without a day’s delay, the letters that I am sending to Natal. Those of our number that I am sending to help you left hurriedly without giving me time to write a line. I am rushing after them to Paris so that my batch of letters can get to them before they leave. I do not know whether this is my fault or Fr. Aubert’s, but the fact is that I cannot find your letter in my enormous folder which is filled with family letters which are waiting for a reply. Never mind: I do not need to have yours in front of me in order to thank you for writing and to tell you how pleased I am when I receive something from you. Only I urge you not to be discouraged and think badly of me if I sometimes do not manage to reply very promptly. You can be sure that the fault is not mine. How many interesting things you can tell me! It is a real pleasure for me to follow you step by step in the advances and setbacks of your missions. I would love to know day by day what you are doing for the glory of God and the salvation of those poor souls that you have been called to evangelise. I know how difficult the Kaffirs are to convert. The least of your successes would be considered by me as a great blessing from God. Your reward, as you know, will not be measured by your success but by the work you have done and by the efforts of your zeal. Moderate this, however, so as not to go beyond your strength and run the risk of falling ill.

I have just been told that I must get ready to leave for town. I do not want to leave, however, before I have written a few lines to our good Fr. Bompart. I must also finish the letter I had started to Bishop Allard, so I leave a little over halfway through this letter, satisfied nevertheless that I have been able to assure you again of my fatherly affection for you and to bless you as I finish my little talk with you.

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

S.G.

1434. [To Father Desbrousses, at N.-D. de l’Osier].[[222]](#footnote-223)

1434:XII in Oblate Writings

Congratulations on his oblation. Observance of the Rules.

L.J.C. et M.I.

Desbrousses

Marseilles,

October 29, 1859.

My dear son, if I am late in replying to your letter by which you inform me about your oblation, it is certainly not through indifference or forgetfulness. That is due to the countless matters that take up all of my time. To the contrary, I was happy to learn that, in fidelity to your vocation, you have consecrated yourself to the good Master whom we serve and that you are now part of the family whose father I am. I am delighted and I also congratulate you, for I know all the profit you will derive therefrom for your sanctification and all the good that you are called to accomplish in the apostolic ministry that you will be carrying out in the Congregation. Only be faithful in the exact observance of the Rules which you have come to know during your novitiate. These Rules are not made only for novices; when one has finished the novitiate, we need to encourage each other to continue living them out for common edification. What I have seen of you during my short stay at l’Osier reassures me entirely in this regard. Be therefore blessed, my dear son. I embrace you with all my heart.

+ C.J. Eugene, Bishop of Marseilles.

1435. [To Father Bovis, at N.-D. de l’Osier].[[223]](#footnote-224)

1435:XII in Oblate Writings

Congratulations on his oblation. Greatness of the Oblate vocation.

Bovis

[Marseilles],

October 29, 1859.

I congratulate you on your happiness in consecrating yourself for life to serve God and to work for the sanctification of souls in the Congregation which is soldiering under the banner of Mary Immaculate. By making this blessed profession, you have signed the contract of your predestination. Be faithful for your part, God will keep his word in your regard. He has accepted your consecration and he has promised you eternal life.

This promise has been verified in the deaths of each of our men. I mean to say those who die in the bosom of their mother, the holy Congregation of the Oblates of Mary Immaculate. All of them have died as the truly predestined.

Your vocation, therefore, is a grace that we cannot fully appreciate. Let us try to comprehend it and let us not cease to thank God who has chosen us from among so many others by reason of his infinite mercy. Is sacrificing our life in the service of such a good master really too much? Oh no! Let us not fear doing too much.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

November 1, 1859

**November l:[[224]](#footnote-225)** How could Inot thank the Lord for the strength he preserves in me in my 78th year of age! This has been a day from which I do not feel any ill effects. Yesterday evening I went to sleep in Montolivet so as to be on the spot this morning to celebrate our usual feast day. The evening before I had taken a cup of coffee as a snack. The morning of this holy day, on coming out from meditation, we betook ourselves to the church. In my presence, Fr. Tempier said the Mass at which the community received Communion. After Mass, the Blessed Sacrament was exposed, I spoke to the numerous people present and I received the renewal of vows; we sang the *Te Deum* and I gave Benediction of the Blessed Sacrament. Then, in keeping with custom, we recited the litany of the saints. It was I who invoked the saints and the community responded. On coming out of the chapel I as sembled the community in the chapter room to pay them my compliments. I embraced each of those dear children and the Fathers as well. My example was followed and the whole of this interesting community exchanged the kiss of peace with a joy which was delightful. I accompanied them to the refectory and there I bade them farewell in order to go to the cathedral where I had to preside pontifically before giving the papal blessing. Having returned to the bishop’s house to dine with those I had invited, among whom were the respected Fr. Noailles, founder of the Holy Family, Mr. Mirès, Mr. Vaudoyer, the architect, Mr. Saure from the prefecture etc., on leaving the table we hastened to return to the cathedral to be present at the two Vespers of the saints and of the dead, to give the absolution, to listen to the sermon and give Benediction of the Most Blessed Sacrament.

[During the day the beautiful casket made by Mr. Poussielgue arrived. It is destined for the relics of St. Lazarus. Everybody was delighted with it.]

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

November 2, 1859

**November 2:[[225]](#footnote-226)** [Customary visit to the cemetery. How edifying it is in this holy place! The people gather around the bishop and we pray fervently.]

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

November 3, 1859

**November 3:[[226]](#footnote-227)** [Arrival of the Bishop of Autun], I went to meet him at the station. He brought me the precious relic of our holy patron; He was accompanied by his secretary and by Fr. Muller, the cantor of the chapter, delegated by his confreres. The arm of the saint and his head which we had, together with the relics of other saints from the diocese of Autun were placed in the reliquary which I am donating to the cathedral in honour of my holy predecessor. The reliquary was placed on the altar of the Major (cathedral) for the veneration of the faithful. I made it my duty to offer the Holy Sacrifice of the Mass on this altar and I was well rewarded by the graces which in some way flow from the bones of the saints. It would have been useless to have tried to hide my emotion, no matter efforts I took to concentrate; but then how could I resist while offering the Holy Sacrifice in the presence of this body raised from the dead by the very Jesus Christ who now reappears in his presence? Besides, well before the consecration, the supernatural effects emanating from these bones had poured into my soul, delighting it with feelings of admiration, gratitude and love. I considered this favour, so little merited by a poor sinner like myself, to be a reward for the zeal for my efforts to glorify this friend of Jesus, the great patron of my diocese.

I shall not describe the beauty of the procession which I had ordered in my pastoral letter[[227]](#footnote-228); I shall say only that God in his goodness has blessed us with wonderful weather and the attentiveness and comportment of the people were just as I wanted them to be.

1436. [To Archbishop Guibert of Tours].[[228]](#footnote-229)

1436:XII in Oblate Writings

Relic of St. Lazarus at Marseilles. Metropolitans.

Guibert

[Marseilles],

November 11, 1859*.*

Dearest friend, I shall not let the feast of St. Martin pass by without congratulating you as his worthy successor. I unite myself to your prayers and ask this great saint that he obtain for you from God everything that you can desire in this world and in the next. We have here placed ourselves under the protection of St. Lazarus of whom the Bishop of Autun[[229]](#footnote-230) has himself brought us an exceptional relic. This Prelate chose to make his retreat with our Fathers at N.-D. de la Garde. He will leave us tomorrow and is very pleased with us.

The day after tomorrow I will be consecrating the chapel that Mr. Fissiaux has had built on his property of the Carthusians for the boarding school run by the Sisters of St. Joseph of Belley. The Bishop of Belley[[230]](#footnote-231) will be here for the occasion, as he will be leaving for Rome the next day. The Archbishop of Aix[[231]](#footnote-232) too, will be here and he will be giving the benediction.

... Even though you are a metropolitan. I am not afraid to tell you that your dignity does not dazzle me and that I consider it as really amounting to rather little, no matter how much the trend to extol it is in vogue today.

49. [To Fr. Christophe Bonjean, in Ceylon].[[232]](#footnote-233)

49:IV (Ceylon) in Oblate Writings

The Founder’s affection for all his sons. The need not to work beyond one’s strength. The departure for Ceylon of one Father and two Brothers. He should continue to send reports which edify the scholastics. The apostolate to the pagans.

L.J.C. et M.I.

Bonjean

Marseilles,

November 19, 1859.

My dear Fr. Bonjean, I come to you in a great hurry, but with all due deference to whoever is waiting for me, I will not be distracted from writing at least a few lines to those with whom I would so much enjoy to converse at length and with open heart. We have never seen each other, but you must admit, my dear Father, that we already like each other a great deal. For me it is an instinct that God gives me, or rather a quality for which I thank him daily, that my heart is entirely bound to all those whom his goodness gives me. Nothing makes me understand the love which God has for all his children more than the feeling I have for all those who belong to me and to whom for my part I am entirely devoted. The love I feel for some in no way damages the love I have for others. Thus it is, my dear Father, that without having had the consolation of seeing you I love you with all my heart.

I never cease blessing the Lord for all the good you are doing together with our dear and venerable Vicar. Only one thing troubles me and that is that you are doing too much. I have tried to instil in him the idea that one is not asked to do more than one’s strength allows. You must all imperiously insist that you each avoid doing too much, because we must produce fire that will last. Think of the difficulty we have in recruiting subjects. This time I can send you only one priest[[233]](#footnote-234). It is true that the two Brothers who are accompanying him are going to be a great help to you, but I am none the less upset at having but one priest whom I can send to you. This need not stop our dear Vicar from making an effort to serve the mission that some people wish to take away from you. I did not have the time to tell him so in the letter which I am sending him but which I have not had the time to finish.

Continue, my dear Fr. Bonjean, to keep some leisure time for yourself so that you can send us some of those splendid reports which edify us so much. They will excite the zeal and the devotion of our young Oblates who are doing their course of studies at Montolivet. I am confident that we shall get some missionaries from among them who will go to your area, the needs of which are well known to me. My great regret is that despite my wishes, people have thought too late of involving themselves in the conversion of the pagan natives. These people would give you more consolation than the long standing Christians who are so ill disposed and so weak in their faith.

Farewell, my dear Fr. Bonjean, I embrace you and bless you with all my heart.

+ C.J. Eugene, Bishop of Marseilles.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

November 24, 1859

**November 24:[[234]](#footnote-235)** [Letter from Rome; from the Bishop of Belley.] I had to conclude from this letter that the Pope had spoken to the Bishop of Belley about this matter and perhaps had complained that, so to speak, I had not written a pastoral letter on this topic. There was a certain concern about my pretended silence. I must therefore no longer hesitate to satisfy the wishes of the head of the Church and right away I shall set about publishing a pastoral letter[[235]](#footnote-236) in which I shall say that, whoever may be my witness, I shall not fail to fulfill as everybody should what I consider to be a duty. Meantime I considered that I had to answer the Bishop of Belley’s letter right away.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

November 27, 1859

**November 27:[[236]](#footnote-237)** The pastoral letter was read in all the churches of the diocese.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

November 30, 1859

**November 30:** [Consecration of Bishop Grandin.] This is another of the beautiful days of my life. With the assistance of the Bishop of Fréjus and the Bishop of Cérame[[237]](#footnote-238), I have just consecrated our good, virtuous and excellent Fr. Grandin. He had done his novitiate for the episcopacy in the horribly painful mission of the immense glacial regions enclosed in the diocese of Saint-Boniface, during five years of superhuman work. Elected and recognized as bishop of Satala *in partibus infedelium* and Coadjutor of Saint-Boniface two years ago, I had to wait until he could come to me so that I could impose hands on him. It is a privilege which I reserve to myself and which has not been contested by the good Bishop Taché of Saint-Boniface. I have already expressed the happiness I felt on the arrival of this good son who had received from me tonsure, minor orders, sub-diaconate, diaconate and priesthood. I have had the occasion to appreciate this excellent prelate further during the days he spent with me since his arrival in Marseille. How pleased I am that we have made this choice, the Bishop of Saint-Boniface and myself. Such a good spirit, such good judgement, such simplicity, such attachment to the Congregation, his mother! Such detachment from all the things of this world! Such sacrifice of even his dearest affections which are nevertheless so deeply felt! What a kind heart! Such devotion, in a word and in the full sense of the term! Indeed it would be impossible not to love a man such as this and I am happy to see that he has attracted the affection of all who have met him. For my own part I deny myself the pleasure of giving expression to the joy I experienced in consecrating such an angel. The memory of his visit to all our communities will not be forgotten. At all times he gave the example of the most perfect regularity even to the extent of asking the least permission, notwithstanding that he is bishop, and on the eve of his consecration he wanted to kiss the feet of all the Montolivet community, which, to my great regret, the superior was not willing to allow him to do. Today that he has been consecrated bishop, he has not changed any of his holy customs, even to the extent of not wanting to open a letter until the Superior had seen it. May God send us many men who resemble this holy prelate!

1437. [To Archbishop Guibert of Tours].[[238]](#footnote-239)

1437:XII in Oblate Writings

Pastoral letter requesting prayers for the Sovereign Pontiff. Cardinalate.

Guibert

[Marseilles],

December 3, 1859*.*

... [The bishop of Belley] asked me to be allowed to tell me that in the present circumstances a pastoral letter from me would make a good impact. The matter was clear: the Pope had spoken to him about me in this regard and most probably the Pope had asked him to tell me about his wish. From that moment on, I hesitated no longer.[[239]](#footnote-240) Three days later, that is, on the following Sunday. the pastoral letter was read in all the churches of my diocese.[[240]](#footnote-241) You must have received it. God be praised, I have finally been able to spend a few moments with you. When I came down from the chapel, they brought me the mail which had your letter of December 1st. I laughed heartily when I saw the metropolitan respond so skillfully and in so friendly a manner to the onslaught of the daring suffragan.[[241]](#footnote-242) What a heavy rock he has cast into the game! I shudder at the indigestion that threatens me when I shall have to do my part in this enormous repast where metropolitans are devoured by cardinals. There is no way out for me except to sharpen my appetite so that I am not found wanting in my task. Fortunately, I am being given the time to prepare myself. Joking apart, no one tells me that there is going to be a Consistory, still less that I will be proclaimed in one. It would seem to me that a person should be notified of such a fact.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

December 4, 1859

**December 4:[[242]](#footnote-243)** [Examinations of the young priests.] It was three hours in the morning and again in the evening which is found very useful. We were content with all the young priests who were certainly well prepared for their examination.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

December 5, 1859

**December 5:[[243]](#footnote-244)** [Ceremony for the catechism classes of St. Theodore to distribute their prizes. The children acquitted themselves perfectly in a charming dialogue.] After my talk, I asked Monsignor de Satala to tell the children some of the aspects of his difficult mission in red River. He agreed and presented a few stories on the subject and, upon my asking him to prove that every language confesses the name of Jesus Christ, he recited the Our Father in the savage’s language, which greatly amused the children and edified the adults present.

268. [To Frs. Faraud and Clut, at Athabaska][[244]](#footnote-245)

268:II in Oblate Writings

Mgr Grandin has brought him many letters. The great work being done by the Fathers and Brothers of Red River. Bro. Alexis may be ordained.

L.J.C. et M.I.

Faraud and Clut

Marseilles,

December 9, 1859*.*

I would have something to blame myself for, my dear Frs. Faraud and Clut, if I were to allow the letter that our excellent Bishop of Satala is writing to you to leave without adding these few lines. I hope that under his auspices I will be luckier than on other occasions when my letters have gone astray. Be so good as to do on your side all you can to ensure that yours reach me. It is really distressing, at the distance that we are from each other, and with the rarity of posts, when we are reduced to not receiving those that we do write at such infrequent intervals. This time I have had the joy of receiving news of nearly all of you, and so the dear postman was doubly welcome. However, I have not waited for him to leave before giving him my letters, for I am too impatient to express to you all the tender feelings that I have for you. I need to tell you that I never cease being preoccupied with you, both to rejoice at the good that you are doing in your sublime ministry, and to suffer humanly speaking because of all the privations and sufferings that you endure. With what great interest did I speak about this with your collaborator the holy Bishop whom I am sending back to you. I speak of these things with him every day, and I speak about them to everybody whenever I have an opportunity. I know that you are offering all your sufferings to God for the salvation of those poor lost souls whom you are leading by grace to the knowledge of the truth, to the love of Jesus Christ, and to eternal salvation.

It is this that consoles me most of all when I consider that you have been chosen as the first apostles to proclaim the good news to nations which without you would have never known God.... It is wonderful, it is magnificent to be able to apply in so real away the beautiful words of the Master *Elegi vos ut eatis.* What a vocation! If, as I do not doubt, you know how to respond to it, what will be your recompense? If, as I must hope, the good God has mercy on me, when you have pulled me out of purgatory by your merits and your kind prayers, and one day far from now I see you arrive in heaven loaded with the spoils of Hell, that is, with all the souls whom you will have rescued from the empire of the devil, what a renewal of happiness, what a triumph it will be for me! These thoughts soften the pain that I feel when I think of your sufferings. Before I end, I must say to Fr. Faraud that I would be glad if the good Brother Alexis were promoted to the priesthood. I singled him out among the Brothers who have been sent to you. He would be one more priest for your missions, which I have difficulty in providing with a sufficient number of missionaries.

I bless you with all my heart.

+ C.J. Eugene, Bishop of Marseilles.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

December 11, 1859

**December 11:[[245]](#footnote-246)** [A grand celebration at Allauch.] I went to say Mass and bless the statue which had been palced at the top of the tower of the chapel of Notre Dame du Chateau. The mayor, on this occasion, gave a very Christian talk. Mr. Pinatel, one of 17 priests who are natives of Allauch and present at the celebration, preached on the Blessed Virgin. After dinner, The cross, which was to replace the one erected on the occasion of the mission of 1842 and which had deteriorated over time, was carried in triumph. It was Fr. Ricard,[[246]](#footnote-247) returned from Oregon, who spoke very well at the foot of the cross. You could say the celebration was completely and very much edifying.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

December 12, 1859

**December 12:[[247]](#footnote-248)** Benediction in the chapel of the hospital of the Immaculate Conception, in the presence of the mayor’s deputy. Visit to Poor Clares to see the mother abbess who returned from Nantes where she had gone to establish a foundation of her order, to the great admiration of the entire city. Visit to the hospital of the mentally disturbed. I was very happy with the property and the condition of the rooms, as I had been at the hospital of the Immaculate Conception.

269. [To Fathers Maisonneuve and Tissot, on Lac la Biche][[248]](#footnote-249)

269:II in Oblate Writings

Charity and humility of Mgr Grandin. Sending of missionaries. Live in fraternal charity.

L.J.C. et M.I.

Maisonneuve and Tissot

Marseilles,

December 13, 1859.

I have begged our good, our excellent Bishop, to leave me a little space to send a few lines to you myself to remind you of me and to tell you again how much you are present to my thoughts and uppermost in my heart. Throughout the time when Mgr Grandin has been staying with me, we have done nothing but talk of our Red River mission. I already knew how much it meant in the eyes of God and of the Church, but all the news that our new Bishop has given me has filled me with greater and greater admiration. He took care to efface himself, and it is impossible to be more modest, more humble, than that holy man! What a good brother he is for you! He had nothing but good to say of each one of you. He intends to make a journey into Savoy simply to give news of one of you to his family. He counts nothing too much if he can give pleasure. What an excellent character! He has won all hearts here as well. So I congratulate you on having such a Superior and all that I ask for and hope is that you will live in the most perfect possible accord with him in all the relations that you have together. I will do all that I can to lighten your burden, to give him some companions on his return journey to your country. They will not be as numerous as I should like, because we cannot meet every need and also because for your mission stronger health is needed than that enjoyed by most of our young fathers or scholastics. I will choose the best men that we have, not only from this point of view, but also for zeal and devotion.[[249]](#footnote-250) I know what is needed to be able to do any good among your Indians and in your climate which is so harsh. Happily, you will serve as models for them, and they will only have to walk in your steps and imitate you. What I ask above all is that charity should reign among you all. *Ubi charitas ibi pax.* I would be very pleased if you were to take advantage of the two posts that can bring us into contact in order to give me your news, for I feel the lack of it very keenly. Mgr Grandin has brought me letters from nearly all our Fathers. I have not received one from you. Perhaps you have not been able to profit by the opportunity offered by his journey, but I have felt the pain of this deprivation none the less: I would not like to think that you had forgotten your old father. Come then, prove to me that it is not true. Farewell, my dear children - I embrace both you and the Brothers who are with you from the fulness of my heart.

+ C. J. Eugene, Bishop of Marseilles.

S. G.

270. [To Frs. Végreville and Moulin and Bro. Dubé, at Ile a la Crosse][[250]](#footnote-251)

270:II in Oblate Writings

Joy of the Founder when he is able to keep in contact with his missionaries. Let Fr. Moulin profit from the experience of Fr. Végreville. The virtues of Mgr Grandin. Sending of missionaries.

L.J.C. et M.I.

Végreville and Moulin

Marseilles,

December 13, 1859.

My dear sons, when our excellent Bishop of Satala left this morning he intended to leave blank spaces for me on all the letters that he is writing to his dear brothers on Red River. I hoped that I would be able to fill these spaces with expressions of the tender sentiments that I have in my heart for each one of you, but as usual, I have been deflected from that delightful occupation which I had been promising myself by a thousand disturbances. This was an exercise in patience for me, which would have been very meritorious if I had been able to suppress the interior movements of feeling which these difficulties aroused in me. I wanted to write to everybody to whom Mgr Grandin was sending his affectionate greetings. Now Fr. Aubert is here to take from me the letters which must go without the least delay so as not to miss the post. So quick, I must hurry to tell you again this time how much I love you. I was glad to hear that your good young Father Moulin has been placed near my dear Fr. Végreville, who is one of our old and zealous missionaries. The young Father will be in a good school there, and, with the help of his companion, he will be able to learn more easily the very difficult languages one has to know in order to be able to convert our Indians. The day before yesterday, an hour and a half after midnight, we were still talking about your missions and about all of you with this excellent, and I will say more, this angelic new Bishop. Here he has won all hearts, and I am not surprised. It is impossible to display, without being aware of it, more virtues. He has constantly lived as a simple Oblate, and I had to force him to show himself as the good God has given me grace to make him.[[251]](#footnote-252) He longs for nothing but the time when he will go back to your arduous missions which seem not to demand the slightest effort from him, brave as he is. According to him, you are all as good soldiers as he is in fighting for the conquest of those wretched souls which have fallen to the lot of your zealous care. We also had an opportunity of admiring the desire of that beautiful soul to bring others forward, forgetting nobody but himself. He pleads wonderfully the cause of your mission, and if I were able to grant his wishes, I would empty the scholasticate to send them all to Red River, but I have to provide for the needs of all, and especially to be sure that I do not send you men who are not strong in health and devotion. I hope that you will be content with the choice that I have made. Farewell, my dear children; I bless you and our Bro. Dubé with all my heart.

+ C. J. Eugene, Bishop of Marseilles.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

December 15, 1859

**December 15:[[252]](#footnote-253)** Assistance at the sermon at St. Charles, where the Capuchin fathers were preaching a mission.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

December 17, 1859

**December 17:[[253]](#footnote-254)** [Ordination at Montolivet of 12 deacons.] Before the ordination, profession of two future sub-deacons.[[254]](#footnote-255)

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

December 19, 1859

**December 19:[[255]](#footnote-256)** A meeting in my house of the commission I named to draw up the calendar for the solemn exposition of the Blessed Sacrament which I had decreed to establish in my diocese and which will begin this coming January.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

December 20, 1859

**December 20:[[256]](#footnote-257)** Mass at the refuge where Igave the habit to three religious.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

December 21, 1859

**December 21:[[257]](#footnote-258)** [Mass at the Capuchins for the anniversary of my priestly ordination. I have dated today, the 48th anniversary of this great and precious day for me, the mandate which I published for the establishment of solemn and perpetual adoration of the Blessed Sacrament. I thank God for having given the ability to establish this devotion before I die].

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

December 22, 1859

**December 22:[[258]](#footnote-259)** [Mass in the chapel of the religious of Compassion.] In this house, since the time when I established this work, more than 1500 servants of whom a large number owe their honest existence to the care which they have been given.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

December 23, 1859

**December 23:[[259]](#footnote-260)** [Letter to Cardinal Antonelli.][[260]](#footnote-261)

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

December 24, 1859

**December 24:[[261]](#footnote-262)** [Letter from Rome, from Mgr. the bishop of Belley: The Pope is satisfied with the last directive of the bishop of Marseilles. There will not soon be a consistory for the creation of cardinals.] I have taken notice.

Diary 1849-1860

 Oblate Writings XXII

Diary 1849-1860

December 28, 1859

**December 28:[[262]](#footnote-263)** [Benediction in the interior chapel of Mr. Deluil-Martiny.] I granted an indulgence of 40 days.

[Letter to the archbishop of Paris.][[263]](#footnote-264)

1438. [To Archbishop Guibert of Tours].[[264]](#footnote-265)

1438:XII in Oblate Writings

New Year wishes. Surrender to God in the cardinalate matter.

Guibert

[Marseilles],

December 28, 1859*.*

My dear Archbishop, I am writing these few lines to reply with New Year wishes to your own. I do so in haste, for you know what kind of existence I live here in Marseilles. I have just assisted at the funeral of one of our most virtuous lawyers, the faithful companion, friend and schoolmate of my so much regretted nephew, Louis de Boisgelin, so like my nephew and worthy to be compared to him. I spoke of Mr. Cournand whom you must know and who was at the head of the famous Congregation referred to as that of Mr. Allemand. From there I had to go and give my blessing to Mr. Nicot, one of our priests who is near death. My presence was a great consolation to him in this supreme moment. My Tuesday Council meeting was waiting at the bishopric and I am breaking my word to them for a time so that I can talk to you an instant.

All your reflections on my affair are perfectly correct but in Rome they are formalistic and sometimes too political. Gladly I would give up the hat if that would even slightly advance their business, were it bring only the smallest taste of consolation to the good Pope who is toyed with in this infamous pamphlet which you mention.[[265]](#footnote-266) I find it impossible to believe that it comes from on high, so contemptible it is and – I am not afraid to say it – so absurd. What makes me think that it does not come from so high is Rome’s decision to send Cardinal Antonelli to the Congress.[[266]](#footnote-267) Such a move would not have been without prior assurance about the Emperor’s real position. Otherwise, what would be the good of coming to one’s condemnation? As for the brochure, it merits nothing more than to be scorned and despised by every intelligent person.

[The 29th].

Yesterday I did not take into account that I had to close a supplementary exercise at Saint-Charles, to confirm some fifteen old men whom the mission given by the Capuchins had brought back to God along with many others. I thus ended my day which brought me the consolation of having fulfilled a number of my duties. I would be quite unworthy if I did not profit of the amazing health God grants me to look after the requests and needs of those whose servant and father I am.

Yesterday I was speaking about the misguided pamphlet which to our shame is being peddled all over Europe. If that is the notion that will be expressed in the Congress, let them be very careful: in my pastoral letter I have pointed out what will happen to them. Under Pius VI and Pius VII we saw the Church crushed and reduced to naught. This daughter of Heaven rose up again and the oppressor has disappeared. Later, the Bourbons received the mission of restoring it to honor: they wanted to enslave it and they have disappeared in their turn. Louis-Philippe secretly undermined it and openly strangled it: what happened to him?

This year as last year, it is clear, my friend, that I shall have to make my pilgrimage to Tours. I would have to be quite far gone to deprive myself of the happiness I feel when I hold you close to my heart. The hat will come when it will come or it won’t come at all: I am not concerned nor do I spend time on it. I have to date lived for 80 years without it, I will certainly get along without it during the little time that I still have to live. One thing is certain: if, finally, they decide one day to bring me this gift, I am dispensed from being grateful for it.

1. Copy in Register of letters 1855-1863, p. 216; Rome, Postulation archives, DM X. [↑](#footnote-ref-2)
2. The Oblates had been established at Galashiels in a house belonging to Mr. James Hope, heir of the writer, Sir Walter Scott. At the sessions of the General Council of Dec. 2, 1858 and Jan. 11,1859, it was decided to leave Scotland because there were no possibilities of being missionaries there and the Jesuits were to establish themselves at Edinburgh. Moreover Fathers were needed in Ireland where Fr. Cooke wanted to accept ministry in a penitentiary. [↑](#footnote-ref-3)
3. Rey II, pp. 708-709. [↑](#footnote-ref-4)
4. Rey II, p. 707. [↑](#footnote-ref-5)
5. Orig.: Rome. Postulation Archives. L. M.-Médevielle. [↑](#footnote-ref-6)
6. Luke 9:62. [↑](#footnote-ref-7)
7. Rey II, p. 708; Rambert II, pp. 510-511. [↑](#footnote-ref-8)
8. Dominique Luigi (1817- December 28, 1858). Bishop Casanelli d’Istria announced this death in a letter which Bishop de Mazenod received on January 3. [↑](#footnote-ref-9)
9. Charles Dominique Albini (1790-1839), Noel Francois Moreau (1794-1846), Joseph Laurent Richaud (1804-1837), Antoine Gibelli (1813-1846), Paul Jean Pasqualini (1825-1855). [↑](#footnote-ref-10)
10. Rey II, p. 708. [↑](#footnote-ref-11)
11. Marie Catherine Ruel, in religion Mother Marie-Augustine de Jesus (1801-1874), foundress and Superior of the Sisters of the Holy Names of Jesus and Mary. [↑](#footnote-ref-12)
12. Copy, Rome, Postulation Archives DM X: Register of Letters 1855-1861. pp. 214-215. [↑](#footnote-ref-13)
13. Matt. 26: 39. [↑](#footnote-ref-14)
14. Fathers Albini and Moreau. [↑](#footnote-ref-15)
15. Rey II, p. 709; Rambert II, pp. 513-514. [↑](#footnote-ref-16)
16. Hermann Cohen 1820-1871), baptised in 1847. Preacher. [↑](#footnote-ref-17)
17. Louis Veuillot (1813-1883), Catholic writer and director of the newspaper *l’Univers.* [↑](#footnote-ref-18)
18. Rey II, p. 709; Rambert II, p. 514. [↑](#footnote-ref-19)
19. Rue de l’Échelle was in one of the poorest quarters of Marseille, in the area of Notre Dame de Mont Carmel. [↑](#footnote-ref-20)
20. Rey II, p. 710. [↑](#footnote-ref-21)
21. Copy of Italian original: Reg. letters 1855-1863, pp. 216-217, Rome, Archive of the Postulation, DM 10. [↑](#footnote-ref-22)
22. Fr. Lelons. [↑](#footnote-ref-23)
23. Rey II, p. 711. [↑](#footnote-ref-24)
24. Cardinal M.A. Dupont, Archbishop of Bourges from 1842 to 1859 had been known to Bishop de Mazenod since the foundation of Notre Dame de Lumières in 1837. At that time Bishop Dupont was Bishop of Avignon where Lumières is situated. [↑](#footnote-ref-25)
25. Augustin Rolland, born in 1836, oblation on October 8,1854, left in 1870. [↑](#footnote-ref-26)
26. Orig.: Rome. Postulation Archives. L. M.-Oblats. [↑](#footnote-ref-27)
27. Bishop de Mazenod had for some time already promised the Archbishop of Bourges to visit him at his residence. On the occasion of his trip to Paris to take part in the Senate sessions, he fulfilled this promise. He left Marseilles on January 30, accompanied by his servant. Philippe. Cf. REY II, 711. [↑](#footnote-ref-28)
28. Cardinal J. Dupont, whom the Founder got to know well at Avignon, was a Senator; he died on May 26, 1859*.* [↑](#footnote-ref-29)
29. Orig.: Rome. Postulation Archives. L. M.-Guibert. [↑](#footnote-ref-30)
30. Orig.: Rome. Postulation Archives. L. M.-Oblats. [↑](#footnote-ref-31)
31. The President of the Senate. [↑](#footnote-ref-32)
32. The Marquis A-H. Hautpoul was the keeper of the Senate’s great seal. [↑](#footnote-ref-33)
33. Baron B. I. J. de Lacrosse was secretary of the Senate. [↑](#footnote-ref-34)
34. Cardinal Morlot. Bishop de Mazenod had to discuss with him the plan of opening an Oblate house in Paris. [↑](#footnote-ref-35)
35. Viscount L. A. A. de Suleau, a Senator, was a former Prefect of the Bouches-du Rhone and the Founder’s friend. [↑](#footnote-ref-36)
36. The Founder was dissatisfied with the Minister of Worship for the latter was slow in granting subsidies for the new cathedral and for repairing the bishopric. [↑](#footnote-ref-37)
37. The rumours of war concerned Piedmont. to whom the Emperor was allied, and Austria which occupied a portion of northern Italy. [↑](#footnote-ref-38)
38. Ms. Yenveux VIII, 118-119. [↑](#footnote-ref-39)
39. Ms. Yenveux II, 53. [↑](#footnote-ref-40)
40. Rey II, p. 712. [↑](#footnote-ref-41)
41. War for the unification of Italy. [↑](#footnote-ref-42)
42. Gustave Rouland, Minister for Cult. [↑](#footnote-ref-43)
43. Rey II, p. 712. [↑](#footnote-ref-44)
44. Leon Franjois Sibour (1807-1864), had been Bishop of Tripoli since 1855 and auxiliary to the Archbishop of Paris. [↑](#footnote-ref-45)
45. Rey II, p. 712; Rambert II, pp. 514-515. [↑](#footnote-ref-46)
46. Cardinal Morlot. [↑](#footnote-ref-47)
47. Orig.: Rome. Postulation Archives. L. M.-Guibert. [↑](#footnote-ref-48)
48. Here the Founder seems to be speaking of the Cardinals, who were all senators. Besides Cardinals Dupont and Gousset whom the Founder mentions, there were Cardinals De Bonald. Mathieu. Donnet and Morlot. [↑](#footnote-ref-49)
49. Ms.: Apannage. The person here is Napoleon III’s cousin. Prince Jerome Napoleon (1822-l891), who in January 1859 married Princess Clothilda, the daughter of King Victor Emmanuel II of Sardinia. The Founder is obviously jesting when he speaks of “a little subsidy of 500,000 francs, etc.” [↑](#footnote-ref-50)
50. Orig.: Rome. Postulation Archives. L. M.-L’Hermite. [↑](#footnote-ref-51)
51. YENVEUX III, 135; V, 80. [↑](#footnote-ref-52)
52. A domestic servant. [↑](#footnote-ref-53)
53. Orig.: Rome. Postulation Archives. L. M.-Mouchette. [↑](#footnote-ref-54)
54. YENVEUX VIII, 100. [↑](#footnote-ref-55)
55. YENVEUX III, 134. [↑](#footnote-ref-56)
56. Rey II, p. 713. [↑](#footnote-ref-57)
57. According to his Ordo, Bishop de Mazenod left on Friday the 18"' and returned to Paris on Tuesday 22nd. [↑](#footnote-ref-58)
58. Eugene speaks about the general in his Diary while in exile. See *Oblate Writings 16,* pp. 64, 67. See also J. Leflon *Mgr de Mazenod* I, pp. 154-155, 160. [↑](#footnote-ref-59)
59. Rey II, p. 714. [↑](#footnote-ref-60)
60. Rey II,p.714. [↑](#footnote-ref-61)
61. The city’s purchase of the terrain on which the new church of Saint-Cassien had been built. [↑](#footnote-ref-62)
62. Bishop de Mazenod and the authorities of Marseilles had for a long time already wanted the diocese to be raised to the rank of an archdiocese. The Founder was unable to obtain this favour which he wanted for the honor of his episcopal city: the latter was then the second most important city in the whole of France. [↑](#footnote-ref-63)
63. Orig.: Rome. Postulation Archives. L. M.-Guinet. [↑](#footnote-ref-64)
64. Rey II, p. 716. [↑](#footnote-ref-65)
65. Orig.: Rome. Postulation Archives. L. M.-Fabre. [↑](#footnote-ref-66)
66. Denain: shares of the Société Denain et Anzien. Cf. letters nos. 1411 and 1412. [↑](#footnote-ref-67)
67. The French Government was getting ready to assist Piedmont chase the Austrians out of the Romagna, the Papal States where the presence of Austrian soldiers was preventing a general uprising against the Government of Rome. [↑](#footnote-ref-68)
68. When changing pages, the Founder wrote a sentence whose meaning is incomprehensible: “Tous les révolutionnaires qui sont préparés que notre secours pour faire…” [↑](#footnote-ref-69)
69. Orig.: Rome. Postulation Archives. L. M.-Soullier. [↑](#footnote-ref-70)
70. MS.: Michault. He was the abbe Donat Michaux. [↑](#footnote-ref-71)
71. Rey II, p. 721. [↑](#footnote-ref-72)
72. According to what he wrote in his Ordo, Bishop de Mazenod went to Nancy from the 2nd to the 4th March; he returned to Paris on the 5th. [↑](#footnote-ref-73)
73. Francois Xavier Guinet (1824-1863), ordained August 19, 1849, oblation on the following September 8. [↑](#footnote-ref-74)
74. Orig.: Rome. Postulation Archives. L. M.- Fabre. [↑](#footnote-ref-75)
75. The architect for the cathedral of Marseilles and the work at the bishopric. The Minister had granted the money needed to redo one wing of the bishop’s residence. Also cf. letter no. 1420. [↑](#footnote-ref-76)
76. Rey II, p. 716. [↑](#footnote-ref-77)
77. Bishop de Mazenod’s memory is not very reliable here. He was ordained priest on December 21,1811 and he left Paris at the end of October 1812. Therefore he heard confessions in the minor seminary only during a few months of 1812. [↑](#footnote-ref-78)
78. Orig.: Rome. Postulation Archives. L. M.-Fabre. [↑](#footnote-ref-79)
79. The foundation in Paris. [↑](#footnote-ref-80)
80. The Sisters of the Holy Family of Bordeaux. [↑](#footnote-ref-81)
81. Italian word for “house”. [↑](#footnote-ref-82)
82. Rey II, p. 716. [↑](#footnote-ref-83)
83. Antonio Dugnani (1748-1818), made Cardinal in 1794. [↑](#footnote-ref-84)
84. Orig.: Rome. Postulation Archives. L. M.-Tempier. [↑](#footnote-ref-85)
85. Rey II, p. 716. [↑](#footnote-ref-86)
86. Rey II, pp. 716-717; Rambert II, p. 516. [↑](#footnote-ref-87)
87. YENVEUX II, 261. [↑](#footnote-ref-88)
88. YENVEUX VII, 213; VIII, 201. [↑](#footnote-ref-89)
89. “Etre saisi” could mean: being called up for military service, if he is not in sacred Orders. [↑](#footnote-ref-90)
90. YENVEUX VI, 52 [↑](#footnote-ref-91)
91. Rey II, p. 717. [↑](#footnote-ref-92)
92. According to his Ordo, during his stay in Paris from the beginning of February to the middle of April, Bishop de Mazenod accepted invitations to 25 dinners: in the Archbishop’s house, in the houses of different ministers, at the home of Mr. Mirès and with some noble families. [↑](#footnote-ref-93)
93. Rey II, p. 717; Rambert II, pp. 515-516. [↑](#footnote-ref-94)
94. Orig.: Rome, Postulation Archives, L. M.-Guinet. [↑](#footnote-ref-95)
95. Rey II, pp. 717-718; The beginning of the text was written on the 20th; the rest, some days later. [↑](#footnote-ref-96)
96. Georges Darboy (1813-1871). He was Archbishop of Paris from 1862-1871. [↑](#footnote-ref-97)
97. General Adolphe Niel (1802-1869). [↑](#footnote-ref-98)
98. Rey (II, p. 719) writes: On the Sunday following reception of the pastilles, the empress, at a gesture from the emperor, approached the Bishop of Marseilles on leaving the chapel and thanked him graciously for what he had sent. This unusual act of politeness caused a great sensation: “I was duty bound to acknowledge the kindness of the empress and the thoughtfulness of the emperor who had advised her to approach me in this way”. [↑](#footnote-ref-99)
99. Orig.: Rome. Postulation Archives. L. M.-Courtès. [↑](#footnote-ref-100)
100. Rey II, p. 718. [↑](#footnote-ref-101)
101. Rey II, p. 720. [↑](#footnote-ref-102)
102. Victor Cousin (1792-1867), philosopher and writer. Bishop de Mazenod speaks of him in his Diary on April 20,1845. See *Ecrits oblats* 21, p. 223. [↑](#footnote-ref-103)
103. Jacques Benigne Bossuet (1627-1704), writer and sacred orator, bishop of Meaux. [↑](#footnote-ref-104)
104. Rey II, p. 720. [↑](#footnote-ref-105)
105. Amedee de Damas (1821-1903), Jesuit. [↑](#footnote-ref-106)
106. Cardinal F. A. Ferdinand Donnet, Archbishop of Bordeaux from 1837 to 1882. [↑](#footnote-ref-107)
107. In 1851, he had made a short visit to Algeria in the company of Bishop de Mazenod and other bishops to bring the relics of St. Augustine there. See Diary of Bishop de Mazenod in *Ecrits oblats* 21, pp. 55-89. [↑](#footnote-ref-108)
108. Feast of the Crowning of Our Lady of Laus was on May 23, 1855. Bishop de Mazenod was not present. [↑](#footnote-ref-109)
109. Original: Rome. Arch. Post.: L. M-Aubert P. [↑](#footnote-ref-110)
110. Orig.: Rome. Postulation Archives. L. M.-Tempier. [↑](#footnote-ref-111)
111. Two Franciscan monasteries in Rome. [↑](#footnote-ref-112)
112. F. M. G. Baroffi or Baroffo had entered the novitiate at N.-D. de l’Osier on May 3, 1858. [↑](#footnote-ref-113)
113. C. F. F. Blois. who entered novitiate on April 30, l858. [↑](#footnote-ref-114)
114. Bishop Grandin. [↑](#footnote-ref-115)
115. Ms.: La Pome. [↑](#footnote-ref-116)
116. Ms.: Défricherez. [↑](#footnote-ref-117)
117. Rey II, p. 720. [↑](#footnote-ref-118)
118. Pierre Julien Eymard (1811-1868), Oblate novice in 1829, Canonized on December 9,1962. [↑](#footnote-ref-119)
119. Fr. Pierre Etienne Boeuf (1807-1862), had wanted to restore the Minoms in France. He did not succeed. Bishop de Mazenod was appointed apostolic visitor to the convent. The community was dissolved in 1859. [↑](#footnote-ref-120)
120. Rey II, p. 719. [↑](#footnote-ref-121)
121. In the *Ordo* which he used as his Agenda, Bishop de Mazenod does not note the date of this audience. [↑](#footnote-ref-122)
122. Orig.: Rome. Postulation Archives. L. M.-Guibert. [↑](#footnote-ref-123)
123. Ms.: émisphères. [↑](#footnote-ref-124)
124. The Founder must have wrongly expressed himself for this sentence does not make any apparent sense. [↑](#footnote-ref-125)
125. Abbé N-J. Dabert was Bishop Guibert’s Vicar General at Viviers; he was named Bishop of Périgueux on May 6, 1863. [↑](#footnote-ref-126)
126. Orig.: Rome. Postulation Archives. L. M.-Courtès. [↑](#footnote-ref-127)
127. Rey II, p.722. [↑](#footnote-ref-128)
128. Orig.: Rome. Postulation Archives. L. M.-Soullier. [↑](#footnote-ref-129)
129. Orig.: Rome. Postulation Archives. L. M.-Guibert. [↑](#footnote-ref-130)
130. Rey II, p.722. [↑](#footnote-ref-131)
131. Alphonse Ratisbonne (1814-1884) had a vision of Our Lady in the church of Sant’Andrea delle Fratte in Rome in 1842. He was afterwards baptized and was a Jesuit from 1848 to 1852 when he left to take charge of the Sisters of Our Lady of Sion founded by his brother, Theodore (1802-1884) who was also a convert, baptized in 1827 and ordained in 1830. [↑](#footnote-ref-132)
132. Rey II, p. 723; Rambert II, p. 517. [↑](#footnote-ref-133)
133. Rey II, p. 723. [↑](#footnote-ref-134)
134. Rey II, p. 723. [↑](#footnote-ref-135)
135. Rey II, p. 723. [↑](#footnote-ref-136)
136. Orig.: Rome. Arch. of the Postulation, L. M.P. Only the final salutations and the signature were written personally by the Founder. A copy of this letter. dated May 7, is on file in Paris. [↑](#footnote-ref-137)
137. 195,000 francs were requested and 190,000 granted. Cf. letters of Fr. Aubert (May 6, 1859) and the Founder’s letter of October 17, 1859. [↑](#footnote-ref-138)
138. This P.S. is only found in the letter sent to Paris. [↑](#footnote-ref-139)
139. Rey II, p. 724; Rambert II, p. 517. [↑](#footnote-ref-140)
140. Emile F. Fleury (1815-1884). [↑](#footnote-ref-141)
141. YENVEUX VII, 60 ; VIII, 272. [↑](#footnote-ref-142)
142. Rey II, p. 724-725. [↑](#footnote-ref-143)
143. Pius IX’s encyclical of April 27 asked that prayers be offered for peace. [↑](#footnote-ref-144)
144. The Founder’s pastoral letter is dated May 15. [↑](#footnote-ref-145)
145. The Emperor passed through Marseilles on May 11th, when he was en route to Italy. [↑](#footnote-ref-146)
146. Original. Rome. Postulation Archives, L.M-Gay. [↑](#footnote-ref-147)
147. Orig.: Rome. Postulation Archives. L. M.-Guinet. [↑](#footnote-ref-148)
148. Father Lagrue died at Nancy on May 18th. [↑](#footnote-ref-149)
149. Rambert II, p. 546. [↑](#footnote-ref-150)
150. Rey 727; Rambert II, p. 520. [↑](#footnote-ref-151)
151. Chief editor of the newspaper of the prefecture. [↑](#footnote-ref-152)
152. The battle took place on June 4. [↑](#footnote-ref-153)
153. A short time after June 4, the ministry issued a circular ordering all the bishops to have the *Te Deum* sung. [↑](#footnote-ref-154)
154. Orig.: Rome. Postulation Archives. L. M.-Vincens; YENVEUX III, 136. [↑](#footnote-ref-155)
155. 2 Corinthians 4:5. [↑](#footnote-ref-156)
156. The Bishop of Fréjus and the seminary directors were asking for a change of superior. The Fathers were proposing Father Cumin. Cf. General Council. May 28. Father Magnan was replaced by Father Balain. Cf. L. Aubert-Bishop of Fréjus. September 25, 1859*.* [↑](#footnote-ref-157)
157. Father de L’Hermite stayed at Cléry. [↑](#footnote-ref-158)
158. We no longer have the second page of this letter. Yenveux has copied the beginning of page 3: “Les rapports. . [↑](#footnote-ref-159)
159. Father Bermond proposed that the Oblates request the establishment of an apostolic vicariate entrusted to the Oblates in British Columbia (General Council. May 13); he refused, however, to be sent there either as superior of the Oblates or as the future vicar. Cf. General Council. May 28. [↑](#footnote-ref-160)
160. Rey II, pp. 727-729; Rambert II, pp. 521-522. [↑](#footnote-ref-161)
161. Rey II, p. 729. [↑](#footnote-ref-162)
162. Rey II, p. 729 [↑](#footnote-ref-163)
163. Rey II, p. 729. [↑](#footnote-ref-164)
164. Rey (II, p. 729) writes: “Having heard that General Neil had been raised to the dignity of Marshal of France, he remembered that it was to him that he owed all the facilities he had enjoyed for the building of the chapel of Notre Dame de la Garde. The General was then director of engineering in the ministry for war. Bishop de Mazenod was given complete freedon to use the fort for the building which he planned to erect. [↑](#footnote-ref-165)
165. Rey (II, p. 729) produces a copy of Bishop de Mazenod’s letter and the General’s reply in July 17. [↑](#footnote-ref-166)
166. Rey II, p. 730. [↑](#footnote-ref-167)
167. Orig. Italian: Rome, Arch. of Pr. Fide, Scrit. rif. nei Cong., Indie Orientali, V. 17 (1859-1861), ff. 601, 610. [↑](#footnote-ref-168)
168. Reference to events in Italy which weakened the Pontifical States. In the spring 1859, Vittorio Emmanuele, King of Sardinia, Piedmont, and Savoy, drove the Austrians out of Northern Italy after the battles of Solferino and Magenta. In June 1859 there was a popular uprising in the Romagna, a province which was part of the Papal States and wanted to join Piedmont. [↑](#footnote-ref-169)
169. The Pacific coast. [↑](#footnote-ref-170)
170. Rey II, p. 730. [↑](#footnote-ref-171)
171. Victory of the French over the Austrians on June 24. [↑](#footnote-ref-172)
172. Orig.: Rome. Postulation Archives. L. M.-Tempier. [↑](#footnote-ref-173)
173. Bishop François de Marguerye had invited Bishop de Mazenod to come and venerate the relics of St. Lazarus and to visit the Oblate community. The Founder left on July 21 and returned to Marseilles for the feast of August 15. On the return trip, he stopped at Avignon and at N.-D. de Lumières. [↑](#footnote-ref-174)
174. Cardinal L. J. Maurice de Bonald. [↑](#footnote-ref-175)
175. Bishop Pierre Henri Gérault de Langalerie. [↑](#footnote-ref-176)
176. This sentence can hardly read otherwise. [↑](#footnote-ref-177)
177. Bishop François Victor Rivet. [↑](#footnote-ref-178)
178. Rambert II, p. 527-529; Rey II, p. 735. [↑](#footnote-ref-179)
179. Bishop de Mazenod was absent from Marseilles from July 21 to August 14. He was invited by Bishop François de Marguerye to venerate the relics of St. Lazarus. He was in Lyon on the 22nd and 23rd, Macon on the 23rd and 24th, Chalons on the 25th, Autun from the 25th or 26th to the 30th, Notre Dame de l’Osier from July 31 to August 8, Notre Dame de Lumières from August 13 to 19. [↑](#footnote-ref-180)
180. In 1858 the Oblates established a residence in Autun (a house for missionaries and the parish of Saint-Jean). [↑](#footnote-ref-181)
181. Rey II, p. 736. [↑](#footnote-ref-182)
182. Rey (II, p. 736) writes: “on Saturday evening (July 30) he left for Notre Dame de 1’Osier, spent the night on the train, celebrated Mass at midday in the church of Renage, a village not too far from Rives, the station where a carriage was waiting for him. Towards three o’clock he arrived in the community where he was to spend ten days.” [↑](#footnote-ref-183)
183. Orig.: Rome. Postulation Archives. L. M.-Tempier. [↑](#footnote-ref-184)
184. Rey II, p. 736. [↑](#footnote-ref-185)
185. Rey II, p. 736. [↑](#footnote-ref-186)
186. According to his Ordo, Bishop de Mazenod left Notre Dame de l’Osier on August 8; he passed through Viviers and Avignon, stopped for three days in Notre Dame de Lumières and returned to Marseille on the 14th. [↑](#footnote-ref-187)
187. Called the Peace of Villa Franca; see Rey II, p. 736. [↑](#footnote-ref-188)
188. Rey II, p.738. [↑](#footnote-ref-189)
189. On August 15, Bishop de Mazenod received from Mr. Rouland, Minister for the Interior, a letter announcing that the emperor had proposed the Bishop of Marseille to the Holy See as a candidate for a Cardinal’s hat. There had been a vacancy in those assigned to France since the death of Cardinal Dupont of Bourges. The Bishop then wrote to the minister and to the emperor and these letters were copied by Rey (II, p. 738). [↑](#footnote-ref-190)
190. Rey II, p. 737. [↑](#footnote-ref-191)
191. The letter of Mr. Rouland, Minister of Worship, is dated August 13th. [↑](#footnote-ref-192)
192. Printed text, without the No. 3, at the beginning of *RègIes et Constitutions à* *l’usage des frères convers* published at Marseilles, Marius Olive, 1859, 126 pages. Oblate General Archives. [↑](#footnote-ref-193)
193. YENVEUX I, 67. [↑](#footnote-ref-194)
194. Rey II, p. 739. [↑](#footnote-ref-195)
195. Bishop de Mazenod had received a letter from Archbishop Spaccapietra which said that in Rome “the proposal [that Bishop de Mazenod be made a cardinal] was well received, but the current political events did not allow them to pursue this matter for the moment.” [↑](#footnote-ref-196)
196. The armistice of Villafranca on July 11 and the resignation of Cavour seemed to put an end to the Piedmont expansion. And yet, Piedmont continued to annex duchies, provinces and legations, little by little eating up the Papal States, and Napoleon III did not in any way intervene. [↑](#footnote-ref-197)
197. Rey II, p. 742. [↑](#footnote-ref-198)
198. Rey II, p. 742. [↑](#footnote-ref-199)
199. Retreat for the priests of the diocese. [↑](#footnote-ref-200)
200. Rey II, p. 742. [↑](#footnote-ref-201)
201. Rey II, p. 744. [↑](#footnote-ref-202)
202. Pius IX held a Consistory on September 26th. [↑](#footnote-ref-203)
203. Rey II, pp. 742-743. [↑](#footnote-ref-204)
204. Emil Dedons. His mother was the sister of Mrs. De Mazenod. [↑](#footnote-ref-205)
205. Copy: Reg. letters 1855-1863.Rome. Arch. Post.: DM 10. [↑](#footnote-ref-206)
206. Fr. Rouge did not finally leave until after the death of the Founder in 1861. [↑](#footnote-ref-207)
207. Copy: Reg. letters 1855-1863, Rome, Arch. Post.: DM 10. [↑](#footnote-ref-208)
208. Frs. Bournigalle and Lux, and Bro. Génin, sent to Buffalo; cf. Mazenod to the Council of the Propagation of the Faith, April 10, 1861. [↑](#footnote-ref-209)
209. Copy: Reg. letters l855-l863, Rome, Arch. Post.: DM 10. The name of this priest is not given in the Register, but we have in the General Archives a letter from him dated March 14, l859. [↑](#footnote-ref-210)
210. The priests in question are probably Frs. Schumacher and Clos; cf. Mazenod to the Council of the Propagation of the Faith, April 10, 186l; Fr. Maurel left at the end of 1860 or the beginning of 1861; cf. Mazenod Journal, December 26, 1860. [↑](#footnote-ref-211)
211. Copy, Rome, Postulation Archives. DM X: Register of Letters 1855-1861. pp. 240-241. [↑](#footnote-ref-212)
212. Rey II, p. 743 [↑](#footnote-ref-213)
213. Rey II, p. 743. [↑](#footnote-ref-214)
214. Bishop Guillaume Elisée Martial was Bishop of Saint-Brieuc. There was no follow-up to the matter. [↑](#footnote-ref-215)
215. Rey II, p. 747; Rambert II, pp. 535-536. [↑](#footnote-ref-216)
216. Letter dated October 22 to the emperor asking him to defend the papal states; Napoleon II replied on November 14. These letters are copied in Rey (II, pp. 746-747) and Rambert (pp. 535-536). [↑](#footnote-ref-217)
217. Orig.: Rome, Archive of the Postulation, L. M-Allard. [↑](#footnote-ref-218)
218. These were Fr. Le Bihan and Bro. Terpend. [↑](#footnote-ref-219)
219. In 1858 Frs. Gerard and Bompart founded a new mission of Saint-Michel, 100 km to the south west of Durban, in the Intonyana River reserve. [↑](#footnote-ref-220)
220. Orig.: Rome, Archive of the Postulation, L. M-Barret. [↑](#footnote-ref-221)
221. Orig.: Rome, Archive of the Postulation. L. M-Gérard. [↑](#footnote-ref-222)
222. Orig.: Rome. Postulation Archives. L. M.-Desbrousses. [↑](#footnote-ref-223)
223. YENVEUX VIII, 112. [↑](#footnote-ref-224)
224. Rey II, pp. 747-748. [↑](#footnote-ref-225)
225. Rey II, p. 748. [↑](#footnote-ref-226)
226. Rey II, p. 748; Rambert II, pp. 531-532. [↑](#footnote-ref-227)
227. Pastoral letter dated October 24, on occasion of the translation of the precious relics of Saint Lazarus. [↑](#footnote-ref-228)
228. Rey II, pp. 748-749, 752. [↑](#footnote-ref-229)
229. Bishop de Marguerye. [↑](#footnote-ref-230)
230. Bishop de Langalerie. [↑](#footnote-ref-231)
231. Archbishop Chalandon. [↑](#footnote-ref-232)
232. Orig.: Borella. [↑](#footnote-ref-233)
233. Fr. Yves Le Cam. The Brothers were called Byrne and Brown. [↑](#footnote-ref-234)
234. Rey II, p. 750. [↑](#footnote-ref-235)
235. Pastoral letter ordering further prayers for our Holy Father the Pope, November 24,1859. [↑](#footnote-ref-236)
236. Rey II, p. 751. [↑](#footnote-ref-237)
237. Bishop J.A. Henri Jordany of Fréjus and Bishop J. Jeancard, auxiliary Bishop of Marseille. [↑](#footnote-ref-238)
238. Rey II, p. 753*.* [↑](#footnote-ref-239)
239. During the course of that autumn, most of the Bishops wrote a pastoral letter in which they asked for prayers for the Pope and defended the Papal States. Instead of associating himself with them, Bishop de Mazenod addressed himself directly to the Emperor. In Rome, there was astonishment at the silence of the Bishop of Marseilles. As soon as the Bishop of Belley informed the latter of the Pope’s wish, the Founder hastened to prepare a pastoral letter which he had considered unnecessary as he already had on July 7th sent a circular letter to his clergy in this sense. [↑](#footnote-ref-240)
240. Pastoral letter dated November 24th. [↑](#footnote-ref-241)
241. Archbishop Guibert had replied to the paragraph in the November 11th letter which concerned metropolitans: “I shall not try to defend myself. One must not too much maltreat the vanquished, however. The metropolitans have seen their prerogatives first diminished and then reduced to nothing only when the Congregations of cardinals took over and centralized all the affairs of the Church. It is the cardinals ‘who have gobbled up the archbishops, very willingly I am resigned to what exists and do not want to protest against the invasions of your order.” (Rey II, p. 752-753*).* [↑](#footnote-ref-242)
242. Rey II, p. 755. [↑](#footnote-ref-243)
243. Rey II, p. 755. [↑](#footnote-ref-244)
244. Original: Rome. Arch. Post.: L. M-Faraud. [↑](#footnote-ref-245)
245. Rey II, p.755. [↑](#footnote-ref-246)
246. Pascal Ricard (1805-1862), superior of the Oblates in Oregon from 1847 to 1857. [↑](#footnote-ref-247)
247. Rey II, p. 755-756. [↑](#footnote-ref-248)
248. Original: Winnipeg. Arch. OMI. Provincial House. [↑](#footnote-ref-249)
249. Mgr Grandin left Europe in 1860 with Fathers Simonin, Séguin, Caer and Gasté and Brothers Grouard, Glénat and Boisramé, the last two being designated as catechist Brothers; cf. Mazenod to the Council of the Propagation of the Faith. April 14, 1861. [↑](#footnote-ref-250)
250. Original: Rome. Arch. Post.: L. M-Végreville. [↑](#footnote-ref-251)
251. Mgr Grandin was ordained on November 30 in Marseilles. The priests and faithful had been invited by the following letter dated November 22: “Mgr Grandin... has arrived in our city in order to receive here from our hands consecration to the episcopate. This great ceremony, so beautiful in itself and evocative of such profound emotions, gains a special significance from the mission of him who will be consecrated. He is an apostle called to the furthest limits of the earth who, by the sacred character that he will receive, will gain greater strength to rescue from unbelief and protect against the attacks of Protestantism the numerous Indians who live in the immense region that has been entrusted to his zealous care. He will be happy to go back there. In a ministry that has already lasted many years, he has undergone privations and sufferings of every kind, sufferings that are met at every instant in those lands so close to the North Pole; they do not frighten him, we invite the priests and faithful of Marseilles to come and join their prayers with ours and those of this young prelate; we shall be praying that the blessings that will come down on his head will soon also extend to those poor tribes who are still sitting in the shadow of death, and to whom he will be devoting the rest of his life....”

On the evening of the day of the ordination, the Founder wrote in his diary: “Once again, this has been one of the most beautiful days of my life. I have consecrated to the episcopate. with the assistance of the Bishop of Fréjus (Mgr Jordany) and the Bishop of Cérame (Mgr Jeancard), our good, virtuous, excellent Fr. Grandin. He has made his novitiate for the episcopate in the terribly arduous mission of those vast icy regions that fall within the diocese of Saint Boniface, during five years of superhuman labor.... I have already expressed the joy that I felt at the arrival of this young son of mine who had already received from me the tonsure, the minor orders, the subdiaconate, the diaconate and the priesthood. I have had the opportunity to appreciate this excellent prelate even more during the days that he has spent with me since his arrival in Marseilles. How I congratulate myself that we have made this choice, the Bishop of Saint Boniface and I! What a fine spirit, what good judgement, what simplicity, what attachment to the Congregation, his mother! What detachment from all the things of this world! What sacrifice of the dearest bonds of affection, which nonetheless he keenly feels! What a good heart! In a word, what devotion, with all that that word implies! It is impossible not to love such a man and I am happy to see that he has drawn to himself the esteem and the affection of all who have come near him. As for me. I will not attempt to express the joy and happiness that I felt in consecrating such an angel to the episcopate. The memory of his visits to our various communities will not fade. He has given constantly an example of the most perfect regularity, bishop-elect though he was, asking permission for the tiniest things, and on the day before his consecration, he wanted to kiss the feet of the entire community at Montolivet, but, to my great regret, the local superior would not permit this…” [↑](#footnote-ref-252)
252. Rey II, p. 756. [↑](#footnote-ref-253)
253. Rey II, p. 756. [↑](#footnote-ref-254)
254. The book of oblations in the general archives only mention one oblation that day: Jean-Marie Caer, born in 1836, oblate at Montolivet December 17, 1859, priest in 1860, left in 1870. [↑](#footnote-ref-255)
255. Rey II, p. 756. [↑](#footnote-ref-256)
256. Rey II, p. 756. [↑](#footnote-ref-257)
257. Rey II, p. 756 and Rambert II, p. 547. [↑](#footnote-ref-258)
258. Rey II, p. 756. [↑](#footnote-ref-259)
259. Rey II, p. 756. [↑](#footnote-ref-260)
260. The journal records that the cardinal secretary of state was coming to defend the interests of the Holy See and a meeting which was to take place in Paris. Bishop De Mazenod invited the cardinal to stop at Marseilles. The cardinal responded on December 30, but never came to France. [↑](#footnote-ref-261)
261. Rey II, p. 756. [↑](#footnote-ref-262)
262. Rey II, p. 758. [↑](#footnote-ref-263)
263. Letter of December 27 of Cardinal Morlot. He asked him to write the emperor “personally and directly about the situation” of the pope and the “great and sad things in Italy and Rome.” Bishop de Mazenod responded immediately to the cardinal and then, December 31, to the emperor. The letters are copied in Rey II, pp. 759-760. [↑](#footnote-ref-264)
264. Rey II, pp. 754-755. [↑](#footnote-ref-265)
265. On December 22nd, a brochure appeared: *Le Pape et le Congrès.* The author – it was said that he had been inspired by the Emperor – maintained that possessing a temporal domain limited the spiritual freedom of the Pope and that the latter would gain if his States were reduced. [↑](#footnote-ref-266)
266. A congress was to bring together the great powers in Paris. It was to treat of the unity of Italy and the Papal States. [↑](#footnote-ref-267)