

Blessed DE MAZENOD

LETTERS

TO

NORTH AMERICA

1841 - 1850



Letters to North America

Blessed EUGENE DE MAZENOD
1782-1861

Collection: *Oblate Writings I*

Letters to North America

1841-1850

Translated by
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General Postulation O.M.I.
Via Aurelia 290
Rome
1978

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Foreword

It is with great joy and with awareness of responding to a desire common to Oblates that we now undertake the task of publishing the writings of Blessed Eugene de Mazenod. Of prime interest as a family treasure, they at once reveal an epoch and express a missionary vitality that is exceptional.

As it would be fastidious to publish everything, this is not our intention. We propose rather to publish integrally whatever contributes to the history of the Oblates and especially to the knowledge of their Founder as well as of the apostolic grace which animated him. Biographies of Eugene de Mazenod, notably that written by Jean Leflon, have brought to light the richness and vigour of his personality. But nothing can compare with insights obtained from direct contact with the man and his inner life. That priority should be given to correspondence in this respect cannot be doubted. It permits us to experience the liveliness and responsiveness of someone, especially when that someone is Eugene de Mazenod.

In proceeding accordingly with the publication of his letters, we begin with those he wrote as Founder in order to direct the apostolic activities of the members of his Institute. The initial two volumes comprise the letters addressed to correspondents in North America, the first mission field of the Oblates. Then follow the letters to England and Ireland, to Africa and Ceylon, to the Propaganda Fidei at Rome and to the offices of the Propagation of the Faith at Paris and Lyons respectively. Finally the letters to the Oblates of France will complete the first series of eight volumes.

At the moment of launching this collection, we wish to render homage to a contributor of sterling worth, the late Marius Nogaret, O.M.I., who devoted himself for many years to the study of Bishop de Mazenod.

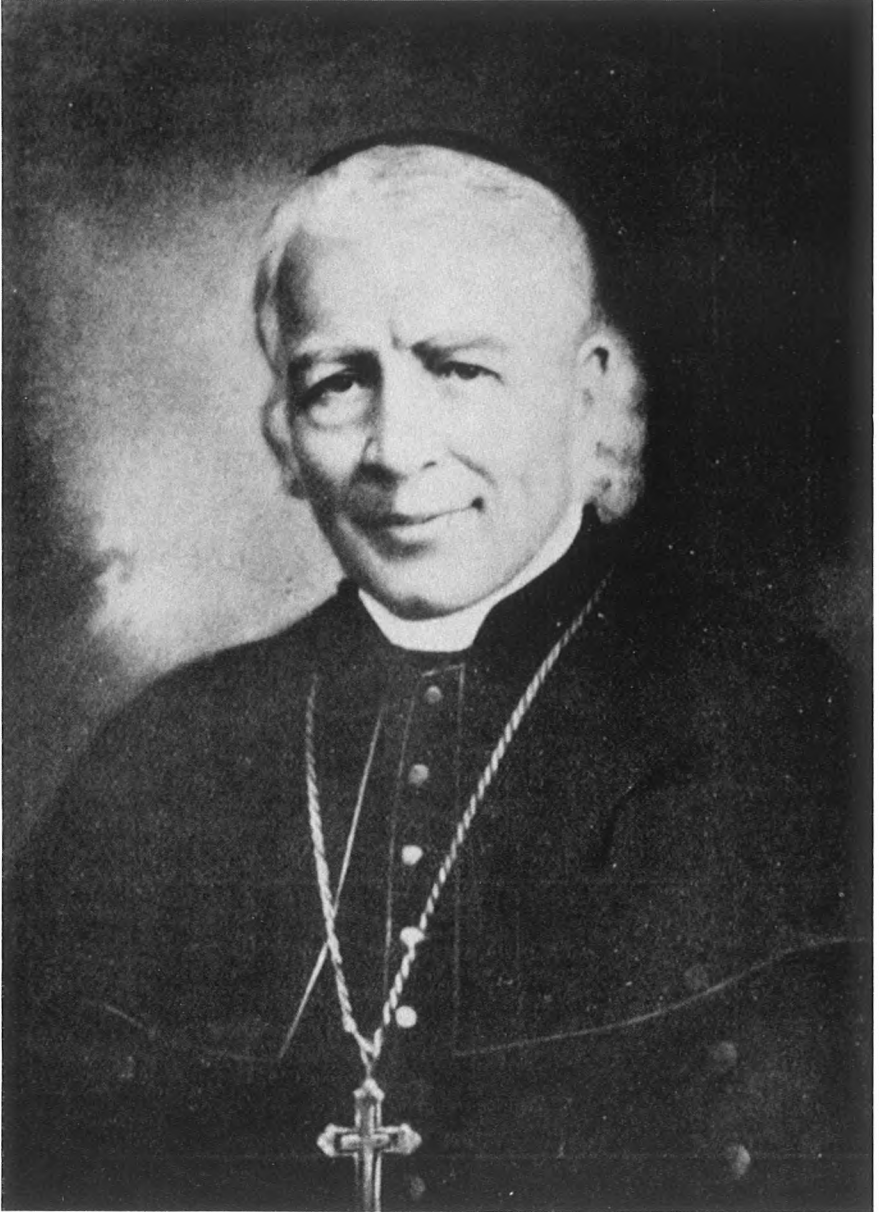
Yvon Beaudoin, O.M.I., his erstwhile collaborator and specialist in Mazenodian writings, has kindly taken charge of the work of preparing the manuscripts. For this we warmly thank him.

Fernand Jetté, O.M.I.
Superior General

Rome, October 19, 1976.



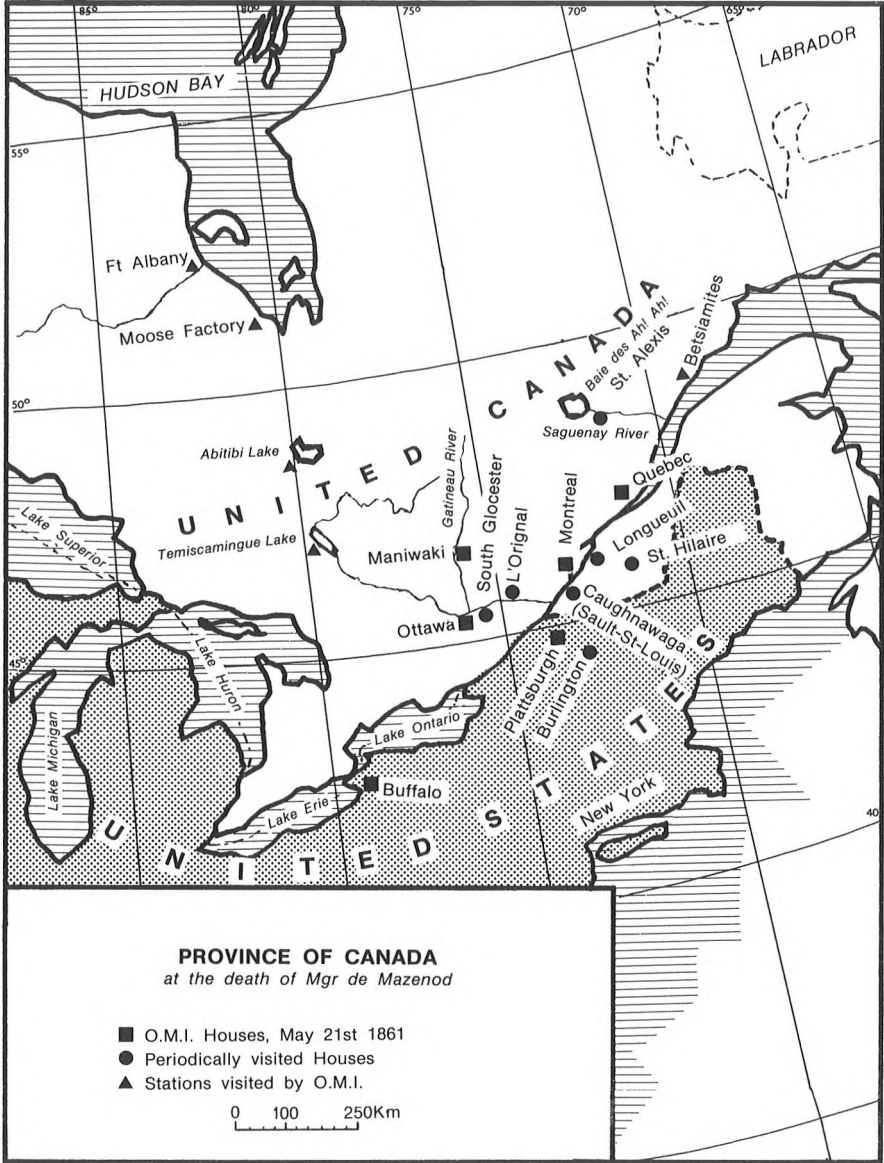
Mgr Eugène de Mazenod

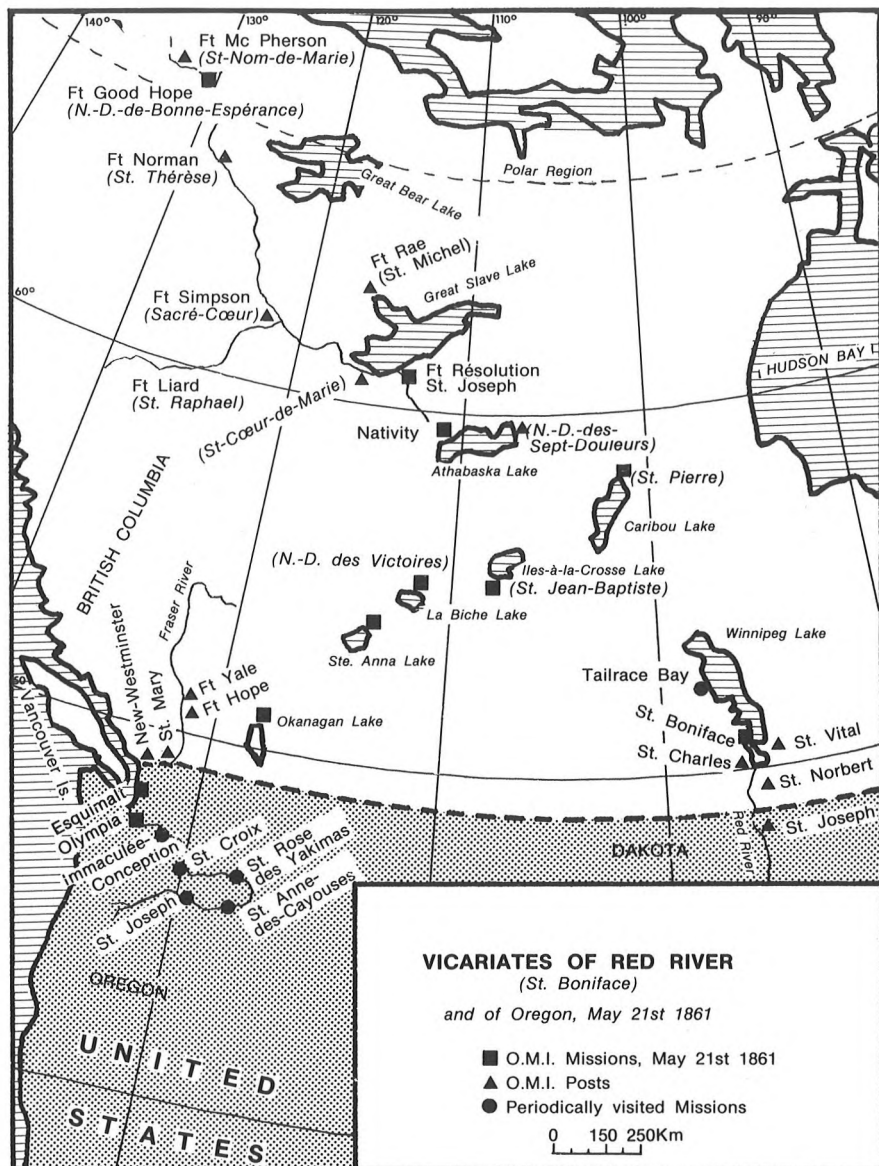


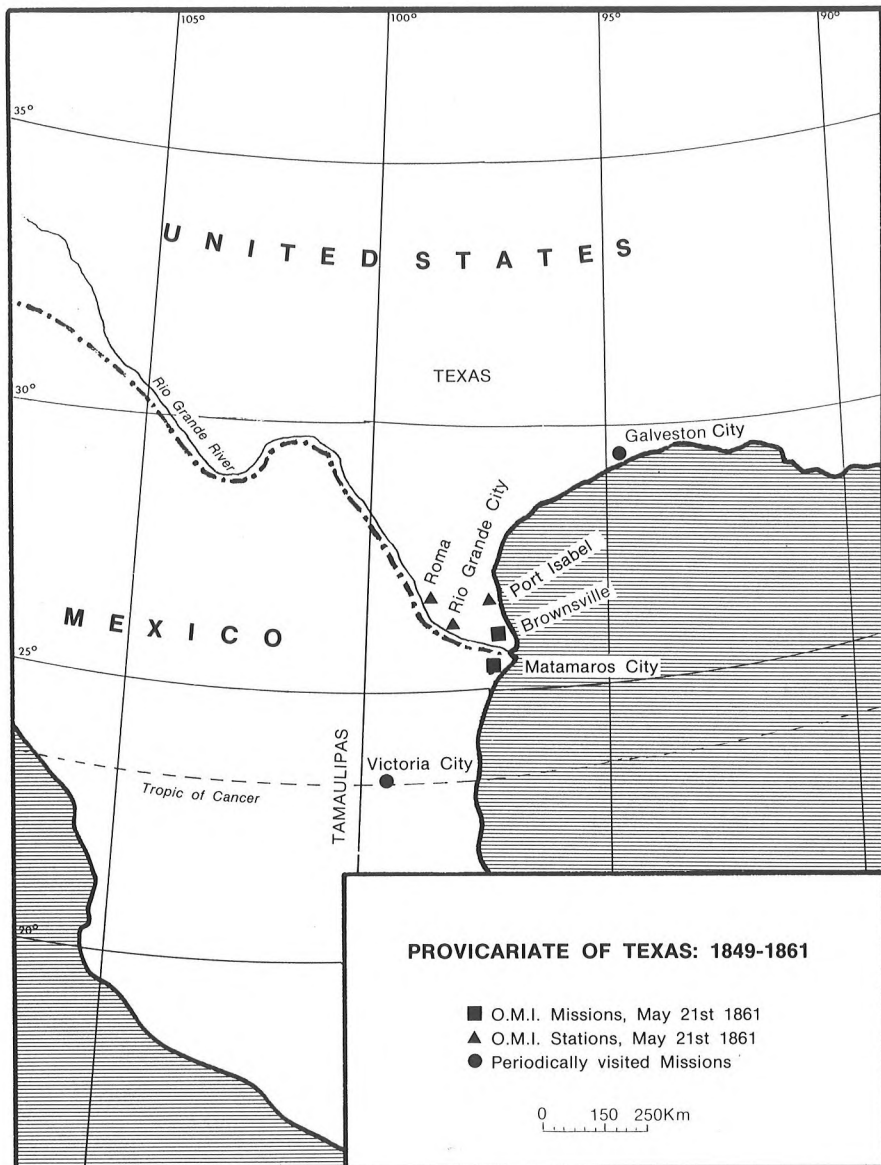
Mgr Ignace Bourget



Fr. Jean-Baptiste Honorat







Introduction

The departure of the first Oblates towards Canada in 1841 marks the beginning, for the Congregation of Bishop de Mazenod, of a prodigious expansion whereby she is soon to be endowed with the traits which distinguish her in the Church as a missionary Institute.

The Bishop of Marseilles was then 59 years of age. Tempered by years of apostleship and trials, richly experienced in dealing with men, well versed in administrative and canonical matters, still in full possession of his physical vigour and imbued more than ever with the love of Christ and of his fellowmen, so well did he form his sons and inflame them with zeal for the glory of God and the salvation of souls that within two decades they had traversed the immensity of the North American continent. Having established themselves in Eastern Canada in 1841, in the West in 1845, on the Pacific Coast in 1847, in Texas and northern Mexico during the years 1849 to 1852, from 1858 onwards they were dwellers in the Mackenzie River valley and on the shores of the Arctic Ocean.

In countless pages which he wrote to his men, rarely did Bishop de Mazenod complain of their lack of zeal or courage. On the contrary, he tried to moderate and channel their enthusiasm. Their impetuosity sprang from their own missionary ardour but it was nourished by numerous letters from the Founder and likewise spurred by the lively encouragement of Bishop Bourget of Montreal whose initiative it was to call the Oblates to North America, plunge them from the start into all kinds of undertakings and send them in every direction. "His Lordship employs the Jesuits only in parochial work", writes Father Honorat on October 19, 1843, "while as for us, we are sent on missions into parishes, townships and lumber camps and likewise to the Algonquins and Iroquois, whether in his diocese or in three or four of the surrounding dioceses. It is we who must do all this, not the others."

Initially, Bishop de Mazenod had only undertaken to furnish a few priests for the purpose of preaching missions to the people and perhaps later evangelizing the Indians. But as years went by, appeals continued to come with increasing urgency from Bishop Bourget and Father Honorat and subsequently from Guigues, Taché, etc. Each summer the Bishop of Marseilles sent a contingent of missionaries from Le Havre, three or four to begin with, nine in 1847, and five or six thereafter until 1861. More than a hundred Fathers and Brothers from France, one from Belgium and several Irish left for the New World. A score of these died, quit or were recalled to France, and were gradually replaced by Canadians or Americans. Among those withdrawn were Fathers Honorat, Telmon, Ricard, Bermond, Baudre and Allard.

The Founder often complained of the fewness of Oblate vocations in a country so religious as Canada. It is true that from Eastern Canada there were 61 who entered between 1841 and 1861, including the famous Louis Riel and Chiniquy of unfortunate memory, but only a third of these took vows. And if this group was increased to about thirty in all thanks to recruits from other regions of North America, a dozen of them left the Congregation or died before 1861. Of the 414 Oblates living in 1861, about one hundred worked in America, that is, 13 in Texas and Mexico, 12 in Oregon and British Columbia, 30 in the Northwest, 50 in Eastern Canada and the United States. There were three Oblate bishops in America (Guigues, Taché and Grandin) and discussions had begun with the Sacred Congregation of the Propaganda Fidei concerning the nominations of Bishops Faraud and d'Herbomez.

Establishments had multiplied at the same tempo. The Province of the East had six houses in Canada: Montreal, Ottawa (the Episcopal Residence and the College), Quebec, Maniwaki, Sault-St-Louis and two in the United States: Pittsburgh and Buffalo. The Vicariate of the Red River comprised eight missions covering the whole of the Northwest: St. Boniface (1845), Ile à la Crosse (1846), Athabaska Lake (1847), Lac la Biche (1853), Lac Ste-Anne (1855), Fort Resolution on the Great Slave Lake (1856), Good Hope (1858) and Lac Caribou (1860). Oregon State and British Columbia were divided into four districts: St. Joseph of Olympia (1848), Esquimault (1858), Okanogan Lake (1859), New Westminster (1860). The Pro-Vicariate of Texas had two missions: Brownsville (1849) and

Matamoros (1858) as well as several stations such as Roma, Rio Grande City and Port Isabel.

The 278 letters of the first two volumes vividly portray the audacity of this vast apostolate and reveal the many problems provoked by the rapidity of the expansion, the variety and abundance of the work, the high incidence of young priests, often mere students, who had not had the time to adapt themselves when they found themselves obliged to initiate newcomers or set off again to new mission posts.

But these letters reveal especially the personality and soul of Blessed Eugene de Mazenod, his prophetic insights, and his strong and tenacious desire to keep his sons fervent and worthy of their vocation. In the concrete life of every day, these men and their accomplishments do not correspond with the ideal to which the Founder aspires, whence his anguish and the appeals constantly recurring in his letters to maintain and intensify religious life and the apostolic spirit. On reading certain pages one could believe that now and then he is really convinced of failure, if not disaster. The exhortations and reproaches abound. They are severe and at times almost desperate. But it becomes apparent that we must take into account the fact that our view is distorted by numerous letters of which we only have extracts from Yenveux whose only purpose was to select passages from the Founder's writings which throw light on the Constitutions. Moreover, news arriving from Canada was not always objective and could warp his judgment. On this subject, Fr. Honorat wrote to the Founder on April 14, 1843: "...there was much exaggeration in my first letters... the impressions of the moment... the newness of our situation, the diversity of characters, lack of virtue of this one, frivolity of the other, poor judgment of still another, their having little confidence in me; add to this my character, my incapability and weakness, not to say my cowardice... my responsibility for the future which ever appalled me and still does, and all that in the midst of unceasing tasks, without a stable base, without means of remedying the real disorders which existed in the family and with which I could not manage because we were never alone and I despaired of coping with them, all this kept me in a state of anxiety which may well have made me blacken the picture at times..."

If the letters of the first years proliferate with reproaches and complaints about the lack of religious life and of mutual under-

standing, the absence of prudence in administration, the tendency to act without sufficiently informing the General Council, etc., those of the latter years only add other themes quite as painful to the heart of a father and an apostle: the discouragement of certain missionaries faced with conditions of life and a climate which required heroism, being forced to abandon several missions, enterprises taken on without permission and on a too insecure basis, economical or otherwise, apostasies, deaths, even projects to separate the Fathers of Canada from the centre of the Institute.

In spite of all too human imperfections and pettiness, the Oblates contributed in a decisive manner to the planting of Christianity and causing it to grow in all of Canada and in several regions of the United States. These churches owe much to the faith and hope of Bishop de Mazenod. "We must have some courage" he wrote to Father Guigues on December 5, 1844, "and confidence in God who shows the road and will not abandon us when we go forward in his name and for the sake of his glory". These churches owe much as well to his zeal, his vision of the future, his firm decisions. At the time of sending the first Fathers, he is sure that other missionaries will follow (letter to Father Lagier, August 28, 1841), that "Montreal is perhaps only the gateway leading the family to the conquest of souls in several countries" (to Father Honorat, October 9, 1841); that Bytown is "a city wholly of the future" and that one must "go there with the firm resolve to overcome all obstacles, go there to stay and take root!" (to Father Honorat, March 1, 1844); that the Oblates will evangelize "the whole of North America" (to Father Guigues, December 5, 1844); that their influence will extend "from one sea to the other" (to Father Ricard, January 8, 1847).

Such is the synopsis of what is to be found in these two volumes.

Search for the Founder's papers

We have decided to publish all extant letters of Bishop de Mazenod to his correspondents in North America. There are no letters in our possession other than those we print herewith. Others, less numerous and less important, it seems, have disappeared in shipwrecks and especially in fires, notably that which destroyed the Bishop's residence at St Boniface on December 14, 1860. Amongst those found and copied, mostly during the process of introducing the

cause of beatification in the period 1926-29, half only are complete, partly because the originals were retained and partly because, before they were sent, they were copied into a Register kept in the archives of the Postulation. Of about 125 others, we have had to be content with excerpts, more or less brief, taken from the works of Yenveux, Rey and Rambert. They had, in fact, obtained all the letters of Canada and the United States before undertaking to write their biographies or commentaries on the Rule before the end of the last century. They are cited abundantly, especially by Yenveux, but subsequently the originals disappeared without any complete copies having been made.¹

Almost all the excerpts from the North American letters come from Yenveux. The original texts have been reconstituted, painfully but with a fair amount of precision. Yenveux had them copied by lady collaborators to illustrate or comment such and such an article of the Rule. He indicated at the head of a sheet of paper: copy such a letter, page 1, lines number this to number that; page 2, lines number this to number that, etc. Then the ladies faithfully copied the passages requested. Thus Father Yenveux accumulated piles of sheets of paper. He died without having been able to put them in order. Part of them were printed in 1903, thanks to the industry of Father Schaufler. The rest were dispersed, probably during the religious persecutions in France from 1904 to 1905. Fortunately, these notes were found by Fathers Estève and Thiry in parcels at Paris, in Belgium and at Rome. Estève, as postulator of the Cause, regrouped the lot according to the order of the articles of the Rule, glued all the extracts, clipping them when necessary, and formed the nine volumes which are preserved at the Postulation. Hence it has been necessary to reconstitute the text by means of the guidance of the content of the excerpts and the indications of Yenveux. Fidelity to the original text and order of paragraphs are well enough assured for three quarters of the excerpts. The rest were copied by Yenveux himself who sometimes does not indicate the date, never says from which page or from which lines he extracts the passage and more often than not makes a résumé of the text. One can recognize these letters

¹ It seems that Father Ortolan, believing that he had transferred the entire substance of their content to his History of the Congregation, and that they had therefore become useless, burnt them with a great many others. Thus would have been consumed in all about half the letters of the Founder. Cf. documentation on this subject in the office of the Postulation.

thanks to the suspension marks with which he interrupts phrases even within his paragraphs.

Although most of these reintegrated extracts are faithful to the original texts, it remains that they are only brief portions of the letter as a whole, matters isolated from their context, bleached, skeletal and lifeless. Indeed, if these scattered lines, gleaned here and there to illustrate various articles of the Rule, reveal to us, often without shades of meaning, the thought of the Founder, they sadly diminish his personality, his delicacy, his human warmth, his dynamism and the manner in which he knew how to praise, encourage, and make severe remonstrances acceptable, etc. But complete letters which have happily survived attenuate these disabilities.

Method of editing the writings

The General Administration directed that the writings of the Founder most interesting to the Oblates be published first and in a manner which renders the original text with fidelity, but without burdening it with grammatical and historical notes.

We have therefore followed the method employed in publishing the letters to Fathers Tempier, Courtès and C. Aubert² several years ago. The letter is preceded with a brief résumé. The text is given exactly as it is in the original, except that sometimes defective punctuation and spelling are corrected. Other words which by inadvertence have been badly or incompletely written are properly amended.

Historical notes are reduced to the minimum, sufficient to add precision or light about a particular event, reproach, unnamed person, etc. The reader will certainly not be entirely satisfied. These

² Hitherto, the writings of Bishop de Mazenod have usually been published without many grammatical or historical notes, except for those prepared by P. E. Duval in 1951-52 and by the Postulation in 1968. This latter group of writings comprises the diaries of exile in *Missions*, 1866, and of the journey to Rome, 1825-26, in *Missions*, 1872; the manuscripts of the Constitutions and Rules and documents pertaining to their approbation, prepared by P. E. Duval, cf. *Missions*, 1951, 1952; the reproduction of original letters to Forbin-Janson, Fathers Tempier, Courtès and C. Aubert, prepared by Frs. J. Pielorz and Y. Beaudoin, cf. *Missions*, 1963-1967; letters and documents relative to the problems of historical order raised by the Promoter of the Faith, prepared by Fr. A. Mitri and colleagues of the Postulation, in *Inquisitio historica de quibusdam animadversionibus*, Rome, 1968, 988 pages.

pages cannot provide a complete history of the Oblates in North America. For this purpose, it will always be necessary to have recourse to the well known works of Fathers G. Carrière, B. Doyon, A. G. Morice, L. Brault, J. E. Champagne, J. Wild, etc.

In conclusion, I would like to thank Father J. Pielorz for the maps reproduced herein showing the geographical distribution of the Oblates of North America, and for other details of his study of the General Chapters at the time of the Founder which were most useful for knowing the state of the Congregation at the time they were held and in 1861. I am indebted also to Father P. Sion whose experience as a professor of French and whose knowledge of the Founder were valuable in regard to enabling corrections and precisions to be made in details of grammar and history. I also thank Father J. Rousseau for translating certain Latin texts, Father A. Mitri who was so amiable in opening the doors of the Postulation and of his heart, especially in view of encouraging the spread of knowledge of Blessed Eugene de Mazenod and his inspiring influence, and Father F. Jetté and the General Administration who, after so many abortive attempts in the past, are giving a new impetus to the task of publishing at least the most interesting part of the abundant correspondence of the Founder.

Yvon Beaudoin, O.M.I.

1841

1. To Monseigneur Bourget, bishop of Montreal in Canada, at Rome.¹

The Oblates unanimously desire that Mgr de Mazenod send missionaries to Canada.

Marseilles, July 16, 1841.

Monseigneur,

I have not neglected the great affair which is so dear to your heart and to which I certainly could not remain indifferent. In conformity with your desire, I have been actively attending to this business. I hasten to let you know the result of my overtures. As this was an extraordinary undertaking, I felt obliged to consult the Congregation. The affirmative reply is unanimous. Nothing remains but to choose amongst these dedicated men of goodwill. This we will do upon your return when we will again talk over this matter together.

I need not remind you, Monseigneur, that mine is the house where you must stay. I await you with all the impatience of a brotherly heart. Be assured of this as well as of the respectful sentiments with which I have the honour to be, Monseigneur, your most humble and devoted servant.

† C. J. Eugene, Bishop of Marseilles.

2. To Monsieur Mille, superior at Notre Dame du Laus, near Gap, High Alps.²

Mgr Bourget requests four missionaries "to evangelize the inhabitants" of his vast diocese and "perforce even to venture amongst the

¹ Orig. — Montreal, Archdiocesan arch. — *Oblats*. Adjacent to the address, there is this addendum: via M. Ferrucci, correspondent of Monseigneur the Bishop of Marseilles, residing at *rue Marte Brianzo*, n. 20.

² Orig. — Rome, Postulation arch. — L. M. Mille. The corresponding letters of Fr. Mille are no longer extant. The same day, Mgr de Mazenod wrote to Fr. Vincens,

savage tribes". Let each Father of the community say what he thinks of this and ask himself whether he is attracted to this task.

Let Father Mille be reserved but without affectation in his relations with the bishop and the clergy of the diocese of Gap.

L.J.C. et M.I.

Marseilles, July 17, 1841.

Am I really in arrears with you, my good Father Mille? It seemed to me I was up to date. All right, I am willing to admit being remiss and although you ought to have heard from me through Fathers Guigues and Aubert, who counted on seeing you as they passed through, it is a pleasure to write to you, in the first place to acknowledge your last letter and then to acquaint you with a matter which is much on my mind at this moment. The Bishop of Montreal proposes to call our Congregation into his vast diocese to evangelize its inhabitants and perforce even to venture amongst the savage tribes which are in trading relations with his people. His idea would be that I grant him four missionaries whose travelling costs he would pay and whom he would house. He feels sure they would soon be joined by Canadian priests and then it would be just as if we had provided him a greater number of missionaries and they could extend into other dioceses such as Quebec, etc. French is spoken throughout all those parts and is the natural language of the inhabitants.

Before giving a positive reply to the Bishop of Montreal, I feel obliged to consult the Congregation. So I expressly bid that you summon your community and put the following question to which each member will make a categoric reply:

Should the Congregation accept the offer made by the Bishop of Montreal? Can the Superior General consent to forming such an

superior of N. D. de l'Osier: "Behold a vast field which opens to the zeal (of the Institute). Canada calls for our ministry. How can we respond to her appeal when we have no members? Nevertheless I have consulted the whole Congregation in order to know what to reply to the Bishop of Montreal. He asks me for four missionaries to evangelize his vast diocese and work for the conversion of the Savages with whom they are in contact."

In this volume, only letters sent to North America will be published. Excerpts from correspondents elsewhere will, however, be included in footnotes when mention is made of the missions in America. We have made an exception for this letter to Fr. Mille and the following letter to Fr. Courtès because of their importance and because they concern almost exclusively the consultation made by the Founder and the response of his Oblates.

establishment and go so far as to promise the four men requested by the Bishop as founders of this great work in Canada?

Once this question is decided, you can say that the Superior, in the event that the Congregation accepts, proposes to send only those who have manifested to him their interest in going. Were anyone to feel so inclined, he should advise you to communicate with me accordingly so that I might be better enabled to make the choice I have to.

I am in the country, to be precise, in my study whence I hardly stir. Your letter is not at hand because I left it in town. So perhaps I have omitted to answer some question or other that you have put to me. All I can say is that I find some people quite surly, others too timid and as for the worthless, I have no comment. Be always reserved and without affectation. I found your address too flattering and would have liked to cut out some obviously exaggerated remarks.³

Adieu, dear friend, I embrace you and bless you.

† C. J. Eugene, Bishop of Marseilles.

3. To Monsieur Courtès, superior of the missionaries, au haut du Cours, Place des Carmélites, at Aix, Mouth of the Rhone.⁴

Matters pertaining to the mission in Canada which the Congregation has just accepted. Father Guibert is named Bishop of Viviers. How can he be replaced at the Grand Seminary of Ajaccio?

L.J.C. et M.I.

Marseilles, August 11, 1841.

I quite intended, my dear Courtès, to inform you of what was agreed with the Bishop of Montreal when he passed through Marseilles. One cannot be more perfect than this prelate has been.

³ This is an allusion to misunderstandings between religious authorities and the Diocese of Gap which resulted in the Oblates' being sent away from Laus in 1842. Mgr L. Rossat had gone to the Sanctuary at the beginning of the summer. Although well received by Fr. Mille, the prelate scarcely took notice of the presence of the Oblates. Cf. letter of Fr. J. A. Martin to Mgr de Mazenod, June 13, 1841 (Orig. — Rome, Gen. Arch., O.M.I.).

⁴ Orig. — Rome, Arch. Post. — L. M. Courtès.

He is so grateful over the granting of his request and has shown himself to be most fatherly and very disposed to be entirely acquiescent in everything to those whom the Congregation is ceding to him to evangelize his people. The response to the question I put has been unanimous. Moreover I have received a great number of letters which express to me the special attraction that they feel for this mission. I will therefore not be in a quandary except about the choice that will have to be made. It is agreed that I send four missionaries and two brothers to staff our establishment in Montreal. The Bishop will provide them with a small benefice in the neighbourhood of the episcopal city of which the revenue, together with the produce of an adjacent field, will suffice for the upkeep of the community. In the supposition that more might be necessary, the Bishop would see to it. The missionaries will precede and accompany the Bishop in his pastoral visits and if all are obliged to leave the house at the same time, the city is close enough for a priest dwelling therein to be sent by the Bishop to serve the parish. The site is delightful and the missionaries could not find a better place during rest periods to devote themselves to prayer and study. The people to whom they are sent are excellent, full of faith and simplicity. French is spoken throughout the country. However it would be well to learn English in order to be of better service. The Bishop does not know this language but the Vicar General, who accompanied him, speaks it well. It will suffice that our Fathers proceed to Le Havre at the end of September. The crossing takes less than a month. As soon as the prelate shall have arrived at Paris, he will send bank drafts to cover the cost of the voyage which, naturally, shall be his responsibility. The missionaries will land at New York whence they can reach Montreal in 36 hours. That is all it takes in that country to cover 180 leagues.

Such, my friend, are all the details I can give you about this important mission. I hope that God will bless it and I think as you do that it will be advantageous for the Congregation.

Now the difficulty will be to form this new community. The ones chosen must prove to be men capable of proclaiming the Word of God and good enough to be presentable to the clergy of Montreal which is not without merit. It will be necessary therefore to impose sacrifices on other communities. Readiness to accept a great mission is not enough. We must know how to face the consequences of such a decision.

To complicate further our quandary, look how our Father Guibert has just been taken away. There is no denying the advantages of this nomination in several respects but it overwhelms me in the present situation. I would willingly have seen him named to Gap two years ago — the reason is obvious — but at Viviers, and at this time, I am stunned.⁵ However, I could not oppose the plans of Providence. It is Providence which arranges matters without our having the least inkling in the world. It will come to our help. I am aging and besides I cannot bear, I shall not say the burden, but the total responsibility and liability of my position. I would be inclined to withdraw myself from the scene before my time, so it will be useful that the Congregation have a protector in the Church of France, a prelate especially who will do her much honour. Hence we can console ourselves but I feel nonetheless the extreme difficulty and the void he is going to leave us in. The good Father was still congratulating himself in his last letter that the Bishop of Ajaccio had asked that he remain with him for two more years, only now I learn from the newspaper that all is settled.

Adieu, my dear friend, we much need to see each other for a little while. Why not come and spend a few days in the country? I have not set foot there for more than fifteen days. It is more trouble to find a superior for Ajaccio than for Montreal. Adieu, once again.

4. [To Fr. François Bermond at N. D. de Lumières].⁶

Fr. Bermond is not considered obedient enough or to have sufficient virtue to be sent 1500 leagues from the Founder. If his conduct becomes more reassuring in the future, he will be permitted to join the second group of missionaries.

⁵ On August 19th, Bishop de Mazenod wrote to Father Moreau at Ajaccio in the same vein. He speaks especially of Father Guibert and writes a few lines about Canada. "Imagine our embarrassment. I had just consented to set up an establishment. It was the emphatic wish of the whole Congregation. I had to designate four good men for this important mission. In the condition in which our little family finds itself, it was a very considerable strain but a sacrifice that was considered necessary. And now, one thing after another, we have to give up one of our principal pillars. Truly this is enough to stun us..."

⁶ Orig. — Rome, Arch. Post. — L. M.-Bermond.

The name of the addressee is omitted but it is almost certainly Father Bermond. He left N. D. du Laus for N. D. de Lumières in the course of the summer of 1841 (Cf. letters Mazenod to Mille, May 23, 1841; Honorat to Tempier, August 2, 1841; and Honorat to Ricard, October 18, 1841); he had the desire to go to Canada (Mazenod,

L.J.C. et M.I.

Marseilles, August 19, 1841.

I assure you, my very dear son, that I thought of you only as well motivated in offering yourself to me as one to be chosen to found our first establishment in Canada. I have blessed the Lord for the dispositions in which His grace has put you. Yet I hesitated on remembering the letter you wrote me when I told you that you were assigned as member of the community of Lumières. If there is anything easy in a congregation dispersed through several dioceses, it is passing from one house to another. To make a change needs only that suitability for the work be determined in the judgement of the superior. Never in all the Orders known has this procedure been heard to present a problem. Remember how you took your new assignment. It is a wonder that you did not hold me to account for having seemingly committed an injustice. What were you supposed to do at Lumières? You knew the place would bore you. After all, there was little you could accomplish there, etc.

I was so pained to see you in such dispositions and would have wished to write to make you aware of how unbecoming they were and that you were showing yourself a failure in a very minor test. For no one would be expected in such a case to take exception or even think of making a fuss.

Having lost touch with you for some time, I had to tell myself that you had fallen from your first fervour and that if you were so short of virtue in circumstances where it did not really take much, you would fail in a more difficult situation when it arose. You know that in a far-off mission like that of Canada, one must be equal to any trial. We must be able to count on the solidity of the religious virtues of those who are going to find themselves 1500 leagues from me. Who can foresee the afflictions that one will suffer from men or events if one is not strengthened in the practice of humility and abnegation, if one is not rooted in obedience which is the basis of any religious edifice, if one is not disposed to endure the imperfections of others and especially if one has not so thoroughly renounced his own

Journal, July 24, 1841); he did not willingly accept a change of house. He refused again to go to Aix in 1842 and Bishop de Mazenod complained once more of this lack of the religious spirit (letter to Father Bermond, September 8, 1842).

We publish this letter here because it concerns the virtues required by the Founder for missionaries abroad and because Father Bermond will leave for North America in 1845.

will that it no longer hurts to submit to that of a superior, which he even does without effort, without sadness, without the least murmur?

You realize how desolate I would be if I were to learn that at such a great distance no unity reigned among brothers and that the edifying example of perfect regularity was not to be seen and this in a country where one is accustomed to the good demeanour of the Sulpicians and where the Jesuits are going to raise the standard of their admirable discipline.

You will not bear me any grudge, my dear son, if I tell you frankly all I think. Give me more reassurance and you will be included in a second contingent.

I embrace and bless you.

† C. J. Eugene, Bishop of Marseilles.

5. [To Fr. Lucien Lagier].⁷

Fr. Lucien Lagier is chosen to go and "plant the standard of the Congregation" in another part of the world. On the conduct of the first group of missionaries depends the growth of the Oblates in Canada and in other countries.

L.J.C. et M.I.

Marseilles, August 28, 1841.

My dear Father Lucien, bless the good God. He has granted your wish. I have definitely chosen you to be a member of the community which will go and plant the standard of the Congregation, which is that of the Cross itself, in another part of the world. I have the greatest confidence that you and your companions will be worthy of your vocation, that you will do much good and that you will honour the Congregation by your devotedness, your zeal and your regularity. On the impression you give will depend the growth of the family not only in all of Canada but in other mission countries ready to be evangelized and to which are lacking only the workers to announce to them the good news of salvation. You will be the first to

⁷ Orig. — Ottawa, Arch. Deschâtelets. The address is not indicated.

open the way; others will follow you. I shall have difficulty to console several who hoped to be included in the first contingent.

Adieu, I have only time to embrace and bless you,

† C. J. Eugene, Bishop of Marseilles.

Father Baudrand will communicate to you (the contents) of my letter; be governed by what I have indicated to him.

6. [To Fr. Jean-Baptiste Honorat].⁸

Letter of obedience given to the first Oblate missionaries in Canada.

Charles Joseph Eugene de Mazenod
Bishop of Marseilles and Superior General of the Congregation
of the Missionary Oblates of the Most Holy Virgin Mary
conceived without sin

To our most beloved in Christ Jean-Baptiste Honorat
Priest of the same Congregation and Assistant to the Superior General
Greeting in the Lord evermore.

Since the most Reverend and Illustrious Lord Ignace Bourget, Bishop of Montreal in Lower Canada (in the province of North America) has, while journeying to Rome, begged us most earnestly to grant him some members of our Congregation with a view to founding a mission house in his diocese and has explained to us that an abundant harvest is there to be had, whether amongst Catholics to inspire with a greater fervour in our religion, or amongst heretics to bring to the holy and Catholic Faith, or amongst infidels to lead to the knowledge of the truth; and since, moreover, the spirit of our Institute is to procure the salvation of souls wherever God calls us, desirous on our part to obey this divine vocation, we have decided to acquiesce to the wishes of the most Reverend and Illustrious Prelate of Montreal.

Hence, confident in your piety, your doctrine, your experience and your zeal for souls, we choose you for this mission together with the Reverend Fathers Adrien Telmon, Lucien Lagier and Marie Jean

⁸ Orig. — Ottawa, Arch. Deschâtelets.

An almost similar text is extant in the provincial archives at Montreal, dated September 29th. This letter of obedience is written in Latin.

Baudrand. To these who have offered spontaneously to devote themselves to so great a work, and most favoured by us, we join two lay brothers, Pierre Bazile and Joseph Roux.

Thus, sent by legitimate authority according to the Rules and Constitutions of our Institute, you shall apply yourselves to the utmost with the grace of God to the task of procuring the salvation of souls, under the authority of the Ordinary who has shown such great benevolence towards our Congregation, wherefore must you consider him as a very great benefactor and honour him as a very loving father.

We decree that this new house of our Congregation in the diocese of Montreal be placed under the patronage of the Blessed Virgin Mary and we wish that she be designated under the title of her Immaculate Conception. And now, by these presents, we designate and constitute you, whose probity and prudence have long been known to us, Superior of the said house, according you all the faculties specially mentioned in the paragraph on the local Superior in our Constitutions. Moreover we enjoin you to observe as exactly as possible the rules contained in this same paragraph. As indeed being situated at too great distance apart will prevent us from being in frequent relations, we impart to you ample faculties; and in matters wherein compliance would be impossible or too arduous, we dispense you and yours, recommending nevertheless that in government spiritual or temporal you neither do or permit anything alien to the spirit of our Institute. So that nothing may be lacking in the way of the good government of a religious house, we designate the Reverend Father Telmon as first assessor and your admonitor; the Reverend Father Baudrand, second assessor.

If, moved by the grace of God, certain (persons) of the region make request to join you, deem yourself permitted, after consulting your assessors, to admit them to make, canonically and fully, their novitiate; under your guidance, they will undertake and pursue their probation and when they shall have attained its completion, you must write to us on the subject of novices to be admitted to oblation, in order that we may be enabled to pronounce ourselves, in council with our assistants, concerning the matter and transmit to you without delay our decision.

Go forth, very dear sons, under the auspices of holy obedience, to the task which is assigned to you. For the rest, you whom we have

designated as superior of so important a mission, be watchful and show yourself as the best of guardians and strive to fulfil in its regard, in word and deed, wholeheartedly and with affection, the dutifulness and foresight of a father. As for you, his companions, chosen by divine favour for so great a work, it behooves you to show affection, reverence and respect in regard to the Reverend Father whom we have given you as Rector, to observe diligently the Rules of our Institute, and above all, to be sons of obedience.

Set forth then, all of you, upon your journey with a glad heart, eagerly and willingly; may the Angel of the Lord accompany you and may the Blessed Virgin conceived without stain be your guide and patroness, devotion to whom, you must bear in mind, is a special duty of our vocation to propagate in every place. For our part, we will never cease to ask for you from God an abundant dew of graces and the powerful and constant assistance of Heaven.

Given at Marseilles under our sign and seal and the signature of the Secretary of the Congregation, in the year of the Lord, one thousand, eight hundred and forty-one, the twentieth day of September.

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

By mandate of the Most Rev. Father General
Casimir Aubert, O.M.I.
Secretary.

7. [To Mgr Bourget, Bishop of Montreal].⁹

Four missionaries are leaving, full of ardour, for Montreal. Mgr Bourget will have no priests more obedient than them. In return, let him adopt them as his sons. Within a year, Barbarin, the Sulpician, who originates from Marseilles, will also leave for Montreal.

Marseilles, September 28, 1841.

Monseigneur,

I will not allow my dear Canadians¹⁰ to leave without entrusting them with a letter which will express to you my most affectionate

⁹ Orig. — Montreal, Archdiocesan Arch. — Oblats.

¹⁰ Fr. J. B. Honorat, superior, Frs. J. F. Baudrand, A. A. Telmon, L. Lagier, and Bros. L. Roux and Basile Fastray whom the Founder always calls Bazile.

sentiments. I thank you for all the amiable words you have written to M. Tempier and myself. You have well judged (what is in) our heart. We are all entirely for you. The ties of charity which unite us could not be more binding. Hence it is with complete trust that I confide our beloved missionaries to you. They set forth full of ardour, disposed to work with all their might in support of your pastoral solicitude. Be mindful that you have adopted them as your children. You will not have priests more obedient and more devoted. They consider you already as their father and what they know of your goodness has been of no little encouragement to them in the sacrifice they have made of their native land and of all that could keep them attached to Europe. They will leave on October 16th from Le Havre. I have decided to relinquish M. Barbarin¹¹ but he will not leave on this voyage because he is to spend a year at *La Solitude*. He is also another one of mine whom I sacrifice to your diocese which has become brother to my own.

Accept, Monseigneur, my respectful and most affectionate sentiments wherewith I have the honour to be, your very humble and obedient servant,

† C. J. Eugene, Bishop of Marseilles.

8. [To Fr. Jean-Baptiste Honorat].¹²

Letter of obedience to the first Oblate missionaries to Canada.

Charles Joseph Eugene de Mazenod
Bishop of Marseilles and Superior General of the Congregation
of the Missionary Oblates of the Most Holy Virgin Mary
conceived without stain

To our beloved in Christ Jean-Baptiste Honorat
priest of the same Congregation and one of our assistants
Greetings in the Lord evermore

¹¹ Arsène Barbarin, born at Marseilles, November 6, 1812. He studied at the Seminary of St. Sulpice and entered the Sulpicians. He exercised his ministry at Montreal and returned to die in France at the Abbey of Frigolet, March 16, 1875. Cf. A Ricard, *Souvenir du Clergé marseillais*, Marseilles, 1881, p. 400.

¹² Orig. — in Latin, Ottawa, Arch. Deschâtelets.

GOD AND FATHER OF OUR LORD JESUS CHRIST, who has chosen and predestined us for the praise of the glory of his grace, has established us so that we may go and gather fruit and our fruit may remain. You know that from the moment the Father sent us, his little flock, at the last hour to work in his vineyard, we returned from our modest labours with abundant fruit; that on beginning to proclaim his Word, God accomplished great things through us though unworthy and that many were the wayward brought back to the right path as we went through the regions about us to seek sheep in peril. But here is a road that leads afar and a field more vast that unfolds. A gateway is wide open to us. We are now sent not only to those who are close and who are brothers in the faith but to others who are far afield and outside the faith, we who, being so few, were unequal to the task of gathering the abundant harvest lying before us.

Wherefore the Illustrious and most Reverend Lord Ignace Bourget, Bishop of Montreal in Lower Canada in the province of North America, while on his way to Rome to perform his duty *ad limina apostolorum* and pausing to visit our house, confided to us that he wished to take some members of our Society to his diocese. At first surprised by his quite spontaneous proposal, then welcoming it truly as pleasing to God, we have consented wholeheartedly to send four priests of the Congregation.

Wherefore we choose first yourself, Rev. Fr. Honorat (Jean-Baptiste), fourth of our assistants, for this work with Rev. Frs. Pierre Antoine Adrien Telmon, Jean Fleury Baudrand and Lucien Lagier. We grant you herewith faculties and rights according to the laws of our Institute for constituting a house of our Congregation in whatever place of his diocese the said Prelate wills; he, being solely appointed by the Supreme Pastor to feed his flock, will send you likewise when and where he wills to exercise your ministry under his full and in every way entire authority. Above all, however, not only do we prescribe that you revere him as your Lord; we exhort you also to love him as a father, him in whom we have perceived so great a piety and such excellent merit and of whom also, if you conduct yourselves worthily, you will experience, we promise you, love and benevolence.

When you shall have received from the most Illustrious and Reverend Bishop of Montreal the house for your dwelling, you will

place it under the title of the Most Holy Virgin conceived without stain; and you, Rev. Fr. Jean-Baptiste Honorat, shall assume its governance whereof we know you perfectly worthy, in virtue of our authority and the Constitutions of our Society, according to what is specified therein about the local Superior. We assign to you as first of your assessors, at the same time as your admonitor, the Rev. Fr. Pierre Antoine Adrien Telmon, the second, the Rev. Fr. Jean Fleury Baudrand. We likewise assign two lay brothers, Pierre Bazile and Louis Roux, for the temporal service suitable to the needs of your house.

However, whereas by reason of remoteness of place and because of circumstances which, without any doubt, will occur unexpectedly, it will be difficult and will entail too much delay to consult us, about certain things which would require changing, we dispense you and yours in the matter of what, according to the spirit of our Institute, you shall judge opportune to omit or modify. Besides we have confidence in the Lord that what we prescribe you do and shall do, for we know you indeed to be resolute of will.

Should certain persons in these regions be willing to enter our Society, we grant that they may undergo and complete their novitiate entirely in your house; whereupon, if you judge them worthy, you will inform us in order that we may decide with our Council and transmit to you our mandate to admit them to make profession.

For the rest, brothers, take comfort in the Lord and in the might of His power. Put on the armour of God, hold yourselves erect, loins girded with truth, wearing the breastplate of justice and your feet shod in readiness to evangelize; so that the Lord may help you to announce the Word mightily, to withdraw from sin the sons of the Church and lead them to holiness; and that He may open your mouth to make known with assurance the mystery of the Gospel to those ignorant of it.

Therefore be mutually encouraging and edify one another. Be united in the same spirit, working together for the faith of the Gospel. You especially whom we have appointed to lead and direct your brothers, excel more in merit and virtue rather than in being elevated as the one in charge; endeavour more to endear the hearts of those under you by charity and mildness than to lead them by authority. Strive by the observance of our Rules and the practice of piety towards God to show yourself such that your companions may

seek avidly to follow you step by step and to emulate you. As for you whom Our Saviour has deigned to call, rather than your fellows, to so great a work, endeavour with all your strength to respond to this holy vocation of God and moreover seek carefully to lighten the burden imposed on your Superior by humility, by the practice of mortification, zeal for perfection, assiduity in prayer, respecting him truly for God's sake, joyous obedience and especially a sincere love.

As for me, I give thanks to God each time I think of you, in all my prayers, supplicating him with joy for you all because of your communion in the Gospel; confident also in that He who has begun a good work in you will bring it to completion, until the day of Christ Jesus, as is rightful for me to believe as well as for you whom I bear in my heart. God indeed is my witness how I pursue you all with my affection in the tenderness of Christ; and I ask that your charity may abound more and more in knowledge and in every sentiment through Jesus Christ, to the glory and the praise of God.

Go then forth upon your journey with a light and willing heart. May God our Father himself and Our Lord Jesus Christ guide your steps. The benevolent protection of the Most Holy Virgin Mary, conceived without stain, be with you and the attentive care of the holy Angel of God.

Given at Marseilles under our sign and seal and the signature of the Secretary of the Congregation in the year of the Lord, one thousand eight hundred and forty-one, the twenty-ninth day of September.

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

By mandate of the Most Rev. Father General
Casimir Aubert
Secretary.

9. [To Father Honorat].¹³

The missionaries are reprov'd for not yet having written. A letter for Mgr Bourget to be taken to him. Prudence when embarking on their

¹³ Orig. — Rome, Arch. Post. — L. M. Honorat.

ship lest they fall into the sea. Let their conduct be exemplary in Canada so that they will edify the clergy and attract vocations. "Montreal perhaps is only the gateway leading the family to the conquest of souls in several countries". Blessings. Several entries at the novitiate of N. D. de l'Osier. The Oblates of N. D. du Laus are expelled from the diocese of Gap.

L.J.C. et M.I.

Marseilles, October 9, 1841.

Imagine this, dear Father Honorat, and all you other sons of mine who wend your way towards this beautiful mission which reaches out its arms to you — forgetting your father so soon and leaving him so long in sorrow! Why did you not write me from Lyons and then from Paris where you arrived several days ago? Thus you begin badly your correspondence which, it was agreed, you were to maintain regularly. Father Guibert will reproach you on my behalf. Be not annoyed with him. You deserve it.

I am sending you a letter for Monseigneur the Bishop of Montreal. It would not be suitable for you to present yourselves to him without letters from me. I have no need to recommend you but he would rightfully take it amiss if I had forgotten this duty of politeness.

Mind well all the advice I have given you. Take care of yourselves. When you go on board or after you have embarked, take care not to slip and fall into the sea; when disembarking in heavy seas, you can miss the boat and drown yourself. When you have your sea legs, show yourselves worthy of your mission during the crossing, be serious and apostolic in your demeanour. Be mindful on arriving that all eyes will be upon you and that you will be judged first by appearances. It is difficult to overcome first impressions. Let people see in you men marching to the conquest of souls, whose rectitude can be counted upon for the edification of the clergy and of the people of this vast diocese and of all these lands. Once you are settled, promptly align yourselves with the Rule. Let it not be said that the Sulpicians and the Jesuits are better at this than you. Be of one mind; put up with each other. Even though something be not to your liking, take care not to grumble. Communicate the observations that you believe useful, but mildly, not contentiously or bitterly. If

they are not adopted, keep your peace and do not swerve from obedience. Never make personal remarks, never be touchy, let there be candour, frankness, simplicity, mildness and especially charity, *omnia nostra in charitate fiunt*. In case of need, communicate with me confidentially but only after ruminating the matter at the foot of the crucifix, without prejudice, without exaggeration. We are all members of one body, let each strive by every means and by making sacrifices, if he must, for the well-being of this body and the growth of all its potentialities. I do not know why I remind you of these things. I am quite aware of the fine spirit which animates you. It is just that I enjoy conversing with you about what we hold in common. Anyway you realize that the reputation and the fame of the Congregation are in your hands. The more you are holy, exemplary, regular, the more that good will abound. You are expected to make it grow in vast regions for Montreal is perhaps only the gateway leading the family to the conquest of souls in several countries. When you have reached the scene, you will sound out the terrain. The first thing is to get properly settled where we are called. If God blesses us, then we will see. For the time being, three Englishmen have come to us¹⁴ of whom one is a priest, a holy one at that, and two young men who are promising; together with Father Daly and Father Naughton, they make an impressive nucleus. May the aroma of your virtues attract Canadian clergy to you, whether from Montreal or Quebec, no matter, or rather, may Quebec also furnish her contingent and thus attract you into this diocese. But I anticipate the future by that thought. I am not a prophet yet I have always been a man of desires and some of them have been heard and fulfilled. May those I address to God for you, my dear children, draw upon you every heavenly blessing and fill your souls with graces and consolations. You are the object of my most tender solicitude, you are constantly in my mind; my heart could not love you more considering the fidelity of your response to your vocation and especially the zeal with which you have undertaken the beautiful mission which has been awarded to you, for you know that others among your brothers laid claim to it. So be it, you represent them all and the Congregation will felicitate herself for having confided this work to you.

¹⁴ This reference, it seems is to J. Noble, T. Meehan and F. McDonagh who arrived together at Osier and began their novitiate in November, 1841. Cf. Register of admissions to novitiate, 1815-1850, and the necrological notice of Fr. Noble, I, 415. However, none of these three novices was a priest.

Adieu, my dear children, I wish you once more a good voyage and bestow on you *peramanter* and with effusion of heart my paternal benediction.

† C. J. Eugene, Bishop of Marseilles.

P.S. I want you to know before you leave, and it will please Father Baudrand especially, that the deacon¹⁵ expected at Osier has arrived; his dispositions are so excellent that he will be received as a novice on the 14th of this month. He will inevitably draw others after him, so I am informed by Father Guigues. A priest¹⁶ who is one of his friends is to come to consider his vocation. They are hoping at Lumières for 12 novices next year. Pray more fervently than ever. The Lord will deign to compensate with his mercy the iniquitous persecution of Gap. Bishop Rossat¹⁷ has banned from his diocese all the priests of the Congregation. Such is the recompense of 22 years of generous service. In contrast, the excellent Bishop of Grenoble¹⁸ heaps kindnesses on the Congregation. He now wishes to give permissions only to those who wish to join it.

¹⁵ This surely refers to Joseph Henri Lavigne, born December 10, 1816, at Pont-de-Veauvoisin in the diocese of Grenoble. He was deacon when he entered novitiate in October, 1841. Cf. Register of admissions, Op. cit.

¹⁶ The Register of admissions, 1815-1850, makes no mention of a priest entering novitiate in 1841-1842.

¹⁷ Cf. J. Leflon, *Mgr de Mazenod*, pp. 729-730.

¹⁸ Mgr Philibert de Bruillard.

1842

10. [To Father Honorat].¹

Various items of advice for the missionaries: write regularly, give an example of regularity, prepare sermons, train novices well, have friendly relations with the clergy, the Jesuits and the Sulpicians, learn English, write only to Father General who will forward their news to other members of the Congregation.

[Marseilles], March 26, 1842.

Let the letter end where it will, what matters is that you withhold nothing from me. You well realize at the distance we are from each other that the smallest items are bound to please. Proceed methodically both with facts and dates. Apart from that, you must keep me always abreast of the moral state of your community, speaking to me specifically and in detail of each individual, as is required by good order and the rules.

I hope, I am even confident that not one of our men is blind to the importance and grandeur of your mission. The future of the Congregation in the New World is in your hands. Be what you should be, that is, truly good religious, disciplined in your whole behaviour, perfectly united, of one heart and mind, moved by the same spirit under that ordered regularity which marks you in the eyes of all as men living up to the exigencies of their rule, in obedience and charity, devoted to all works of zeal conformed to such obedience and not otherwise, never seeking their own interest but only what pertains to the glory of God and the service of the Church.

¹ Ms. Yenneux II, 52 and 61, IV, 19, VI, 61, VII, 241-242, 268, VIII, 20, 177, IX, 102, IX supplement, 21, Rambert II, 106-107. Other letters of Bishop de Mazenod to Father Honorat, written in 1842, have disappeared, in particular those of August 24 and September 23 mentioned in the letters of Father Honorat preserved in the General Archives. We have ten letters, quite long, written in 1841-42.

Keep watch over your temperament lest you be judged by calm, reasonable men in your country as young people who are petulant, rash, unthinking. This would result in your losing consideration and esteem in the minds of those whose good opinion is important to you if you are to succeed in doing the good that you must.

Do not let yourselves be overwhelmed by the work which will soon surpass your strength. One must never want to do more than God permits. Plan all things wisely. Above all, always reserve time for study and for your personal sanctification in the interior of your house. That is indispensable. Let the youngest amongst you² be put to composing a certain number of sermons. I insist that this be stipulated. Father Telmon will be good enough to direct and correct these compositions, this being a duty of charity as much as obedience. He will do well for his own sake to increase his own repertoire. Let him be mindful that there will come a time when the imagination will grow cold and then he will be happy to find in his texts the spirit of his early years. I have long been imploring him to do this work. This is no different from what is done in all Societies whose members bring honour to the entire body. I recommend the same policy to Father Baudrand. I shall not rest until I see all of our missionaries who have to announce the Word of God in possession of a complete course of sermons and instructions for retreats and missions. Hold strongly to this point which is essential to the success of your ministry.

Give particular attention to the training of the novices that Providence will send you. Remember that it is by exact discipline and assiduous care that they will become attached to you. If you let them wander aimlessly, if you leave them unbridled, if you are not especially solicitous of them, you will see them slip away, the flower will wither and the fruit will not form. It is surely essential that you be able to found a novitiate in your country for how can you presume it possible to be supplied from over here in proportion to your needs. By the time I succeed in sending you two more co-workers, it will be the most we can manage. I am not surprised that Quebec and Kingston envy Montreal our missionaries. How will you manage to satisfy their demands if you do not produce amongst yourselves a budding growth of our family. But it must certainly be a reproduction of what we are, otherwise beware of the outcome.

² Father Lagier.

I will not dwell on the friendly relations and the consideration you must have for the clergy or on the confidence and filial respect you must display towards the venerable Bishop of Montreal. These sentiments are too manifest in your heart for me to insist upon them. When the Jesuit Fathers arrive, be very circumspect in your words, speak of them only in admiration and avoid permitting yourself even to refer jokingly to them, a vogue which has been started only by groups who are jealous of their merit, or by enemies of the Church who want to depreciate them because they hate their devotedness. Would to God our Congregation might some day match the zeal, regularity, spirit of obedience and abnegation of this holy Society! I only see them as men of God, perfect religious, accomplished models of all the virtues.

I thank... the Sulpicians for all the kindnesses they have shown to you. These gentlemen know how greatly I am attached to their Congregation and about the close relations I have had with the late M. Emery and the late M. Duclaux. I count on the continued friendship of these gentlemen towards yourselves, just as they can be assured of the reciprocity of your sentiments.

[As for the English language], if you find too many difficulties in it for yourself personally who are the most senior in age, it will be easier for the younger ones, such as Father Baudrand and Father Lagier. As for Father Telmon, he already has some knowledge of this language and it will be child's play for him with his versatility. Do not leave this matter in abeyance. It is too important in your situation.

Before coming to the subject of our houses, I want to say to you that I would not approve of your community's establishing a continual correspondence with divers members of other communities³. You would soon have nothing else to do. I propose to give similar notice to our houses. Except for some rare instances, it suffices that you correspond with me. In writing to me as I have told you above, you can entrust me with all that you will have to say elsewhere. That will save time and money for the cost of postage is such that it has to be reckoned against the present state of finances of the Congregation. I will take care

³ In the same vein, Bishop de Mazenod writes to Father Tempier, June 9, 1842: "Since Canada crops up under my pen, I must say I would be irked to see the adoption of this strange practice whereby all the members of this community write to the whole world and continually say things they should be quiet about while I may be the only one who knows nothing of what is going on".

to send on the accounts of your labours to encourage the zeal of those who are disposed to follow in your footsteps. It would be agreeable to me from time to time to see the handwriting of the Fathers of your community if only on the reverse side of your letters which must not become too infrequent.

11. [To Mgr I. Bourget, Bishop of Montreal].⁴

Gratitude for the welcome the Oblates have received. Father Honorat is happy in Canada, even if it was he who was the least attracted to this mission. He requests two more co-workers. First retreat preached by Father Honorat with the priest D. Dandurand who desires to become an Oblate.

Marseilles, April 13, 1842.

Monseigneur,

For having wished to profit from an occasion which never came, I find I am late in manifesting all my gratitude both for what you say so amiably to me and for the wholehearted welcome that you have been good enough to extend to the children we have in common. Ah yes, Monseigneur, they are indeed your children, these dear missionaries I have placed in your paternal bosom. Their letters prove to me that they know and appreciate the sentiments you deign to manifest to them and that in return, they are, amongst your priests, the most devoted and the most attached to your sacred person.

Apparently the protection and the kindnesses with which you honour them make everything worthwhile for Father Honorat finds nothing hard or difficult. Even the climate, so unlike ours, is not disagreeable to him. It could be said that they have not made any sacrifice in leaving their native land. Yet this good Father Honorat was not attracted like the others to this far-off mission and, while he made no demur, I really believed he sacrificed himself by obedience in an admirably supernatural manner because he understood that such was the desire of his superior. As a matter of fact, he is a man of eminent virtue. He would wish that I add another two members to

⁴ Orig. — Montreal, Archdiocesan Arch. — Oblats.

his little colony⁵, and I would ask nothing better if the glory of God is at stake and the greater good of souls. But apart from the need to allow time for the blood drained from us to be renewed, I would like to know if that would be agreeable to you and if you would have the means, without stinting yourself, for the upkeep of a more numerous community. For although evangelical workers are not exacting, they need nonetheless to be sheltered from want. Such must not be a preoccupation of our members who should rather be content with poverty, but precisely because of that their superiors must be solicitous and concerned that good arrangements be always made.

Father Honorat has not left me unaware of the most fraternal charity he has encountered in members of your clergy and in the Sulpicians particularly. I pray you, Monseigneur, convey to them and the others my sincere thanks. How splendid indeed is the Communion of Saints! I await impatiently some news of the first mission that our fathers have given in the parish where you have placed them which is not the one, if I understand rightly, you had previously intended for them. I have learnt from Father Honorat of the blessings God has bestowed on the retreat he gave in collaboration with the charming priest who associated himself with his work and who manifests a willingness to join the Congregation.⁶ May this first graft on a vine transplanted to so good a soil by the vinekeeper that you are be a thousand times blessed! I pray from the depths of my heart to the Father of the Family that he multiply the species and that the example of this first one be soon imitated by a great number of others.⁷

Accept, Monseigneur, the respectful homage of my most affectionate sentiments.

† C. J. Eugene, Bishop of Marseilles.

⁵ Mgr de Mazenod was thinking of Fr. Bermond and especially of Fr. Perron, cf. letter to Fr. Courtès, November 24, 1842: "As for Fr. Perron, he is still destined for Canada. His presence there is all the more needed now that three priests are associated with us, and you know that we need to place before them a model of regularity amongst the men we have there. The Bishop of Montreal insists that the Cross be not abandoned beside which he has placed our men and which anyway could not be refused". (Ms. Yenveux IX, 180). Fr. Honorat replied, August 20, that what was especially needed was a man of experience like Fr. Vincens or even Fr. Guigues.

⁶ Fr. Honorat preached a retreat in the parish of St. Vincent de Paul together with M. Dandurand who then entered the novitiate.

⁷ Fr. Léonard Baveux, Sulpician, and the parish rector, Fr. Dandurand, entered the novitiate in the course of the summer. Cf. letters of Fr. Honorat to Mgr de Mazenod, July 11 and November 23, 1842.

12. [To Fr. F. Bermond at N. D. de Lumières].⁸

Resistance of Father Bermond to his obedience for the house of Aix. How could he be sent to Canada where exemplary religious are needed? Those who are there are already behaving badly; shameful letter of Fr. L. Lagier.

Marseilles, September 8, 1842.

I made no reply to your letter of August 30th, my dear Father Bermond. I contented myself with letting Father Ricard know that I had yielded not to your reasons but to your repugnance and that I would leave you at Lumières.

But after reflection I come back to your letter. I ought to tell you that it has given me much grief. Your resistance over such an easy thing, the miserable reasons you allege, the insistence with which you oblige me to revoke my decision without any qualms about the trouble you may cause me, all this gives me food for thought. First, if your health is so feeble as to make you afraid of several months of a change of air from Marseilles to Aix, will it not be supremely imprudent to risk transferring you 2000 leagues away where you will live in a country of which the climate is so rigorous, so cold in winter and so hot in summer?

Moreover, in such distant missions where one can expect so many frustrations, so many vexations, and where to serve demands so much sacrifice for the will, so much fatigue for the body, men are needed who are firmly rooted in holy indifference, devotedness, absolute obedience, men of sacrifice who act promptly and willingly in opposition to their own ideas, etc. If you have succumbed, my dear son, in a trial so weak as the one which has been the first to present itself, what will you do in the midst of the obstacles of a difficult mission? And if unfortunately, as has happened, you meet in those parts men weaker than yourself in regard to these essentials, religious who are so imperfect as to see only what is human in the superior on whom they must depend, what would happen to our enterprise? I am already troubled in fact by the imperfection of several who, quickly forgetting all my recommendations, conduct

⁸ Ms. Yenveux I, 88-90. The one to whom this is addressed is not written clearly in the Ms. Yenveux but it is certainly Fr. Bermond. Cf. Journal of Mgr de Mazenod, September 7, 1842.

themselves in a manner contrary to good sense, to reason, to religion and to all the duties of their profession. My duty is to send men strong in rectitude, lovers of religious discipline, jealous of the honour of the Congregation which others compromise by their murmuring, their spirit of independence and their lack of regularity.

I have read a letter from this little Lagier which should be handed to the flames by the executioner, so unworthy is it even of a man who has retained only the initial notions of his duties. I have bowed to the law of necessity in sending so far, to fulfil so fine a mission, men so imperfect who have deceived my hopes and who have worked to destroy what God had founded. I am sick with chagrin.⁹ Do you feel yourself to be one of these strong men I seek to

⁹ In a letter to Fr. Casimir Aubert, September 26, 1842, Mgr de Mazenod explains the reasons of his grief: "On the other hand I experience the greatest sorrow because of our Fathers in Canada. Fr. Baudrand, immeasurably shocked by the absence of agreement between the views of Fr. Honorat and Fr. Telmon, has filled our houses with his exaggerated complaints, has led astray the ungrateful novice who has intervened with an incredible letter threatening us that he will let out the secret, and it is 2000 leagues away that these things are happening. It is impossible for people outside not to perceive this disorder and our fine future in this country is terribly compromised. However God works miracles for us. In spite of the difficulties provoked by treason, the beautiful dwelling in Longueuil on the banks of the St. Lawrence, facing Montreal, has been ceded to us purely as a gift. There is a superb house, a magnificent garden, as delightful as it is useful, and a field. The benefactors who have been so generous are disposed to add yet another tract of land to this already considerable property. Other good souls wish to add their donations to those already received. So much for the temporal. As for the spiritual, the most abundant blessings have accompanied the ten missions that our Fathers have preached so far. Two excellent priests have joined them, others are announced. The Bishops of Toronto and Quebec are asking for us. But I am fearful that all may end in failure through the fault of these unworthy children who are unable to support anything, sacrifice anything, excuse anything, unless it be their own failings. I am overwhelmed, as much as afflicted, by this conduct; but I will make a truce with my complaints, the better to explain to you the state of our temporal affairs". Ms. Yenneux V, 217.

On September 20, 1842, the Founder writes again on this subject in his diary (Ms. Yenneux III, 122-123): "Things would not go so badly in America if Fr. Baudrand were not sowing this intestinal discord which has inspired this stupid letter of poor Lucien Lagier which I have transcribed above. I was not wrong when I attributed the whole evil to the bad attitude of Fr. Baudrand. Fr. Honorat and Fr. Telmon discovered this in Canada on intercepting a shameful letter which this overbearing man was sending to Europe. I have no need to be cognizant of this letter to know what attitude to take. Fr. Baudrand is a man without education, lacking in delicacy and of little virtue. He is not without some talent but he believes he has much more than he has. He is quite engrossed with the superiority of the people of Dauphiné over those of Provence whom he has the stupid vanity to despise. He has nourished this idea and his remarks stem from this ridiculous prejudice. Nothing is as pitiful as hearing him babble in all his letters about the insufficiency of Fr. Honorat, his superior, the character of Fr. Telmon, etc., while he, instead of being busy acquiring the virtues

come to the aid of an authority that is despised, to give to a whole clergy, a whole people, the example of fraternal union, of religious submission, of charity and of all the virtues which must draw to us men of goodwill who seek a more perfect life and who will become attached to us if we do not repel them by our internal dissensions?

I end, my dear son, for want of paper yet still with enough space to embrace you.

† C. J. Eugene, Bishop of Marseilles.

13. [To M. and Mme. Olivier Berthelet at Montreal].¹⁰

Letter of communication of privileges and merits, sacrifices and prayers and of all good works of the Oblates.

[Marseilles] September 25, 1842.¹¹

To Monsieur and Madame Olivier Berthelet,

Greeting and benediction in Our Lord Jesus Christ!

which he lacks, and especially the religious virtues of which he has not a shadow, uses his intelligence only to murmur, to sow cockle, to complain even to outsiders, giving prominence to the failings of his brothers such as they seem to his imagination and his bad attitude. He really does the work of the demon in Canada and the evil he does to us is incalculable. Here is the letter that this young brother has had the insolence to write to me. It is as well to conserve such records for the judgement that must be made on these false men that hell has introduced amongst us... (text omitted in Yenveux). What effrontery to dare to say that before his superior, before a bishop, as a reminder to do his duty wherein, according to him, he is remiss. For no one has ever found in the Rule such a disposition contrary to good sense and to the primary notions of proper administration”.

¹⁰ Ms. Yenveux, IX, supplement, 38-39.

¹¹ M. and Mme. Olivier Berthelet, friends of Fr. Leonard, gave to the Oblates their property at Longueuil (cf. details in the letter of the Founder to Fr. Aubert, September 26, 1842. As a sign of gratitude, Fr. Honorat asked Bishop de Mazenod, August 13, for this *letter of communication of the privileges and merits of the Oblates.*

A similar letter was sent, the same day, to two other benefactors: Mme Jules Quesnel, who made several gifts of money, and Mlle T. Berthelet, sister of Olivier. The latter had prevailed upon her brother to donate the house. These letters, however, have a phrase that differs from the first. To Mlle. Berthelet: “...This request is all the more agreeable to us in that we are indebted to you for your pious munificence which has contributed considerably to the gift which has been made to the said Congregation...”

To the widow, Mme. Jules Quesnel: “...This request is all the more agreeable to us in that we have learned all that you have done to contribute to the success of the mission of those of our members who have gone to evangelize Canada and we know what have been your generous intentions in this matter. By our pious bounty, you take...”

Your piety has inspired you, for the sake of your souls, with the desire to request that we admit you into communication of the good works of our Congregation. This request is all the more agreeable to us in that we know how much this Congregation is indebted to you for the gift your pious munificence has made to her of the beautiful place where those of our members who have gone to evangelize Canada will have their dwelling in the diocese of Montreal. By your generosity, you are taking a great part in the good to be done in this country and you have acquired a right to our just gratitude.

So it is wholeheartedly that in virtue of the authority invested in us by the Holy See as Superior General of the said Congregation we grant you in Jesus Christ participation in the merits of the sacrifices, prayers, fasts and generally in all good works and pious exercises, both spiritual and corporal which, by the grace of God, take place in this Congregation, in the name of the Father and of the Son and of the Holy Spirit. Moreover we pray God the Father of Our Lord Jesus Christ to deign to ratify and confirm in Heaven this spiritual concession, the while we implore Him to make good our indigence from the inexhaustible riches of the treasure of the merits of His Son, also to heap you with graces and blessings in this life and finally to reward you with the crown of eternal glory.

Given at Marseilles under our sign, the seal of our arms and the countersign of the secretary of the Congregation on the 25th of September, 1842.

† C. J. Eugene, Bishop of Marseilles.

By mandate of Monseigneur, our most Reverend Father,
Tempier, first assistant.

1843

14. [To Father Honorat].¹

Father Honorat's mania for demolishing and reconstructing; in future he will have to consult his confrères and the Superior General before commencing work of this kind. Let him take into account the views of his Council if he wishes to gain their sympathy and collaboration.

Take the novices in hand; respect the Jesuits; seek to understand Father Telmon and allow him some leeway; each one has his own temperament and talents. At the end of the year render an exact account of his management.

[Marseilles] January 10, 1843.

Would you like me, my dear friend, to speak frankly to you? I find it somewhat alarming that notwithstanding my recommendations you have not put a stop to the mania that you have always had to make and remake, to demolish and reconstruct. You must have let yourself go to excess in this respect to have created in Canada the same reputation that you had here, causing yourself to be ridiculed by priests in that country and obliging Monseigneur himself to intervene. It was wrong of you to squander money belonging to the diocese at St. Hilaire and I expressly forbid you to squander ours at Longueuil where I am told you have already formed a thousand plans each more expensive than the others. I cannot in conscience give you *carte blanche*. The obligation to consult your confrères does not suffice. I reserve to myself most explicitly the approbation of any plan whatsoever. Such is the practice in any well-ordered Society. Do

¹ Ms. Yeuveux VII, 5, 177, 179, 183, 195, 199, 242; IX supplement 18.

you know that bishop though I am, I cannot alter a partition in my palace without sending the plan to the Ministry? That is what I intend should be done in our houses everywhere. What you must first do is send me the plans of your property. You should have taken advantage of the departure of Messrs. Raymond and Kelly² to send me these plans. You shall specify all details and explain to me your projects. Until I reply, touch nothing. You have rooms to sleep in, a refectory for meals, an oratory in which to pray, that is enough to begin with.

This is not all. I want to know the opinions of the other members of the community which you ought to consider as your Council duty-bound and with whom, if they fail to adopt your ideas, you must not be annoyed as you were with Father Tempier when he did not approve all the windows you knocked out at Lumières and the constructions that we still find regrettable and which you extended farther than had been agreed. At that time you took it all upon yourself without asking the advice of those you had to consult; it is the same in Canada. In the name of Heaven, amend yourself and cease taking upon yourself alone a responsibility which necessarily has to be shared by others and with which you cannot proceed, nay you cannot even propose it, without my consent. It is thus, by giving others marks of confidence, by showing them deference, by knowing how to modify one's own ideas and to adopt those of others that one gains their sympathy, their help and their affection. I say this, not to upset you but uniquely for your own good. Who will tell you the truth if I do not? Why do you not put yourself right with respect to your Council? Why do you want to govern independently? Would you not have better success by putting some sweetness into your relations with everyone? Was this not said to you when you were squandering money uselessly and involving yourself in so many constructions and demolitions that those who have your interests at heart were shocked and very disagreeable observations were made about it and even the Chancery was not backward in presenting its views? Do you know that the Vicar General, astonished at the liberties taken and perhaps having had wind of the loans you were

² Ms. Yenville: Raimond and Kelly. The Rev. J. S. Raymond was director of the college at St-Hyacinthe, cf. letters of Fr. Honorat to Mgr de Mazenod, November 23 and December 4. Jean-Baptiste Kelly was Vicar General and rector of St. Pierre de Sorel, cf. Mgr Bourget to Mgr de Mazenod, November 2, 1842, and J. B. Allaire: *Dictionnaire biographique du clergé canadien-français*, t. 1.

raising, asked someone if you were without assistants or an admonitor and if you were permitted to do everything you pleased? I leave it up to you, if strangers are shocked and expostulate, how must it be with me who, as you know, have in horror this kind of conduct. Do you wish to avoid opposition in the future? Keep to the Rule. Hold your meetings regularly and transact matters at them consultatively without ever wishing to gain your objective by authority. You shall see what strength will accrue to you from this way of proceeding.

In the name of God, make the novitiate your principal occupation. Let it be understood with Monseigneur that, as you have novices, it is wholly necessary that you take them in hand. Suspend other work. It is important and essential that your novitiate be renowned for its regularity, etc. Be mindful that you have the Jesuits to contend with and they will soon sweep the field as they do everywhere else...

...Do they not realize that I have always been the protector of their Order, that at the time of the ordinances I did incredible things for them, established them in my diocese against wind and wave, shielded them under my episcopal cloak from all the blows aimed at them?³ Have I not recommended that you respect them in every way?...

As for Father Telmon, I have done what you want on several occasions and I assure you that I have been quite satisfied with him but, my dear Father, with your hand on your heart, have you nothing to reproach yourself with in his regard? Do not say no to me for I have at hand letters from Fr. Baudrand and Fr. Lagier which prove that you have compromised yourself many times by speaking to them inconsiderately of him. You have well chosen your confidants! Do you think Father Telmon can be very pleased when the others have just served up to him piping hot the complaints, the displeasure, the severe judgements that you have brought against him? He would have to be more than an angel to be insensible to all this. And often it was on account of trifles. Is it not deplorable to have the bishop called in to pronounce himself on the shape of a banner or something of the sort? What do you find wrong in giving some support to the considerable activities of this Father? Why not leave him some leeway in things that matter little?...

³ Concerning the Jesuits and Mgr de Mazenod, cf. Rey I, 59-61; 157-158.

Never complain about a person to someone else. When you have observations to make, make them to the person himself without fuss and cordially... You know that a true friend can be compared to a faithful mirror in which one can see oneself as one is; if it reflects some imperfection, were it only a loose strand of hair, one is not annoyed with the mirror; on the contrary, one is thankful and relieved at having perceived it. *Alius sic alius vero sic*. You have something lacking to others, you lack something that others have. Be pleased with your share; you are well enough endowed. Bring to fruition only what the good God has given you, removing any remains of the rough exterior which at times repels and deters people from taking profit from it. This sheet of my letter is essentially for you. I will add a second sheet which will be for everybody.

This is advice in plenty. It pleases me to think that you will profit from it and that you know your duty. For the rest, I can tell you that I am perfectly satisfied with your letter and the sentiments you express therein. I will simply remind you that at the end of the year you must render an exact account of your entire management, what you have, what you owe, etc., and at the same time, you ought to present your budget for the year into which we are entering.

15a. [To Father Honorat].⁴

Joy and consolation of the Founder on learning that fraternal charity and the religious spirit finally reign amongst the missionaries.

⁴ Ms. Yenneux II, 141; V, 208-209, 221; VI, 25; VII, 182, 199, 202; IX, 73. Reply to the letter of Fr. Honorat written on November 23 and December 4. It arrived at Marseilles at the beginning of January since the Founder summarizes it in his letter of January 4, 1843, to Fr. Courtès: "I have just received letters from Longueuil which we should be able to publish. Fr. Telmon and Fr. Dandurand, who was to make his vows at Christmas, have truly done marvels in the diocese of New York; the Bishop would even want them in charge of the French church in his episcopal city, while the Bishop of Toronto is calling them to take charge of the mission to the Iroquois. The three priest novices, with whom they are more pleased than ever, have been joined by an ordinand of the second year of theology and a college professor; several others have already applied for admission. The bishop encourages this and is helpful in spite of the penury of candidates for the parishes. What an example for certain prelates of ours!" Fr. Honorat had given the name of the ordinand, A. M. Bourassa, but not that of the priest. Both had come from the college at St-Hyacinthe where Fr. Telmon had preached a retreat.

Comprehension for the superior, obedience of the Fathers, calm discussion on decisions to be taken.

Do not agree to go to New York or Toronto if the bishops there want the Oblates to be solely in charge of parishes. Before novices can be admitted to vows, the authorization of the General Council is necessary. Dress like Canadian priests but wear the cross. Letter of Father Dandurand.

[Marseilles] January 17, 1843.

The joy and consolation I experienced from your last letter cannot be compared with the chagrin and bitter sorrow I had felt on account of your community. You are able to tell me that it was not true that outsiders could have been scandalized by dissensions perceived to have entered among you, that it was certain that this conduct of yours had not produced bad effects. You go so far as to reassure me completely and tell me that you are all resolved to walk straight and that you have begun to walk in the right path. Moreover you add that you do not believe that there was ever any bad will or malice on the part of anyone.

Since this is so, I wish to take you up on each of your words, whether to remind you of them and to know if you confirm them, or to fix my regard on a consoling tableau which compensates me for the grief I have experienced on your account. At this moment your house at Longueuil is certainly one of our most regular houses and well you know that it is indeed by the Providence of God that you recognize that it would be too ungrateful on your part, after receiving so many graces, if you were not to become ardent for the glory of God and your improvement. I am in perfect agreement with you and it is not as of today that I think so. How could you dream of accomplishing a mission like yours if you did not exert every effort to attain the perfection of your vocation? I thought I had made this plain enough to you when I sent you: *alter alterius onera portate*. Need I say to you: *et sic adimplebitis legem Christi*? How is that the difference of temperaments is not effaced by the resolution to have but one will for good, to consider only God whether in the Rules you should observe, whether in the men with whom you are but one body and soul. The least clash in this supernatural order brings on grave inconvenience, disorders and consequently many sins. But you want us to be no longer concerned with the past. I agree to this provided

that in future you are such as you say you have become by the grace of God. But to this end, always be very deferential and respectful to each other... Be convinced that no one here below possesses every good quality, be satisfied with those you have received as your share, try to acquire more but do not demand that your brother possess numerically more than yourself. It is possible that he lacks some quality or some virtue that you think you have, but be quite sure that he has some on his side that are lacking in you. Put everything then in common for the advantage of all. You are all members of one body. Let each make good his own talent, then it will be the body that lacks nothing.

Show consideration to your Superior and he will be respected outside. For his part, let him respect you and be glad of the help of your advice in all that he must undertake at the distance that you are from me. This is the control I have had to establish in order to guarantee what he determines. You are submitted to his obedience, it is true and please God you may understand to what your conscience binds you in this respect... Respect each other and avoid making complaints to anyone at all outside, supposing that you should have matter for complaint...

The Superior is bound to consult his Council so that he may not be inclined to undertake something foolhardy or follow peculiar ideas. But in council, never let yourself be moved by passion or obstinacy in your own ideas. Discuss peaceably always in view of the greatest good, modifying at need your own opinion as any reasonable man should do when he perceives that he goes too far or is not forthright enough. Afterwards, whenever the case requires, notify me before concluding the matter and keep me fully informed. To this end, be strict in your correspondence. Although postage on letters is dear, it does not upset me to receive precisely one letter per month, well filled as yours have been so far. You must not be afraid to query me when you believe I have given a decision which presents some problems. It will probably be because I have not been sufficiently informed.

I am not well enough informed to decide the question of New York for the reason that I have just given you. How can you impoverish yourselves to the extent of depriving yourselves of the services of Father Telmon? And what ministry do they propose at New York? Is it not to take charge of a parish in that city? What

then will happen to the missions? I was never in favour of establishing ourselves in the United States because it seemed to me that there were nothing but parishes there and the project of New York seems to be nothing more than that.

As for Toronto, what do they propose? Going there to learn English? But are there any missions in that region? You speak to me of the Iroquois. Are they something other than the native people in the diocese of Montreal? I cannot judge the importance of this mission. If it amounts to being parish priests of these people, isolated there as such in a fixed situation, you know that would not be for us. You confront me with the Jesuits but do you want to contend with a powerful group like that with its surplus of personnel with which it does not know what to do in France, while we can only obtain those that we bring into being, so to speak, ourselves?

I had expressly enjoined you as a necessary condition, when the question arises of admitting someone into the Congregation, to deliberate then and there in Council and send me forthwith each one's vote with the reasons on which he bases it. You forgot this when admitting Father Dandurand. Yet you speak of him as having to make his vows at Christmas. I have had his case deliberated here, regardless of this flaw. Look to see if you were sufficiently authorized to admit him to profession and in the case of the slightest doubt, have him remake his vows only in the presence of the Superior upon receipt of my letter. His profession will nonetheless be dated as of the day he made it publicly in the presence of the community. If he made his profession at Christmas or subsequently, his number is 104.

I have still to reply to you about what you ask concerning your costume. I think that one must avoid singularity and especially never seem to be giving a lesson to others. So if no one wears the three-cornered hat any more, there should be no question of keeping it. Your cross, your cincture and the absence of the *rabat* distinguish you sufficiently, I think, even when you go into other dioceses, especially in the United States.

It is I again who will fill this space to acknowledge receipt of the letter of Father Dandurand, dated December 16. It took more than a month to reach me. I am delighted with the sentiments that this good Father shows towards me and which he expresses with a touching piety. I have offered him to the good God as the first fruits of our new mission in Canada and I have thanked the Lord for having given

this pledge of his goodness. I shall try to reply also by this mail to the letter of our dear friend amongst the Americans. I promise him the sympathy of all his European brothers.

15b. [For Father Dandurand].⁵

Joy on learning that Father Dandurand has made his oblation. Wishes him a fruitful apostolate and that his example may be imitated.

[February, 1843].⁶

I could not receive, my dear Father Dandurand, a more agreeable present for the holy season of Christmas than the letter you wrote on the occasion of your approaching oblation.⁷ When it was delivered to me, your consecration to God had already taken place and you were decidedly one of us, that is, you had become member of a body which has Mary for Mother and which, under her patronage, wherever her members are to be found, wages the battles of the Lord to destroy the empire of the demon and spread with all its might the Kingdom of Jesus Christ. Already, I know, you have put to the test your strength in this warfare and by divine grace you have reaped abundant blessings. The consolation which you must have experienced is the first recompense that has been granted to you. There remains the eternal life which is promised you over and above and which shall be the reward of your fidelity and perseverance. You are the first fruits of this fine country of Canada to which the Master of the Vineyard has sent the workers of our family. For this reason I owe to you my dearest affection and you can count on it. I hope your example will soon be followed by men of goodwill and devotion like yourself. Already Father Leonard and Father Durocher follow in your footsteps. The good God will grant that we shall see others imitate these fine priests of whom much good has already been reported to me. Take care to preserve, all of you, the family spirit which animates us. I love you already as my children. Consider me as

⁵ Orig. — Winnipeg, Arch., Oblate Provincial House.

⁶ Undated but written at the beginning of February, 1843. Cf. Mazenod to Honorat, March 10, 1843.

⁷ Fr. Dandurand made his oblation on December 25, 1842.

your father. A day will perhaps come when it will be granted to me to see and embrace you as I actually do in spirit. I give you my blessing and recommend myself to your prayers.

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

16. [To Father Honorat].⁸

Complains that Fr. Honorat sends too little news. A delegate to be sent to the General Chapter of July, 1843. Send on this occasion an exact plan of the property of Longueuil and copy of the deed of transfer. Prepare a report of financial status. Propose the name of a bursar, etc. Active and passive vote of Fr. Dandurand.

L.J.C. et M.I.

Marseilles, March 10, 1843.

Patience, methinks, for the game is to make me languish for your letters. I have received nothing from you since the letter dated November 23 and posted December 10. What could I add to the observations I have made several times to induce you to write me more often? Apparently you do not appreciate them, do not feel they are appropriate. Yet it is peculiar that I am kept three months without news of a community such as yours about which in fact I have still to obtain sufficient information. It is not for want of requesting it. It is true you have several times announced a detailed report to follow in a letter soon after the one which contains the promise thereof but this you have forgotten as well as the many circumstances of your dealings with the people in your country of which nevertheless I should be informed. Have you definitely received the diplomas I faithfully sent as soon as you requested them? I reminded you of this in my last letter, the date of which is beginning to recede into the past. But do not of course reproach yourself for keeping me with pen poised, so to speak, waiting for news which does not come. That one was in January but I wrote in February to Fr. Dandurand and today I have decided to begin this one which I suppose will leave before I have received anything from you. What prompts me not to wait longer is the need to talk to you

⁸ Orig. — Rome, Arch. Post. — L. M. Honorat. The second sheet of this letter has disappeared. Fr. Yenveux himself probably did not have it since he gives no extract from it.

somewhat in advance of the next General Chapter which I propose to convoke for the first week of July. You will have to study beforehand the choice to be made as to which of your Fathers will come and represent your house. The great distance and the considerable expense of the journey determine me to allow only one of you to come. It is important for the Superior not to leave the community for this first voyage. You shall therefore not come this time but you will, of course, concur in the choice of the one who will be sent and you will give him verbally and in writing all instructions that you deem appropriate. Do not forget to hand him an exact plan and design of the house, of the garden and of the field belonging to us as well as copy of the deed of transfer of the property. Moreover you will take care to transmit to him who fulfils the functions of Procurator General of the Society the detailed report of the assets and liabilities of your community since your establishment until the month of the departure of the Father who will come to the Chapter.

Everything I request of you herewith is indispensable. Profit from this occasion to indicate to me the one you believe suitable to perform the functions of bursar of your house, in order that in compliance with the Rule I may name him and he can dutifully proceed to the exercise of his responsibility, as the arrangement is in the other houses of the Institute. You must time the departure of your representative so that he will arrive here towards the end of June. You know better than I how long it takes for the crossing. Unless the fare be exorbitant, I believe it would be safer, given that he has to arrive at a precise time, that he take the steamship to Liverpool so as not to risk being delayed en route for longer than one would wish and arriving when all is finished, which would not be amusing.

Consider this present letter as official authorisation to assemble the Chapter of your community for the purpose of naming, according to the Rule, the deputy who is to represent it at the General Chapter which I announce to you as having been convoked for Tuesday, July 5th, 1843.

I grant for this circumstance to Father Dandurand an active and passive voice in the Chapter of your community.

When the General Chapter shall have taken cognizance of the state of affairs, a decision will no doubt be taken as to personnel recognized as necessary or simply of great use to you. At the moment

I find myself in a peculiar position. As to the difficulty of finding suitable men...

[In the margin of the first page]: If you have more mass offerings than you need, I would ask that you have a certain number brought to me by whichever of your Fathers comes to the Chapter.

[In the margin of the second page]: There should be no question of the one whom you send having the idea of going to visit Father Aubert in Ireland. Apart from the impropriety of indulging in such voyages of curiosity, Father Aubert will no longer be at his residence.

17. [To Father Honorat].⁹

Bishop de Mazenod has written a long letter to Father Telmon. Since Fr. Baudrand should leave Canada, could he not be delegated to the Chapter instead of Fr. Telmon? Write every six weeks. Importance of the next mission which will be given in the diocese of Quebec. Let harmony reign among the Fathers.

L.J.C. et M.I.

Marseilles, April 27, 1843.

I let myself go, my dear Father Honorat, and wrote an interminable letter to our good Father Telmon. He addressed to me one so amiable in regard to his sentiments and so interesting that I was bound I would not spare myself in responding to all he had communicated. I locked myself in and, deaf to thirty-six thousand double knocks at my door, I pursued this task as if I were alone in the world. I think Father Telmon will communicate to you my letter. You can thus take for yourself all that relates to administration; yet notwithstanding I think I ought to write you directly to let you know my solution in respect to Father Baudrand. Had I known sooner that all was not well, I would have suggested that you make him bearer of your deputation to the Chapter. That would economize much travelling expense. Whatever the pleasure it would give me to see Father Telmon, I would postpone such satisfaction to a later date and Father Baudrand would be the bearer

⁹ Orig. — Rome, Arch. Post. — L. M. Honorat. Sheet without signature or address included in the letter to Father Telmon, now lost. Cf. Honorat to Mazenod, May 25, 1843.

of your instructions in writing, for he who comes to the Chapter must not bring his own ideas but the will and the desires of his constituents. See if there would still be time to adopt this procedure. I have not spoken of this to Father Telmon because the thought has only just come to me, although it may have been prompted by his speaking of this Father in his letter as he has. It is possible that on receiving my advice you hastened to make your choice and that your representative has already left. If this is what has happened, it will be necessary to bear patiently the enormous expense, but it will be necessary nonetheless to send Fr. Baudrand. I believe he should embark on the vessel which plies regularly between New York and Marseilles which would be the most direct route since he must come this way whatever ship he may take.

I will add nothing more to what I have said to Father Telmon except that it is absolutely intolerable that you remain three months without writing to me. You should write to me not less than every six weeks which would mean making me wait two months whenever you might have the misfortune to miss the mailboat. That is what happens to me here when I miss the sailing from Liverpool which only takes place on the 3rd and the 18th.

I recommend likewise that you always indicate in your replies the date of the letters that you receive from me and have these letters always at hand when you write to me so as not to forget anything. This is what I do myself. When will our correspondence be as regular as that of England and Ireland? You have only to begin from the point at which we are now. The letter of Father Telmon has brought me up to date with many matters. Go back only to what might have been forgotten and continue from there.

I revert to the project of sending Father Baudrand and only him. That would be best and the more so since you have spoken of a mission proposed in the diocese of Quebec in the spring which should be of great importance in making the Congregation known in that region and inasmuch as the novitiate should not be abandoned. You could supply in writing all that Father Telmon could have said and be assured that I would know what attitude I should take about the particular ideas of Father Baudrand.

I hasten to finish so that my letter may leave today, otherwise I will miss the sailing from Liverpool. Adieu then, but let me say before ending how happy I am with the harmony that reigns amongst you. To think of this consoles and helps me bear your absence. Live

always thus. Speak to one another with open hearts without fear of displeasure. When you are of one heart, you always take everything in your stride. Adieu.

18. [To Mgr Ignace Bourget, Bishop of Montreal].¹⁰

Regrets being late in replying to the "touching letter" of Mgr Bourget. Reasons for delay. Fr. Baudrand will be recalled to France. Qualities of Fr. Honorat. Excessive zeal of Fr. Telmon. The Fathers wish to leave St. Hilaire and come closer to Montreal. Longueuil would remain the house of the novitiate. Warning against a priest of Lyons who is on his way with the Jesuits. The priests Raymond and Kelly, visitors at Marseilles.

Marseilles, May 30, 1843.

Monseigneur,

Having wished to give myself time to reply in detail to the kind and touching letter that you have had the kindness to write me, I have found myself obliged to wait until today when, in order to escape from the incessant and daily disturbances at Marseilles, I have come to take refuge in the country. I have been telling myself: as soon as I shall have an hour to myself, I shall devote it to my venerable friend whose excellent letter is ever under my eyes, but this hour of liberty, experience proves, I shall never have in the midst of my immense population as long as I do not change my system. I know it, my door is open too wide and I am too much at the disposition of everyone, whether it be the sick who must be reassured or the religious ceremonies become so numerous in my episcopal city. I say this, Monseigneur, to explain the delay for which my heart has reproached me many times although it is excused of necessity by my rather unique position. At least I feel relieved today in my solitude, as I take up my pen to converse with you. Half a league away from the city, I promise myself that no one will disturb me.

What a letter is this to which I am to respond! I bow to the heart which dictated it. No, Monseigneur, I shall never be able to express to you how much it has moved my sensibility or excited my

¹⁰ Orig. — Montreal, Archdiocesan Arch. — Oblats.

admiration and gratitude.¹¹ Let me pour out my heart with such simplicity and frankness as can banish all flattery; in each line I admire the generosity of the bishop, the goodness of a father, the trust of a friend. I would wish that those who are the object thereof might always have under their eyes this admirable letter, just as I keep it etched in my soul. Believe, Monseigneur, that whatever sorrow they may have occasioned you involuntarily, they nonetheless merit your kindness because of the sentiments which animate them in your regard. They rightly consider you as their protector and their father; their duty as well as their inclination will render them always docile to all your counsels and submissive to all orders that you may give them. I am happy over the good they are doing in your diocese and the tribute you kindly give them fills me with joy, but this is not enough, I intend that they give you no anxiety or worry and I dare say it will be so.

¹¹ This letter of January 30 made a strong impression on Mgr de Mazenod, as is evident from what he wrote in his diary, March 20, 1843 (Ms. Yenveux I, 59-62): "Letter from the Bishop of Montreal. I read it with tenderness, admiration and gratitude. I cannot transcribe it because it is not less than eight pages; but it is precious as a document that gives an exact account of the state of the community in Canada. He knows all its miseries and judges them with a very fatherly moderation. Yet it is quite evident from his observations that our Fathers have conducted themselves with unusual imprudence from the beginning. They revealed themselves in all their imperfections not only to the eyes of the bishop who was inclined to excuse them but to the eyes of the clergy and even to the lay people. It is pitiful. To deceive all our hopes, abuse my confidence, to be oblivious of my injunctions to amend themselves, to support each other mutually, to stand up for each other in front of outsiders, instead of betraying and disparaging each other not only in the matter of virtues but about their characters, their intelligence, etc. In spite of that the good God has blessed their ministry *propter gloriam nominis sui* and in consequence of the protection that he deigns to give our Congregation. But the letter of the Bishop of Montreal includes remarks too true and he makes judgments too wise for me to resist transcribing them here...." The Founder at this point transcribes some pages of the Bishop of Montreal's letter of which his reply of May 30 and his letter to Father Honorat, May 31, give a good idea. Then he concludes: "What an admirable letter! However much it may weigh on me, it fills my soul with the liveliest sentiments of gratitude for the holy prelate who has given himself the trouble to write it. What moderation, what mildness, what charity! With so many motives for displeasure, not one complaint is uttered; it lays stress on the work and the virtues of those who show themselves to be so imperfect, so far beneath their holy mandate — such he brings out in the first part of the letter which I have not copied. But also how much a lesson is to be learnt from the recommendations which he suggests I make to them! Not a word is amiss. It is the truth pure and simple. It is the mirror faithful to an incontestable reality. It grieves my heart. They stand revealed as having acted badly in every respect. No one is exempt from justly deserved reproach. Each has contributed his share to their common discredit and to that of the Congregation of which they have given so poor an impression in the new world.

First, in the matter of certain petty and internal troubles, I believe I have put an end to them by recalling Father Baudrand who is a self-opinionated man of a mentality which does not know how to adapt to circumstances. If he had taken more notice of my advice, he would have been immunized against his proclivity to judge and appreciate things and persons solely according to his own ideas. He would have distrusted his own notions and inexperience and thus would not have had the stupid pretension to blame his superior in front of strangers, still less would he have asserted that his superior was not suitable for the responsibility I had laid on him. He himself has shown that he is unworthy of the mission with which I had honoured him. I am withdrawing him; quite confident that unity and cordiality will reign in the community when he will no longer be there to perturb it with his pretensions and his complaints. Excuse my error: I did not train this Oblate myself but I had believed he would have a better understanding of the duties imposed on him by his position. Father Honorat is indeed such as you portray him to me. He is an angel of candour and simplicity, excellent religious, fully possessed of the spirit and virtues of his state. Sometimes his manner is a little hard; his voice accentuates this somewhat, but this is only his exterior. Within he is good and will ever be amenable to any good advice your paternal charity will prompt you to give him.

I am quite mortified that Father Telmon should have vexed you with his excessive zeal. He should have foreseen the consequences of his *auto-da-fe* of the bibles but he thought he should not retreat from the challenges of the ministers, being sure of emerging victorious from the fray. I have read in the *Annales* that this public controversy had been staged several times in America and had been matter for congratulations. He seems excusable to me therefore unless he might have known that you would not approve, which is improbable. Never would he permit himself to act in a manner contrary to your wishes for, in this respect, he is like Father Honorat. They are so imbued with gratitude for all your kindnesses and filled with veneration for your person that they would never wish to vex you in the least way. So any suppositions that they could have uttered complaints about you are quite incorrect. On the contrary, their letters manifest the kind of sentiments that you would have the right to expect of them. If they have spoken to me of St. Hilaire, it is in the conviction that it would be detrimental for an Oblate to stay there and thus be obliged to live too long outside his community. Their whole desire is to be

closer to you, to be near you and somewhat under your wings, as a compact, strong, zealous community, ready to tackle anything the moment you signified your will. Although they have established themselves at Longueuil, it is because Providence seems to have provided them with this haven but certainly, they are not averse to settling in your city, for they are essentially your men by virtue of their Institute. Hence Longueuil, would always be an ideal house for the novitiate. Whatever the case may be, I have made it a duty to blend into my letters the excellent items of advice that you have inserted in yours. I hope they will profit therefrom.

I do not wish to close this missive without telling you to beware of one of the priests that you have summoned from Lyons and who are proceeding to Montreal with the Jesuit Fathers. Their Father Provincial told me recently that he knew that the Archbishop of Lyons was delighted to get rid of him and that he, the Provincial, had disapproved of his Fathers' having anything to do with such a person. I have directed our Fathers to ask you never to let him associate with them as confessor in their missions. I gather that you have not made an acquisition in admitting him into your diocese.

I thank you for the batch of newspapers you have sent wherein are related so many interesting facts but you mention a circular that I have not received. I have sent you mine about, or more precisely, against spectacles via Messrs. Kelly and Raymond whom I had the satisfaction of lodging several days with me. I cannot express the pleasure that I experience in seeing them and conversing with them. It makes me realize how close are the bonds which attach me to you and to your people. It seems to me that we form only one family so I count very much on your friendship in return for the feelings I vow for you, and on the constant aid of your holy prayers. I do not commend my children to you for they are yours as much as mine. I hope that the one who comes to attend the General Chapter will not return alone. Father Aubert who has just founded a house at Penzance in Cornwall is providing me with two Irishmen who would be of great help in the missions where there are English people.

Accept, my very dear and beloved Lordship, the expression of my veneration and of my brotherly love.

† C. J. Eugene, Bishop of Marseilles.

[In the margin of the first page]: M. Tempier, grateful for your remembrance, presents his very humble respects to you.

19. [To Father Honorat].¹²

Regrettable that Father Telmon has already left for the Chapter considering that Father Baudrand has to be recalled anyway. The Sisters of Jesus and Mary do not wish to go to Canada. Give more attention to the novitiate. Is happy to know that good understanding now prevails amongst the Fathers. Father Lagier must be assiduous in learning under the direction of Father Telmon. Send news of the lay brothers and be more orderly with his correspondence. Comprehension and charity for parish priests who are not very cordial. Is forbidden to construct anything at all at Longueuil. Codex historicus.

L.J.C. et M.I.

Marseilles, May 31, 1843.

Since my last letters, my very dear Father Honorat, I have received in the same mail yours of April 14 and that of Father Telmon of the 5th of the same month. This is too much enjoyment in one day. I would prefer that you arrange to write me by different posts. I will not write this time to Telmon because I presume he has left. You would not believe what I went through with his letter. I who am so avid for every detail about your community, your persons and your activities, am obliged to keep my eagerness bottled up and champ at the bit while reading two dull pages only on the subject of the Sisters of Jesus and Mary. I writhed as I watched the paper being consumed without anything said about you. For the love of God, play no more tricks like this on me. Ten lines suffice for anything not related to you. In any event, I had not overlooked the matter. I had already spoken to the Superior who refused to found a house at so great a distance. It must be admitted that she would have difficulty finding the personnel you need and, at the time I was speaking to her, there was no question of a boarding school or of music, etc. Say nothing more to me about this affair. If I am able to revive it, I will bring up the subject myself so do not waste our paper needlessly.

If you had spoken to me in your first letter as clearly as you have in your latest, I would have arranged matters otherwise. Seeing

¹² Orig. — Rome, Arch. of the Postulation — L. M. Honorat and extracts from Yeuveux V, 207, VII, 44 and 269, IX supplement, 25, 34-35.

that you desired me to recall Father Baudrand and realizing that you could then get along without him, I would have advised you to name him to come to the Chapter, on the understanding that you would have given him his instructions in writing. Thus I would not have deprived you of the services of Father Telmon who is going to leave you in the lurch considerably if only because of the novitiate where he professes to be, and is functioning as, novice master. With the dearth of information with which your letters leave me, mutual understanding is impossible and will remain so as long as you are not exact and precise in everything. The proposal I would have made would have economized much money and would not have drained your personnel. I believe I did say something to you about this but I fear that this was afterwards for you had already concluded the matter when you received my letter.

Whatever the case, say to those who comment on the absence of Father Telmon, if you have not had time to hold him back, that it is only for a few months and in September at the most, he will return, accompanied perhaps by the two Irishmen that you have requested from Father Aubert who has busied himself looking for what you need. Unfortunately the two of whom he speaks have no intention of joining the Congregation although they consent to place themselves at your disposal.

The novitiate preoccupies me excessively. Evidently you have not been able to look after it. You have not ceased to go out on missions or absent yourself on business. This will not do for a house of this kind. You need an assiduous master who settles down and is solely and constantly occupied with his novices. Without that, you are not forming your personnel. You have men but they remain as they were when they entered. This is an irremediable evil and of which the consequences will be deadly both for these persons and for the Congregation. Your venerable bishop understands this well for in his valuable letter of which I transcribed some passages, he told me to insist on "the necessity of training your novices well and of remaining hidden within the interior of your house when you are not on mission", advice which supposes that he sees that you neglect this essential task and that you run around too much when you ought to remain at home. If Telmon has gone and you have not had time to call him back, sacrifice everything for the sake of devoting yourself to the novitiate. I repeat, had I known when I wrote you that this Father was in charge of this important ministry, I would never have

thought of sending for him, whatever satisfaction I might have had to see him and hear from his mouth all he would have to tell of what God is doing for you and through you.

It would be difficult for you to imagine the joy which I experienced on your confiding to me that perfect harmony reigns amongst you. In thus agreeing amongst yourselves, in esteeming each other, in loving one another as you ought, you will inevitably lead the young Father Lagier, who needs it, in the right direction with this good example. Father Telmon can be very useful to him in correcting his compositions which the latter should submit to him with simplicity and gratitude for to give him this family training is to render him great service. I have always thought that this youngster would not be so unruly as he has been in his letters and presumably as he has shown himself in conversation, had he not before his eyes the aberrations of Father Baudrand.¹³ Neglect nothing to put him back on the right path but, to the efforts he makes to renew himself in the spirit of his vocation, let him join a serious application to study. Persuade him that it is not given to everyone to have the talent of Father Telmon and that so far from being humiliated in following his advice, he should count himself fortunate to have so close to him in the family a brother who shares his knowledge with him and who helps him to develop. Recommend to this dear Father Lagier that he keep all his confidences for you. If something grieves him, let him speak of it to you only, never to the others. As for you, welcome always with mildness and charity all the observations which come from no matter which of your members. No outbursts, no short-temperedness. The result of such reactions is to stifle communication and confidence. While saying my Office yesterday, I was struck by these words of St Paul to the Ephesians which should be graven on all hearts: *Obsecro... ut digne ambuletis vocatione qua vocati estis cum omni humilitate et mansuetudine, cum patientia, supportantes invicem in charitate, solliciti servare unitatem spiritus in vinculo pacis. Unum corpus et unus spiritus sicut vocati estis in una spe vocationis vestrae.* What do you say to that? Is it not a good subject of instruction in your community meetings? This brings to mind a

¹³ The names of Father Baudrand and those of Fathers Lagier and Fisette have been effaced in the Ms. Many proper names have thus been effaced in the original writings of the Founder conserved at Rome, especially when Mgr de Mazenod speaks of defects or severely judges certain members.

passage¹⁴ of the memorable letter of your holy bishop... to have great charity, one for the other. Your letter and that of Father Telmon have singularly consoled me, in proving to me that already a great part of the things which the Bishop desired have been reformed; thus you tell me that your relations with parish priests are such as I would wish. This was such a delicate point. It only remains for me to ask you kindly to abstain from any critical observations or even ungracious observations about the other religious Congregations. Our dear Bishop also said, as I told you, in his letter: "not to show susceptibility over the establishment of other religious Congregations in the diocese, to applaud the good they perform, without fear of being eclipsed by it". This is not only a duty of conscience but also an exigency of wise policy. If some priests have disparaged you, which I cannot easily believe, punish them like Christians and good religious by remarking on their goodness at every meeting. From the words of the Bishop it is to be feared that you may have some cause for reproach on this subject. For the rest, I will say once more as does the holy Bishop: be on your guard not to give credence lightly to certain rumours which give currency to the malice of those who love to foment divisions amongst brothers, in order not to become incensed against parish priests over trivialities; this in the Bishop's judgment has done you harm. Let me add that were it even true that someone has presumed to make certain observations against you, it would be a hundred times better to ignore them than to retort. You will have seen from experience that such prejudices do not last and he who might be inconsiderate of you will be much more easily won over to your side if he learns that you speak well of him and are not resentful of his lack of justice to you, than if your complaints about him reached his ears with all the exaggerations which would be added by those who would report them. In a word, act in all things like men of prayer who are only inspired by supernatural views in the charity of Jesus Christ. Demand such conduct strictly from all those under you for I tell you like Saint John: "It is the precept of the Lord".

...While telling me of your shortage of rooms and lack of cupboards for the linen and space for the library, he¹⁵ does not say

¹⁴ The first manuscript sheet finishes here. What follows, except for marginal notes, comes from the extracts of Yenneux.

¹⁵ This concerns Father Telmon in his letter of April 5 cited at the beginning of the text.

what he wishes to do about it. Already those six rooms of the second floor are occupied by the brothers. I perceive here a disposition to build something other than that which exists. I will never consent to this before examining the plans and knowing your financial means to incur this expense. Take care. Have you not told me that you hoped that the Bishop would establish you close to him at Montreal? Longueuil would then be entirely set apart as a novitiate. Certainly it would be fine if more novices came to you than you could cope with in this house that you have all boasted about to me. If you keep hoping to see the project of the Bishop realized, at least in a year or two, what is the good of ruining yourselves just to be more comfortable? Is it not better to go without for a while and keep your money for what might come to pass? Do not be reluctant to keep something in reserve for future need. Avoid the mania of always spending what you have and even what you have not. I am impatiently waiting for you to settle your accounts with the Procurator General. It is a duty from which I dispense none of our houses: precision, exactitude.

...I must not forget to tell you that it is very clearly necessary that you begin a register to note therein all the missions that you give; taking care to relate the principal happenings, etc., the precise time, the names of the missionaries, the patron saint of the parish. You will also put down in writing by way of annals all that concerns your establishment, remarkable events, etc. You will have it copied by your novices and each year, or when you have a good opportunity, you will send me a copy. Things thus will proceed according to rule.

Adieu, I embrace and bless you.

[In the margin of the manuscript]: and Fisette, and if you were to give me the names of the new lay novices, I would write them a little greeting as I do for our two elder and venerable Bazile and Roux whom I certainly do not forget though they are so far from me. You will realize that you have never reported to me how these brothers are doing and if Father Telmon had not spoken to me in detail of the others, I would not know anything of them. But thanks to him, I know them perfectly. In the name of God, my dear friend, put order, lots of it, into your correspondence.

20. [To Father Honorat].¹⁶

The Superior General can correspond with any Oblate whenever he likes without going through the intermediary of the local Superior. Father Honorat lacks confidence in the qualities of Father Telmon. Be reserved in sharing confidences with Bishop Bourget.

[Marseilles] July 20, 1843.

...Evidently you do not know your people and you write under the impression of the moment which soon is replaced with another that is quite contrary. And on this subject, I would ask you where have you found that the Superior General only desires to correspond with the members of the Society through the intermediary of the local superior? Such is what one must conclude from the recommendation you have repeated several times that I send through you any advice I might have to give to the Fathers of your community and especially to Father Telmon. But that cannot be, my dear friend, and I will do this less than ever now that I know that you suppress, in the communication contained in my letters to you, precisely what I insert for such and such a person, or for all in general. You reserve to yourself to judge the opportuneness of my observations, my remonstrances, my reproaches. You understand that this cannot be.

The manner in which you speak to me of Father Telmon in your last letter worries me. With such an attitude, it would be very difficult to draw out the best in this Father who could nevertheless be so useful to you. It is impossible for you to prevent something being perceived of what is preoccupying you so much. I fear that you will end by giving the impression that you are more afraid of the superiority of his talent than of the abuse he might make of it. You have to realize that he is no longer a child and you will not obtain much through the use of your authority, especially when he will have grounds to believe that you deceive yourself. Believe me, I have told you often, it would be better to reach an amiable agreement.

This is the policy to take when one does not have an incontestable superiority in all respects over those who are associated with our work. What prudence you ought to have had in such a difficult position. You even needed to be quite reserved with the holy Bishop whom you were consulting. If I am to judge from his letter,

¹⁶ Ms. Yenneux VI, 55; VII, 147, 178, 256.

you might have said too much precisely about Father Telmon whose worth it was fitting that you defend and uphold. For the rest, the other two paid you in kind when they consulted the Bishop to know whether they should write to me and demand that you be recalled. This is pushing confidence too far. You show yourselves naked on all sides and if the Prelate was not as good, as excellent as he is, he would have availed himself of this knowledge reaching him from one side and the other to withdraw from you his protection and his esteem.

21. [To Mgr I. Bourget, Bishop of Montreal].¹⁷

Gratitude of the Oblates towards Mgr Bourget. Father Telmon is returning to Canada with Father Allard, the deacons J. N. Laverlochère and Aug. Alexandre Brunet, as well as two Irish priests. The superior of the Sisters of Jesus and Mary of Marseilles refuses to send members to Canada. Advantages of the establishment of the Oblates at Montreal. Father Baudrand will remain where he is for the moment. The sending of a relic of St. Augustine.

Marseilles, August 10, 1843.

Monseigneur and very dear friend,

You are so kind to all my children that I must always begin my letters with thanks. I was happy to learn from you that you were pleased with them. For my part, I tell you nothing new in saying that they are devoted to you as to an excellent father for such you are to them; you will never have priests more docile and more disposed to serve you and your diocese which they consider as the family's very own field, which they hold in honour and as a duty to cultivate as best they can for the greater glory of God, the salvation of souls and the consolation of the good Shepherd whom they love as much as they venerate. I cannot describe how pleased I am to find these very sentiments in our Father Telmon who has opened his heart to me. My intention has never been to retain him here. I consider him too useful to your mission to dream of taking him away from you. The good Father Honorat overly magnifies to himself the drawbacks of the enterprising character of this valuable colleague. Energetic men

¹⁷ Orig. — Montreal, Archdiocesan archives — Oblats.

such as this are necessary in difficult enterprises. The thing is that the surplus of strength must be tempered by prudence and guided by obedience, and this is easy to obtain from a religious who sincerely wishes not to fail in any of his duties.

Father Telmon will bring back with him a priest of the Society and two Oblate deacons.¹⁸ He is to be joined at Le Havre by two Irishmen who are giving themselves to this mission and who propose, I believe, to enter the novitiate at Longueuil. So this makes a goodly reinforcement. I do not wish to vaunt myself for I could never do enough to support a bishop like yourself but I have had to impose a sacrifice on myself by sending you Father Allard. He is a perfect religious and of exemplary regularity. He has lectured in philosophy and in holy scripture and will be quite able to teach theology wherein he is well versed as was evident from the weekly examinations which are held in my seminary where he has been director for several years. He will be in charge of the novitiate at Longueuil and of the training of Oblates; he will also be able (if you deem it necessary — by dispensation, since it is contrary to the Rule) to direct the religious women whom you will call to Longueuil.

I would certainly have wished that the superior of those whom we approached could have had a little more courage. There is no

¹⁸ The names of brothers Laverlochère and Brunet appear only in the Journal of the Founder, August 17, 1843 (Ms. Yenveux, supp. 102): "Mass at Notre Dame de la Garde... I was accompanied by our young Oblates, brothers Brunet, Garin and Laverlochère who came to place themselves and their mission under the protection of our good Mother... I revert to these excellent young people; they could not have worthier sentiments about their vocation. They are going to leave for Canada." In a letter to Father Guigues, August 18 (Orig. — Arch. of the Postulation) the Founder writes: "...Fr. Tempier had to write to Fr. Vincens that I have been obliged to use our privileges to ordain brothers Brunet and Laverlochère for whom they have forgotten to send dimissorials. They were ordained subdeacons last Sunday with brother Nicolas. The day after tomorrow I will ordain them deacons... For Fr. Vincens' consolation tell him that I am enchanted with these young men. I do not speak of Bro. Nicolas who has no great sacrifice to make but the three others prompt my admiration and my fondness. It is not possible to have more generous sentiments, a more perfect devotedness and thoughts more supernatural. They are sacrificing their most natural and their most legitimate affections with an authentic joy derived from fidelity and love of their holy vocation. They are convinced they will see their country no more and they would reproach themselves if they regretted this. Brother Garin shares their way of thinking although he is not destined to go so far (he left for Canada in 1844). God bids us set forth, they told me, we must not be concerned with anything else. Truly I had trouble hiding my emotion and in withholding the manifestation of my admiration. These are disciples who are an honour to their Master. May good Fr. Vincens rejoice and may he think of them when he meets with disappointment..."

means of deciding her to relinquish two or three of her daughters this year. She is more capable than anyone to judge their strength. I find that there has been too much hurry in proceeding as if it depended on me to give these young women the qualities that their superior apparently judges they do not have. As soon as I perceived the error I hastened to write in dissuasion. If you have people who are capable, virtuous and of goodwill, what is to prevent them from banding together and beginning the work themselves, leaving it until later, if it is believed necessary, to unite them with the sisters here who will have trained some suitable members.

I was much in favour of the project of which you informed me in your last but one letter. It would be quite desirable that you execute it. I think as you do that our missionaries would be eminently at home in your episcopal city and within reach of your dwelling and of the cathedral church, where they would render themselves useful in the different ministries which are appropriate for them. I do not see why the establishment at Longueuil should oblige us to renounce an idea so right and reasonable. On the contrary, it is an additional asset because one would now be able to separate the novitiate from the residence of the professed Oblates, which is always more advantageous. If some opponents were to be feared, the best way to impose silence on them is to proceed. One gets all the votes when people are seen at work.

You want to grant a reprieve to Father Baudrand. I would have less objection if the two communities were separated. Let us bide our time then for a while. But if he does not become more simple in his obedience and if he does not correct his mania for wanting to judge everything and everybody, we will have to see about it.

Father Telmon has told me that you would be very glad to possess a relic of St. Augustine. I am going to share the imperceptible particle that I brought back from Africa where you know I accompanied the cortege with the remains of this holy doctor on his way to retake possession of his See.

Please accept, Monseigneur, the expression of my respectful and fond attachment.

† C. J. Eugene, Bishop of Marseilles.

22. To Monseigneur, the Bishop of Quebec, at Quebec, Canada.¹⁹

Christian death of a young Quebecois²⁰ at Marseilles. Recommends his Oblate missionaries "if ever it would be convenient to you to have recourse to their ministry".

Marseilles, August 10, 1843.

Monseigneur,

I am happy to be able to give you more precise information regarding the young man about whose end you were concerned to know. I have obtained details from the very priest who administered to him all the aids of religion. He was called to his side in ample time to hear his confession several times and thanks to the care of this excellent man of the Church not to let this invalid out of his sight, he was enabled to carry to him Holy Viaticum and administer Extreme Unction which he had the happiness to receive when fully conscious and with much piety. So, Monseigneur, you will have the satisfaction of being able to assuage the grief of the Christian family, who weep for the loss of their child, with the assurance that he died in the peace of the Lord.

More than ever, Monseigneur, I am conscious of the worth of the charity which unites us over the great distance which separates us. My children have crossed the seas to work with all the zeal of which they are capable in that part of the vineyard of the Father governed by our venerable colleagues in the episcopate of Canada. This is one more bond which unites me to the bishops for whose service I am so happy to be able to confide a small detachment of the troops I have trained for the battles of the Lord. I have learned with joy from my holy friend the bishop of Montreal, who is a father to them, that they have already done much good in his vast diocese. My whole ambition is that this good be propagated, if possible, throughout the whole of Canada which has been so sympathetic in their regard. They are essentially men of the bishops. It is with this in view that I have

¹⁹ Orig. — Rome, Arch. Postulation — L. M. Signay. This letter had been entrusted unsealed to Fr. Telmon (Mazenod to Honorat, October 7, 1843). As Bishop Bourget did not judge the time had come for the Oblates to offer their services to Quebec, the message was not sent to the bishop. Mgr de Mazenod asked, however, that the news relative to the deceased be communicated to him (Mazenod to Bourget, February 15, 1844).

²⁰ James Woolsey Maret. Cf. Mgr Signay to Mgr de Mazenod, June 12, 1843, *ibid.*

founded them and, thanks to God, they are all imbued with this spirit that belongs to their Institute. So were it ever convenient to you, because of their proximity, to have recourse to their ministry, do not hesitate to avail yourself of it in keeping with the principles which guide them and of which I shall inform you if occasion arises.

Accept, Monseigneur, the assurance of the respectful sentiments with which I have the honour to be the very humble and obedient servant of your Lordship.

† C. J. Eugene, Bishop of Marseilles.

P.S. — The young man did not die in August but on July 22, 1842 — the parish of St. Charles intra muros.

23. [To Father Dandurand].²¹

Thanks for sending a sketch of the house of Longueuil. Advice.

L.J.C. et M.I.

Marseilles, August 11, 1843.

I thank you, my dear Father Dandurand, for the sketch²² that you have sent. It gives me an adequate idea of the place inhabited by so dear a portion of my family. It fills this gap of time while I wait for you to prepare a picture done with care that I can have framed and hung in my study. You cannot believe how much pleasure I derive from anything that reminds me of the children that God has given me. Let all be intent on making our community very fervent. Fidelity to the Rules, exact discipline, charity, mutual support, goodwill in doing promptly and willingly all that obedience demands, these are the virtues to practise which makes religion a true paradise on earth. I know that you understood this from the moment you entered the Society and I rejoice about this in the Lord while blessing you with all my heart.

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

²¹ Orig. — Winnipeg, Archives of Provincial House.

²² Fr. Dandurand had sent with Fr. Telmon an incomplete sketch of the house and church of Longueuil, cf. Dandurand to Mazenod, May, 1843. O.M.I. general archives.

24. [To Father Honorat].²³

It is regrettable that Father Telmon anticipated the Founder in announcing the new members sent to Canada. Let Father Allard be the confidante of the superior in future. First he will make a canonical visitation of the community then afterwards will be Master of Novices, second assessor and local bursar. Functions of the bursar. Lack of poverty in food. Scapular of the Immaculate Conception.

[Marseilles] August 18, 1843.

...I am annoyed at Father Telmon's anticipating my announcement of the persons I am sending because I fear, in view of the execrable custom of those who presume to judge everybody and give their advice about everything, that even before the arrival of these dear brothers, they may have been nailed to the cross, spoken ill of and less than well recommended to the opinion of those outside who await them. Were that so, I would not have maledictions enough to hurl against such conduct. But, you ask, why does this thought trouble you? I have reason to be uneasy: 1) because of the knowledge I have of the habits of certain persons; 2) because seemingly by an inexplicable aberration you were all of common accord in deciding on the one and only Father in the Congregation you could designate as worthy to fulfil the functions I am confiding to another. One could be tempted to make odious comparisons of which the least fault would be lack of truth and justice. I have given verbal instructions to Father Allard of which he will inform you... Be on good terms with this excellent Father. He only envisages his duty and the good of the Society. When you are troubled, seek consolation from him. It was an extreme recourse to share your confidences with a personage who is a stranger, however holy, however attached he may be. You did not know how to avoid the very grave disadvantage of giving him unfavourable impressions of all the members of your community and especially of Father Telmon who is nevertheless sincerely attached to the family and who can serve her so well. I must tell you that I admire his reserve and moderation. After all that has happened, he could have spoken of you less than favourably. Well, it is quite the

²³ Ms. Yenveux IV, 100; V, 247; VI, 37-38; VII, 145, 179, 242; VII supplement, 51; IX, 19.

²⁴ For quite some time, Father Honorat had been asking for Father Vincens, master of novices at N. D. de l'Osier.

contrary and I assure you that he is well disposed to sacrifice everything in favour of peace and good discipline in the house. I can add that he is sincerely attached to you, that he esteems and loves you. Be for your part a good brother. Father Allard will help you to moderate what is excessive in his activity. He will find this Father a little severe but do not pass condemnation over this. That would be against my intentions for I want us to be what we are. I will never miss those who will not adjust to this.

So I send you Father Allard as entirely worthy of your confidence and mine. He enjoys the esteem of the whole Congregation. Imbued with the religious spirit, he will be quite apt for the functions of master of novices which I confide to him completely. I have named him second assessor of the local superior as well as his admonitor. He shall also be director of the Oblates as long as they are not raised to the priesthood and director of the lay brothers. My intention is that he stay put in the house in order to give his unflinching and assiduous attention to the duties which I have conferred on him. His being constantly in residence likewise determines me to confide to him the bursar's office but to relieve him when the other Fathers are in community, I designate and name Father Durocher as assistant bursar to fill the functions of this position in place of the bursar as long as he is in the house.

You will be told how matters were clarified at the Chapter precisely on the subject of the role of the bursar. From now on, the bursars will not be such in name only but will exercise their role with all its attributions. Hence the local superiors no longer keep charge of the money. All the money of the house will be entrusted to the bursar. It is forbidden to the superiors as to others to keep the least sum on deposit. The bursar can only pay out money with the authorisation of the superior, so his dealings are regulated. The superior can spend nothing but the money furnished to him by the bursar. Thus the superior finds himself controlled. Nothing more is to be left to arbitrariness, everything is subject to wise regulation, the interests of the Society are safeguarded. The accounts of the bursar having to be kept in order, their verification will be simple and there will no longer be any difficulty about rendering an account every six months to the Procurator General of the Institute. It is needless for me to repeat here what the canons will make sufficiently clear to you relative to the Councils that the local superior must hold at the exact times stipulated.

...I have remarks to make to you about the daily diet. It is intolerable that you eat meat three times a day. In England it was indeed proposed to make some changes in the hours of meals but they certainly did not proceed to adopt a meat diet that goes beyond the limits of religious moderation. I now see why there can be reluctance to present us with an account of bills for food and other things, just as all the other houses have done with exactitude. On this score, I will tell you incidentally that we did not expect such an omission on the part of a superior who knows the usages of the Society and who is familiar with the Rules. What are your holdings? What are the assets, what are the liabilities of your house? We know nothing. It is a blank page in your reports to the Chapter. You will have to make up for this and go back to the time of your arrival in Canada. You will indicate on the first line your expenses for the voyage, etc., etc. Begin once for all to proceed by the Rules and do not oblige me to clamour ceaselessly about the inobservances that you wrongfully permit... The daily diet is a grave matter. You have deviated in Canada with too much unconcern and without necessary authorisations on certain points of the rules and usages of the Society. So I have judged it opportune to invest Father Allard temporarily with the faculties of Visitor²⁵ so that, during the month after his arrival, he may visit your community and render me an exact account of the result of his visit in terms of the Rules. On completing his visit, he will enter into the ordinary duties of his post which he is to exercise in the house of Longueuil. To come back to the reason for appointing Father Allard as Visitor of the community, I am confident that, prompted by the right spirit, you will all concur in living in perfect regularity and correct all that might have crept in which is out of keeping with the rules and customs of the Congregation...

I have had a copy made of the rescript which authorizes superiors to bless the scapulars of the Immaculate Conception which the Chapter of 1837 adopted. Our Fathers wear this apparel in the style which I have given them. You will fabricate similar ones for all the professed. We have not had time to have the image engraved which should be applied to this article. They will be sent to you when they are ready. In the meantime, use the scapular without the image. This hidden apparel, which will be your own, must be dear to all the

²⁵ Because of the opposition of the members of the community, this canonical visit was not to take place. Cf. Mazenod to Honorat, November 26, 1843.

members of the Congregation. It will serve as the uniform which distinguishes us from the simple servants of Mary and which constitutes us exteriorly as her elite troops. On the day of oblation, it will be blessed solemnly just like the cross and placed momentarily on the soutane of the new Oblate. After the ceremony, he will hide it under the soutane, taking care to let the two pendants fall one on the chest and the other on the shoulders.

25. [To Father Allard].²⁶

Act of nomination as canonical visitor to the community of Longueuil.

Marseilles, August 19, 1843.

Charles Joseph Eugene de Mazenod, by the mercy, etc., Superior General to our dear sons in Jesus Christ, the Fathers and Brothers of our Congregation forming the community of Longueuil, diocese of Montreal, in Canada.

The remoteness of the place and the duties which retain us in Europe not permitting us to go ourself and visit as we desire the important and interesting community of our Society founded at Longueuil, diocese of Montreal in Canada, albeit the difficulties encountered since the beginning of this establishment relative to the government, the direction and the administration of this house demand a thorough examination and wise determinations emanating from our authority.

Having considered the matter before God, we have judged that it would be opportune to send, in conformity with our Constitutions, a Visitor to the place to examine attentively the state of affairs and the dispositions of persons, in order that, after he will have rendered to us a scrupulous account of the result of his investigations, we may be able to judge what must be approved, corrected, modified or reformed for the greater glory of God, and for the honour and greater good of our Congregation.

After invoking the holy name of God, we have named and we name by these presents our dear son in Jesus Christ Father Jean

²⁶ Excerpt from the Journal of Mgr de Mazenod, August 20, 1843. Ms. Yenneux VII, 110-111. This visitation never took place. Cf. Mazenod to Honorat, November 26, 1843.

François Allard, Visitor extraordinary of our house and community of Longueuil, diocese of Montreal in Canada, granting him the ordinary faculties of Visitors and charging him specially to hear individually the superior and the members of the community and have explained to him the motives of all innovations that he might meet with, usages which might have been introduced, inobservances which might have intervened either in the house or the missions or in relations with persons outside.

We grant him besides the faculty of approving provisionally, if need be, whatever he may judge can be tolerated while awaiting an ulterior and definitive decision on our part to be made by us after having carefully examined the appropriateness thereof.

Given at Marseilles, August 19, 1843.

† C. J. Eug., Bishop of Marseilles, Sup. Gen.

By mandate of Monseigneur our most illustrious and reverend father Superior General.

Mille, O.M.I., proc. gen., pro-secretary.

26. To Monseigneur Bourget, bishop of Montreal in Canada, at Montreal, Canada, via Liverpool and Halifax.²⁷

Vows of Father Leonard. Gratitude for the consideration he shows towards the Oblates. Commendation of Father Allard and the deacons Laverlochère and Brunet. The Councils of the Propagation of the Faith at Paris and Lyons refuse to provide the costs of the voyage of the missionaries of the diocese of Montreal.

Marseilles, October 1, 1843.

My very dear and kind Lord,

I have just received a letter from good Father Leonard. He wrote it on the day following his profession. Oh! what consolation I experience from the account of all that took place on that beautiful morning. It seems that the Holy Spirit poured out copiously on the new Oblate the unction of his sweetest communications. So it can be judged from the letter of this fervent religious. But, Monseigneur,

²⁷ Orig. — Montreal, Archdiocesan archives — Oblats.

after having expressed my gratitude to the Lord, how can I not declare to you yourself how touched I am by your very paternal charity in regard to my dear children who are most assuredly yours. The words that you address to them in these circumstances, in revealing how good you are towards them, are inestimably beneficial to them. How happy they are to have a father like yourself! Thus am I free from anxiety over the great distance at which they find themselves from me. It is quite as if I were close to them.

At the time I am writing, perhaps you have already bestowed your blessing on the reinforcements you desire. This new contingent must have left Le Havre on the 5th of last month. I do not know the two Irish priests which one of our Fathers recruited in that kingdom. I hope they are such as will match your hopes, but I can vouchsafe that Father Allard is a perfect religious. He is accompanied by two deacons who have not entirely completed their theological studies but who, thanks to the attention that Father Allard will devote to them, will soon be ready to be presented to you for the priesthood. I do not speak of Father Telmon whom I thought I should send back to you, knowing the great potential that can be drawn from such a man. He has deep respect for your person and hence has much confidence in you. You will always be able to speak fully to him with your customary paternal kindness. He will never do other than what you expect of him.

I must not be reticent, Monseigneur, about what happened when we approached the Propagation of the Faith for the travelling costs of our missionaries. I do not refer to Father Telmon. His home-coming and return must be paid for by the Society. But to the five others. I did not doubt that upon receiving the letter addressed to them, the Council would grant me all the costs which I had advanced, all the more because last year I had withdrawn 2400 francs from Paris to cover the expenses of the two missionaries whom I was to send then and who were delayed by illness. What was my surprise when it was replied by the two Councils that the sum last year had been allotted out of consideration for me but without establishing a precedent. It was absolutely impossible that the Councils now allot the least sum for all those being sent to the diocese of Montreal because the Bishop of that diocese had refused to deposit to the account of the Propagation the receipts of his collections and that consequently the interests of the diocese of Montreal were entirely distinct and separate from those governed by

the Councils of the Propagation. I must therefore apply to the Bishop of Montreal who certainly would not refuse to pay for the missionaries who were destined to the service of his diocese. I make known to you simply the first of the letters of these gentlemen for the two Councils have both replied to me in the same vein. We are then to consider ourselves fortunate to have obtained last year the 2400 francs which I shall deduct from the costs of this year. These 2400 francs were granted to me to take care of all the expenses occasioned by the travels of these two missionaries. There would remain therefore to charge to the particular account of the Propagation of the Faith of the diocese of Montreal the costs of the three others. Or, if you will, lump together all expenses for the five and subtract the 2400 francs. It will be as you wish. But I will not be able to say precisely what are these costs because I do not know what the two Irish priests spent to get to Le Havre nor what exactly were the extra expenses. Father Honorat will be able to estimate the total with the help of the bills that I will send him.

I would have much preferred that the gentlemen of the Propagation had not obliged me to speak to you of these miserable matters. I left no stone unturned but there was no way to make them change their minds. They would regard it as an injustice to do otherwise.

Accept, Monseigneur, the expression of my respectful and fond affection.

† C. J. Eugene, Bishop of Marseilles.

P.S. — 6th October. My letter having remained on my desk, I had time to receive yours of August 14th which left on the 27th. This proves to me that while giving an example of all the episcopal virtues, you yet know how to be inspired by the little which is done by those of your colleagues who would consider themselves happy to be able to imitate you.

27. [To Father Honorat].²⁸

Prudence and reserve in the matter of taking strangers into his confidence. The two deacons' expenses are to be charged to the

²⁸ Ms. Yenneux V, 221; VII, 40, 145, 178; VIII, 209.

community. Cease making so many plans for establishments and think seriously of those of Montreal and Quebec.

[Marseilles] October 7, 1843.

...There has possibly been a mistake but let that teach you not to be too self-opinionated and not to delude yourself about the merits of each one respectively...

I fear that in your intimate interviews with the Bishop, you may have spoken too openly about the one amongst your confrères of whom you should be most considerate and you may thus have to blame yourself for having transferred to the mind of the Prelate the prejudices which dominate you at the moment. This would be extremely annoying because prejudices disappear between brothers but they remain for ever in the mind of a stranger. What good is that to anyone? You may well have had momentary relief by confiding in this way but the wrong that is done to an individual and which has repercussions on the family is irreparable. It is the duty of the superior to insist upon the worth of his members, as it is the duty of the members to uphold the worth of the superior. This concerted charity profits the entire body and facilitates the good that it is called upon to do. So put aside such worry and know how to make the best of all that is given you, always allowing for what is human without being surprised or upset.

Furthermore I would wish that all of you, each as much as the others, focus yourselves more on your interior relations. What a mania you all have to speak of your business to everybody! Be polite but extremely reserved. Go about your business without troubling what all and sundry think of it. You often report to me the opinion of such and such a priest. What does it matter to me what they think? Where would we end if we were ever consulting the petty views of a flock of people? What concern is it of theirs? Is it not amusing to see them worrying about the opportuneness of the voyage of the particular Father whom you have sent to the General Chapter? In one of your letters, you told me you had to explain why, how, etc. What good is it to be so obliging? Once again, let us go about our business as we please: *honni soit qui mal y pense*.

...Should the Oblates not live at the expense of the community even were I not to advance you the considerable sums involved? Even so, what prevents you from making them priests? You would

then have the stipends of their masses but in that case, it would be indispensable to keep them in the house so as to have them continue their theological studies and take care not to give them jurisdiction for confession before they had finished them.

...I would insist that we establish ourselves at Quebec and Montreal. (I am certainly of your opinion that there is too much talk of projects and even, as you say, that too many of them have been formed; that is why I have not favoured the projects of Toronto, of New York.) If we do not do this ourselves, others will not delay in doing so. And beware especially lest you be outsmarted.

With the trend of all the Congregations, old and new, to establish themselves everywhere, it is impossible that an important prospect will go begging. You say to me: that is not where the most abandoned souls are. True, but in establishing yourselves there, you provide yourselves with the means to come to the aid of those most abandoned souls, without taking into account that you will also do much good to many of those who, while not abandoned, are nonetheless in need. Would to God you could take charge of this post tomorrow — I would consent to it. I gave verbal instructions on this matter to Father Telmon. He will discuss it with you. It was on purpose that I made him bearer of a letter to the Bishop of Quebec. He will map out the terrain and take, if necessary, the preliminary steps for a work which I consider of the greatest importance. You yourself know if it is always necessary to wait for favourable moments, as is maintained by those who have the habit of proceeding slowly. Would you be at Longueuil if you had followed this policy? Was it not you who abruptly closed this deal which was so important and which otherwise would have been completely missed?

28. [To Father Honorat].²⁹

Letter from Father Leonard. Father Honorat is to be reproached for not having ceased to demolish and rebuild and for not taking sufficient care of the novices during the absence of Father Telmon. Practise economy, observe the Rule. It is regrettable that Father

²⁹ Ms. Yenveux, III, 28-29, V, 221, VI, 41, VII, 19, VII supplement, 8, IX, 146. This letter with its repetitions and personal reflections of the Founder could be an excerpt from his Journal.

Allard did not proceed with the visitation of the community of Longueuil.

[Marseilles] November 26, 1843.

...If you knew the pleasure which Father Leonard's letter gave me! Blessed be Canada if she provides many such members, so imbued with the spirit of our Institute and so apt to save the Church and honour our family with their solid virtues...

...You are accused of lacking firmness in your ideas, of ever being out on the highways and byways, of wearying the novices to the point of unsettling their vocations. Since the spring, it is said³⁰, they have had no regular master; at one time it was Father Durocher, at another Father Dandurand; that their schedule changed every week after the departure of Father Telmon; that they went too often for walks and were wasting time, which disgusted these poor novices as much as the grossness and impoliteness of the manners shown in their regard; and that as far as Father Durocher was concerned, he was greatly disturbed at the sight of such conduct, of such unusual carelessness...

...They write and tell me that the Fathers and the novices are tired of constantly seeing masons in the house, demolishing today what they were asked to build the day before, that the masons themselves did not know what they were doing apart from con-

³⁰ It is the parish priest at Longueuil, a great friend of Father Telmon, who wrote a letter against Fr. Honorat to Mgr de Mazonod. The harsh reproaches of the Founder wounded the superior of Longueuil who replied on January 30, 1844: "...For pity's sake! Why are you always writing me in this fashion? Reproaches, always reproaches and nothing but reproaches. So much so that for several reasons I will have to burn your letters which however should be so dear and precious to me. Oh! You do not know me... You know however that I left France purely by obedience. With the persons you were sending, no one but me would have resigned himself to leave. No, I am not a fool. In consenting reluctantly to leave in such company, only to please you, I foresaw all that would happen and I accepted it. From then on I have not been a moment without enduring on this score sufferings worse than death. And you take nothing of that into account. I have a heart, such a heart you know nothing about which is wounded and continually crushed. No, you cannot destroy it. Destitute me, reduce me to any of our communities, no matter which, to the state you wish, for whatever it may be, I will be grateful to you... but do not write to me in this manner...." There follow eight pages of refutation and explanation, after which Fr. Honorat concludes: "Never, my Father, have I worked so much in my life at so many things and with more honest and purer intentions. I say this before God. I have the witness of a good conscience. My will is only for God and the Society. I refuse no work. I believe I have acquired experience. You ought to know me. Trust none of these biased people. Consult your heart and mine and there take your stand..."

suming your money because they were forced to conclude that there was no plan, no taste, no sense in what they were made to do. And here I stop; a further letter denounces the same thing.³¹ If it is true, it would be a very grave matter since I had positively forbidden the continuance of this game ruinous for us and scandalous for the country. I had prescribed that no construction be permitted without previously drawing up the plan and submitting it for my approbation... You will admit that it is quite untenable that a local superior defy the precise orders of the Superior General and that he deserves to be deposed. I would well wish to be convinced that you have not forgotten yourself to this extent. However a letter of the month of September advises that Father Honorat, no longer having anyone to admonish him and put an end, if necessary, to his monomania of the trowel, has plunged into all sorts of alterations which are not at all necessary and of which the expense is not in keeping with the means of the community, and this at a time when there is extreme penury in the country, this causing a very bad impression in the parish of Longueuil. I have been told that the novices were the first to deplore this disorder; that for more than three months a great number of workmen, led by the superior, have been turning everything upside down without any determined plan. Now they open a door, then a window, then they block them in, then they open them again. Today it is a dining room, tomorrow it is no longer that and so you begin again and so you are becoming a legend in the country. It is claimed that thus you have foolishly spent during the last two years, either at St. Hilaire or at Longueuil, more than

³¹ The "further letter" is probably that of Fr. Allard which the Founder mentions in his Journal of December 12, Yenveux III, 29: "Fr. Allard says that Fr. Honorat has indisposed the people of Longueuil by his prodigality and that no one wishes to donate anything more to him in other regions, as he is known everywhere as a spendthrift. It is even said that he is detested for that. It is at the point where the folk of St. Hilaire, having opened a subscription for the missionaries, have laid down the condition that the receipts be not put in the hands of Fr. Honorat who throws money out of the windows. He is judged as severely by the novices on the subject of his prodigality. Good though he is and with all the simplicity in the world, he attributes to himself an authority that is above his powers."

In this letter, Fr. Allard judges Fr. Telmon not less severely, it seems. The Founder writes in fact in his Journal the same day (Yenveux VI, 30-31): "...As for Fr. Telmon, he is such as I know him. People have been little edified by the care he takes of his person, the elegance of his clothes, his overcoat of good material, his velvet cap, his expensive watch, etc. All that has been reason for reproaching him even in the bishop's house and the novices have asked if that is the model of poverty proposed to them. All this is quite painful at the distance we are. Oh, how glad I am to have sent the good Fr. Allard into this country. He will be a counterweight to all these extravagances and these miseries!"

6000 francs. But if that is true, only madness can excuse you from sin. Let me tell you that this letter, which is in perfect agreement with another written by a respectable priest who seems to be familiar with your activities, adds that the novices were dismayed and that Father Durocher had expressed his grief in these terms: "I doubt if I will have enough courage to make my profession after all I have seen". And the others are saying much the same thing. Very well! would it not be silly for us to put up with such failure and have to deplore such loss because of the extravagance, the frenzy, the outright folly of a superior whom nothing can stop when it comes to making a mess of his responsibilities? Such is the situation that if what has been told me is accurate, I have no words strong enough to express my displeasure and my reprobation. In any event, I reiterate that it is most emphatically forbidden that anything be allowed contrary to the Rules and my instructions.

I am a thousand leagues away from giving *carte blanche* in money matters to a superior whom I know too well not, on the contrary, to bind him with all my strength in order that he will not stray in this respect. He is very good, very virtuous and I certainly love him much but he has martyred me all his life by his mania which everyone deplores and of which he never cures himself.

So let there be no deviation from anything I have stipulated according to the Rule of which the wisdom is revealed precisely when a situation like this occurs. And do not imagine that we can furnish from over here the least sum to satisfy the caprice of your wretched architects. The Congregation owes not less than 300,000 francs and has only dead capital, that is to say, stones to show for this enormous sum. Be economical, do not allow any expense contrary to the Rules, leave aside this damn trowel that has ruined and discredited you with everybody; then you will have enough to feed and care for your members.

...It is up to you to make ends meet. If your income is insufficient to provide two dishes for your whole community, with a helping for everybody, you know you have to make the sacrifice of only eating one. One doles out according to one's resources. But I repeat you will not be reduced to this extremity if you abstain from making useless expenditures on construction or at least avoid those which are not absolutely indispensable. This is enough for now. When will you start adhering to the Rule so well that I shall only have words of

encouragement and satisfaction to say to you? I long for this happiness from the goodness of God and from your own goodwill for you only have to will it with the virtuous resourcefulness that you possess and the goodwill that animates you.

...What need had you anyway to speak of your affairs to all and sundry? Who has any right to concern himself with your administration? Know how to keep quiet and permit no one to interrogate you about what concerns only yourself.

I had the idea of giving Father Allard the duty of Visitor on arriving in Canada in order to reform all that might be at variance with the Rule. I have been thwarted by the Fathers. I regret not having followed my first intention for I see that abuses have been aggravated which goes to show that the Superior General must be left to act with the aid of the graces of state he has in virtue of his responsibility.

1844

29. To Monsieur Honorat, priest, at Longueuil near Montreal, Canada, via Liverpool and Halifax.¹

Establishment of the Oblates at Bytown rather than at Quebec. Learn English. Find other lodgings for the two Irish priests if they are not entering the Congregation. The Bishops of Louisville and Pittsburgh are asking for Oblates. Personnel of the Congregation. Father Allard will be a faithful friend of the superior. The mission of Bytown is an extension of that of Montreal.

L.J.C. et M.I.

Marseilles, January 4, 1844.

Putting aside, my dear Father Honorat, all that could sadden us, I wish only this time to deal with agreeable subjects and first I wish you a happy and holy year as well as all the Fathers and Brothers of your community. These wishes are the renewal of those which I made for you all, the first day of this year when at the holy Altar, I made special mention of each of you. I have received your letter of October 19 and I bless God for what I learn from it.² Ah yes, I willingly

¹ Orig. — Rome, Arch. of the Postulation — L. M. Honorat.

² The letter of Fr. Honorat was written on October 19 shortly after the arrival of Fr. Allard and his companions. The news was abundant and good. Besides the happy voyage of the second group of missionaries, Fr. Baudrand was faring better and was working in the Townships. Fr. Durocher had made his vows and his brother, Flavien, a Sulpician, was entering the novitiate, etc. Mgr de Mazenod summarizes this letter for Fr. Vincens and the novices at Osier, December 10, 1843 (Orig. — Arch. of the Postulation): "At last I have learned of the arrival in Canada of our travellers. They had left on September 1 and I found myself in the month of December without having heard anything from them. I was really troubled. Now a letter comes to reassure me. They arrived at Longueuil forty-two days after their departure from Le Havre. The crossing was somewhat long but very happy. Joy is at its height in the community. Fr. Allard has pleased everybody and is himself very pleased with this house which is progressing quite well, despite what a certain, irritable person may have told you in his moment of moodiness. Our two deacons are also quite happy. 'Oh!

consent that our Congregation take on the ministry of the lumber camps and the conversion of the Savages! So the establishment at Bytown suits my ideas perfectly. I am in complete agreement with the views of your holy bishop who shows himself so generous. I am counting on him to make suggestions to you about the means of subsistence which the missionaries who are to be placed in this residence must be assured of. We should send three of our men plus a lay brother. As for the choice of members to form this community, this can only be provisory. I will decide on something more definite later on but at present, several local interests must be reconciled and besides, I am not sufficiently informed about this project of Bytown. I beg you not to delay enlightening me down to the least details. You understand that the direct cooperation of the Bishop of Kingston must be clearly expressed, that is to say, he is the Prelate who must call you and establish you canonically as did our venerable friend the Bishop of Montreal. If, other than the general approbation to evangelize in his whole diocese, he gives you a special jurisdiction in the town of Bytown and this mission can be considered as a sort of pastorship, you would need an express permission on my part which I grant you, should the occasion arise. From what you tell me, I regard this establishment as very important in the perspective which

what an interesting community', is the report, 'So console yourself. Here there are not only numbers and contentment but piety and religious fervour such as one should find in the most fervent of our communities.' Fr. Durocher made his profession on October 15 in the presence of two bishops and so great a number of priests and others that the ceremony had to be performed in the parish church. Bishop Provencher of Juliopolis said (the mass and gave the allocution. The Bishop of Montreal was present. The superior of course received the vows, blessed the cross and the scapular. Everyone was enchanted by the beauty of the ceremony and was moved by it. So that makes the third priest to be professed. The brother of the new Oblate (Flavien Durocher) was received as a novice on the Eve of St. Michael. 'He also is a Sulpician. This Father has always had a reputation as a saint and a learned man. He especially was greatly appreciated in the community where he was a Council member for fourteen years and ministered to the Algonquins of the Lake of Two Mountains. That is to say he has mastered their language and this to the extent of composing a grammar and a dictionary and of speaking it better than the Savages themselves. Before very long, according to the intentions of the Bishop, we are going to assign Bro. Laverlochère and Bro. Bourassa to the study of this language. And that is not all on the subject of vocations. A M. Lagorse, parish priest in the diocese, is quite decided to join us. Another charming rector, friend of the Durochers, is almost on the point of doing likewise, without counting some ecclesiastics of the Grand Seminary who practically have to be put off for the reason that we have not enough room or revenues.' I thought this excerpt from the letter which I have just received would bring you pleasure and would interest your novitiate as much as it has made our Oblates elated with joy. You see how the good God blesses us. Let us be encouraged and not allow ourselves to be cast down by the least contradiction."

it presents of the good to be accomplished. During the time you have been in Canada, it seems to me you will have all been able to learn enough English to bring you into communication with those who speak only this language. Father Lucien especially, who is still very young, should have applied himself to this task. I see you continually in contact with the English and the Irish so it is something not to neglect.

As I have said, I was perturbed at your employing in your name the two Irish priests who arrived with our contingent, while in fact they do not belong to us. One should think twice before acting as the guarantors of strangers who have not enough courage to embrace a life of perfection facilitated, however, by example and all the aids offered by a community like ours, and a Society whose advantages, not to mention the merit (it would not be modest coming from my mouth) they have been able to appreciate. A definite decision will have to be taken in regard to them. If they do not believe they are called to our Congregation, it would be better to find them another place to live; but then arrangements must be made with them to reimburse, from the revenues accruing to them, the costs of their voyage. On this question of travelling costs, I have been surprised that the Bishop of Montreal has told me nothing, in the letter he has done me the honour of writing, of the content of that which I had written to him at the end of September or the first days of October. Perhaps he had not yet received it. I told him what I repeated to you, in the letter I wrote you while on a visit, that the Propagation of the Faith had referred me to him for the payment of the fares of the missionaries sent to his diocese. The reason was that as Monseigneur had refused to pool his receipts with those of the Congregation the latter should not pay for the missionaries destined to him. What is certain is that these disbursements should not be charged to us. They would not have made the same objection if they had been destined to some other diocese which pools its receipts with theirs.

I accept the reasons, which the Bishop of Montreal believes to be pertinent, for not trying to go to the diocese of Quebec. What I am afraid of is losing out to others, for then we would run into much more difficulty to gain an entry. I well knew that the bishop there is not troubling himself to emerge from the state of apathy which one finds around him, but I believed his Coadjutor³ had quite a different

³ Bishop P. F. Turgeon.

attitude. I was apparently badly informed. However, I recommend to you not to lose sight of this part of the country. You should not count on those who want to establish themselves there letting you know beforehand.

In the perspective of the good to be done, I surely consider that Bytown is preferable, but it is a new territory which will not supply new members for a long time, while at Quebec, one could reasonably be sure, once we become known there, of attracting vocations. Such were my reasons when I insisted that Father Telmon put in an appearance at Quebec. I shall now wait for the good Bishop of Montreal to give the signal. However, I would like my letter to reach the Bishop of Quebec for this prelate must find it strange that I have not replied to him.

Mgr Bourget and yourself again ask me for two members of our Congregation to help you cope with all the work the good God is giving you in your region. I ask for nothing better but remember that you did ask for them and so will not be surprised when they arrive. When the Bishop of Montreal executes the plan which he favours to call you to his episcopal city and especially, to place you close to him in the house adjoining the Cathedral, where you will be assigned to serve without having a church belonging to you, I will leave only two priests, three at the most, in the house of Longueuil, which will then become the special house of the novitiate. I tell you this in advance so that you will realize how many members will be available either to form the principal community of Montreal or of Bytown, or of the Townships and some other establishments asked for in the United States.

You know that the Bishop of Louisville⁴ has made proposals to me which have to be considered. That of Pittsburgh⁵ has also

⁴ In a letter of December 22, 1843, to Fr. Vincens, the Founder speaks of this proposal of Bishop B. J. Flaget: "I will add that the Bishop of Louisville is quite insistent that our Congregation take charge of his college at Bardston where are 150 students, a great number being Protestants, amongst whom each year there are several conversions. Three Oblates would suffice for the moment. We would take in subsequently all the missions of the State of Kentucky which come within the limits of this vast diocese. This is beyond our means at the moment but you have to admit that a very vast horizon is opening before us. The establishment at Bytown has everything needed to satisfy those whom the Lord calls to the conversion of the infidels. These Savages are worth more than the Indians and the Chinese. Two of our Fathers have already gone to work at this fine ministry while waiting that I give my consent to the establishment which I will not be long in doing..."

⁵ Bishop M. O'Connor.

made offers to me. You must have been told that the latter took the trouble to come looking for me at Lumières, together with an Apostolic Vicar of England, to ask me for help for his diocese in the United States. How hard it is to have to say on such an occasion: *operarii pauci*. However, we have fine hopes. Apart from the fifty priests that we now are, we number 17 scholastic Oblates besides 22 novices and 17 aspirants at Lumières of whom seven will enter novitiate in the course of the year. But we will have to wait for these fine youths of whom the most advanced are only in their second year of theology. If all our territories were as fruitful as yours, we would soon be able to face all the needs. See how in so little time, three good priests have made their profession and a fourth is on the way.⁶ May they be blessed for having thus thought of responding to the grace of their fine vocation, but also may God be praised for having favoured them in this way and, at the same time, having enriched our family with their fervent cooperation in the great work which is confided to her in the Church. Greet them very affectionately on my behalf as well as all our other Fathers and Brothers.

I embrace and bless you.

† C. J. Eugene, Bishop of Marseilles.

I shall take advantage of this little margin to rejoice with you over the welcome which was given to our dear Father Allard. You have good reason to tell me that he is the man you needed. I knew his worth when I undertook the task of getting him to you. I knew what services he could render to the Congregation in Canada and the good he would do, particularly to your house. Convinced of these things, I could well be grieved at what I had reason to believe might have been written to you. This was said to you in confidence and you should not have shared it with one who could be saddened that I should have said it to you. Complaint has been made to me about what is called a supposition but I have been able to prove in my reply that I had good reasons for supposing it. Anyway, you should not have spoken of it. I revert to Father Allard. Regard him always as a valuable man. He is a perfect religious, sincerely attached to the Congregation, devoted to all duties that obedience will impose upon

⁶ Besides Frs. D. Dandurand and Leonard Baveux, Fr. E. Durocher made his oblation on October 16, Bro. M. Bourassa on Dec. 27 and Bro. P. Fiset on February 17, 1844. The community at Longueuil already numbered 20 to 22 persons, cf. Honorat to Mazenod, January 30, 1844.

him, but firm in the accomplishment of these duties. I cannot be more in earnest when I advise you to be on good terms with him and to take his advice beforehand in the affairs you have to deal with and even in the exercise of your office. Whoever one may be, one needs a faithful friend, and happy are you to find one so wise, enlightened, delicate in conscience, having eyes only for the glory of God and the honour of the holy family to which he belongs, as well as to all the members which compose it. Such is Father Allard. Fear nothing, he will never compromise you, but he will sometimes say what he thinks a little bluntly, because of his frankness and his zeal.

The mission of Bytown cannot be considered other than an extension of that of Montreal until definite arrangements will have been made after we have come to an agreement with the Bishop of Kingston. So those of our fathers who will be chosen for it will still belong to the community of Longueuil and ought only to act according to the decisions taken in Council about the affairs transacted with the Bishop of Kingston. Of course, nothing will be settled until after I shall have occasion to approve it.

The beautiful chasuble cannot be allotted to you at all. It was procured only to transfer to a pastor who was to receive it. If this pastor refuses it, you are to dispose of it elsewhere. So avoid making use of it. I certainly agree with you that we must not recede from simplicity, especially when we are weighed down with so many obligations. I recommend to all great love of Our Lord, Jesus Christ, great devotion to our holy Mother and St Joseph, and devotedness for the Church.

30. [To Father Honorat].⁷

Regrets that the project of Bytown is not yet realized. Impossible to accept the college of Bardston. Codex historicus.

[Marseilles] February 7, 1844.

...If ever anything compelled belief, it was what you proved so convincingly and what the Bishop of Montreal properly represented as ideal and beautiful for missionaries who live only for the glory of God and the salvation of souls. So I welcomed with ecstasy this

⁷ Ms. Yenneux I, 66; II, 25; VII, 264.

happy news and, to sustain the zeal and renew the courage of those who had shown readiness to dedicate themselves to the missions of the new world, I hastened to send copies of the kind and excellent letter of the Bishop of Montreal to each of our houses. They were overjoyed and rightly regarded this new mission (of Bytown) as a sign of the protection of God and a means of doing immense good whether to the Savages or to the Christians forsaken in the forests for so long a period of time. I wrote you in this vein, persuaded that I had only to ratify what, I gathered from you, must have already begun.

...As well as the good points presented by Father Telmon, we had to look at the little matter of a debt of 80,000 francs which we would have to assume. We would also have to compete with the day college at Louisville where the Jesuits had corralled all the well-off children of the city and also with the boarding school which flourishes under the direction of these same Jesuits at Sainte-Marie and which is, I believe, only six or eight leagues from Bardston. I can hardly believe that, if this might be a good proposition, the Jesuits would let it go. The place was positively offered to them. We have been asked only in the last resort. One must not look, in administrative matters, only on the good side. I see no probability of our being able to sustain such competition even if we had the personnel, which we have not, to run such a college properly. You can pass on these thoughts to Father Telmon to complete what I told him in a letter last month. On receiving his, I was undecided and even mulled over the idea of sending a visitor to the scene but, after a very long conversation that we have had with M. Henrion, we have perceived difficulties of a kind that it would be imprudent to try to cope with.

...You content yourself with remarking in your last letter that your mission in Saint-Jacques was magnificent. Some details would not have been superfluous. Do you at least take care to write an account of each mission so that there will be a record of it in the archives of the house? This is a practice at Osier and in the other houses. I insist that you do this in Canada. It is thus that you will compile, little by little, the history of the Congregation in that country. Give this responsibility to Fr. Flavien (Durocher) and furnish him with the necessary data. It will be a very suitable occupation during his novitiate. I beg you not to neglect this directive. You still have time to repair the omission of two years, supposing that you may not have done anything until now. Kindly

regard what I tell you as amounting to a command and start to work immediately on receipt of my letter. It is not a great task and once you are up to date, it will be easy. You love order so this you will do well. It is not a register that is needed but numbered sheets in notebooks which are to be bound and cartoned as soon as they form a volume.

31. To Monseigneur the Bishop of Montreal, at Montreal, Canada, via Liverpool and Halifax.⁸

The advice of Mgr Bourget will be followed in all things. We will go to Bytown rather than to Quebec. Hopes for establishing a community in the city of Montreal and for reserving the house of Longueuil as a novitiate. Father Baudrand has not manifested sorrow for his conduct. Pastoral letter of warning against spectacles. Closing ceremonies of missions attended by the bishop.

Marseilles, February 15, 1844.

My dear Monseigneur,

Day by day there deepens in me a lively sense of gratitude that comes from learning of your continual kindnesses towards the family which you have taken to your great heart and which, for her part, is entirely devoted to you. You rightfully regard her as belonging to yourself. She is as much yours as mine; God's family too and that of the Church. I can but approve, therefore, whatever you decide as best for her to do for the greater glory of the Master whom we all so happily serve. None is better able than you to judge what is advantageous to undertake, Pontiff that you are in the Church of Jesus Christ and consequently having your share of the solicitude, not only for your own flock, but for all the Churches. So it is in all tranquillity that I adopt what you propose for the good of the diocese of Kingston both for the ministry of the lumber camps and the conversion of the Savages. I cannot express the consolation that I experienced from your letter. You show me a field that is fertile, ready to cultivate. Could I allow myself to refuse to go and work there? Right away I wrote to Father Honorat to tell him how much I

⁸ Orig. — Montreal, Archdiocesan archives — Oblats.

thanked the Lord for having inspired you with this idea. I designated to him Father Telmon and Father Lagier whom he should accompany with a brother to found this establishment which is so interesting. Father Telmon knows enough English to understand those who speak only this language and I believe with a little experience, he would soon be able to make himself understood. The young Irish Oblates who are studying here assure me that this Father knew their language well. Providence will find us the means eventually to give more scope to this mission; so I consent with all my heart to the proposal that you make to me. Only I leave you to take care of the arrangements with the Bishop of Kingston, since Bytown is in his diocese. All that you will do shall be done well. Whatever desire I might possibly have had to establish the Congregation in the diocese of Quebec before other Orders should get in, I adhere entirely to your opinion that no attempt should be made for that purpose, given that you think the time is not yet ripe. It was especially in the hope of being able to procure some recruits, this diocese being I believe well stocked with clergy, for I well know that one can do good everywhere and the project you propose is certainly proof of that. One thing, however, troubles me. If my letter is suppressed, the Bishop of Quebec may be inclined to take offence because I have not replied to him while on the contrary, I made it a duty to fulfil his request and I rendered an account to him. It seems to me that even though not approving that Father Telmon be the bearer of the letter, one could send it on to the Prelate. All the more could this be done for, as I recall, I did not speak in a manner too explicit of an establishment to be founded in his diocese.

That whereon my heart is set is to see our Fathers come closer to you. How pleased I would be if you would place them within reach in that house near the Cathedral which has been mentioned to me. They could be useful in that church without being obliged to open another and you will have them at hand under your orders at every moment. In this supposition, the house at Longueuil would become the house of the novitiate. Two fathers would suffice to serve it. With the present personnel, we could easily sustain the three establishments of Longueuil, Montreal and Bytown. I must admit to being quite insistent on the novitiate's being separate from the house of the missionaries. I can enter into such details only with the bishop that you are and one who has the goodness and friendship of an intimate of the family, so I share my thoughts entirely with you.

I will speak as frankly about Father Baudrand. It took nothing less than your manifest desire for his retention to prevent my insisting that he be sent back to me in Europe. Without doubt, one can let oneself become devoid of the respect one owes to his superiors and be pardoned, but at least one must acknowledge the fault and have enough humility to make reparation. But when infatuated with his foolish pride, he will not admit he has acted badly, and has made of his lapse a real rebellion, he remains as culpable before men as before God. Such is the case with Father Baudrand and I have to ask myself how could anyone have given absolution to this priest as long as he persisted in making no reparation for his insolent letters and his hateful accusations.⁹

I am charmed at your believing that possibly my pastoral on public spectacles may be useful to your people. The parish priests of Marseilles have just imitated your example. They have reprinted three thousand copies to spread it throughout the city precisely at the time of the carnival. I have read with great interest the pastoral letter that you addressed on the occasion of a mission to each parish favoured by this great grace. I know that you are not without consolation in this respect and I bless God for it. It is a just recompense earned by your zeal for the salvation of your flock. I also gather consolation of this kind when I go to preside over the closing of all the missions which are annually given in my diocese. It is at such assemblies that one understands what is the communication of the Holy Spirit between the father and the spiritual children that

⁹ Did Mgr Bourget make known to Fr. Baudrand this desire of the Founder? In any event, Fr. Honorat announces with pleasure on May 10, 1844: "...I have something even more consoling to tell you. Fr. Baudrand is converted for good. I had advised him some time ago to make a retreat for himself alone; by prudence, however, I did not oblige him to do so. However, I continually showed a lively interest in him as well as all the considerateness towards him that I could in my position. Then several days after our mission at Longue Point, this good Father comes to see me. He reminds me of this advice and wishes to have recourse to this means. Right away he went to work and on the very first day I see him coming into my room. He wants my counsel, my directives in everything. He goes down on both knees at my feet. He asks to be pardoned with tears in his eyes for such unedifying conduct. He excuses himself for all the unpleasantness he has caused me. He tells me he no longer wants me to spare him. He is ready to do anything. Then he continues his retreat in the same sentiments and at the end of it, takes his pen to fulfil his duty suitably in your regard. It is true that for some time he was much improved. But the actual change as outwardly manifested has already done much good and those of our Fathers to whom I could tell the rest are as happy as I am over this felicitous reformation. I regard it as one of the greatest graces the good God has accorded us since our arrival in Canada...

grace has just regenerated. I cannot conceive why all bishops do not procure this happiness for themselves.

When I visit our communities I do not fail to speak to them in the manner you desire. They know me to be too well united to you not to include us both in their holy prayers. Father Tempier, who is very grateful for your kind remembrance, begs me to present you his very humble respects. Accept also this new assurance of my most affectionate sentiments.

† C. J. Eugene, Bishop of Marseilles.

32. [To Father Honorat].¹⁰

Send Oblates to Bytown as soon as possible to form a permanent community there. The deacons must complete their studies before being ordained priests. Bro. Laverlochère is not well enough trained and therefore should not be sent immediately to a mission. Do not delay to send an account of finances.

[Marseilles] March 1, 1844.

...You certainly need to be enterprising if you are called to the conquest of souls. I was fuming at finding myself 2000 leagues from you and unable to make my voice reach you in less than two months. And yet your letter of February 2 arrived today, March 1. God grant that you may have at last received mine which not only approved this great project but applauded it with delight. This was not something tentative to be tried. You had to go there with the firm resolve to overcome all obstacles, go there to stay, take root there! How could you hesitate? What more beautiful mission than this! Ministry in the lumber camps, missions to the Savages, establishment in a city which is wholly of the future. But it is the beautiful dream coming true and you would have let it escape! The thought makes me shiver! Take all your courage in your hands once more and establish yourself there properly. Urge each one to do his duty. It is only thus you will bring upon yourselves the blessing of God...

If a man who makes a daily meditation, examines closely his conscience twice and spends half an hour in mental prayer before the

¹⁰ Ms. Yenveux I, 98, 106, 123; IV, 230; VII, 243.

Blessed Sacrament each day, does not correct his failings and makes no progress towards the perfection of his state, I would believe him much to be pitied and quite close to perdition, whatever preaching he may do in order to convert others...

...I revert to your project to have your deacons ordained for Easter. I have just talked over this matter with Father Tempier who is more informed than I about the time these brothers spent at their studies, especially as regards theology. Let us not speak of the mediocrity, I would even say the nullity, of the literary studies of Bro. Laverlochère. The only teacher he had was the good M. Andosi who gives his pupils absolutely nothing except a little Latin. We send them all to the minor seminary after they come from him. But as for Bro. Laverlochère, that is all he learned. So his studies have been garbled and are utterly insufficient. You must therefore allow him time to make up for so great a lack. You cannot possibly ignore what he has failed to learn at this level. And as for theology he only did one year while you know that at the very least he must study it for three years.

It is not to be supposed that he has studied much since he has been at Longueuil. I know that you have set him to learning the language of the Savages. It is to be presumed that he has applied himself to this and with detriment for his other studies. In the name of God, let us not be encumbered with mediocre types. It is useless to lull oneself into thinking that their minds can be formed later. If their studies are not finished at the appropriate time, they remain ignorant. And yet in the missions more than anywhere else, learning is necessary because of the lack of books and of the possibility to consult.

Let theology therefore be properly taught and let there be no neglect of training in literary composition for a missionary must not persuade himself he has the privilege of preaching against the dictates of good sense, without style, without method and without doctrine, etc.

...I certainly have something to say about the sudden choice you have made of Bro. Laverlochère for the missions to the Savages. Do you not know that he needs much exercise in the practice, not only of religious, but even of the ordinary Christian virtues? It is not right to leave him on his own. And in that connection, I want to insist again that our Fathers be not sent alone into the missions. The Jesuit

Fathers have just made it a rule that even in the missions of the Maduré, the Fathers must always go in pairs. It is my formal intention that you adopt this policy. It must only be set aside by dispensation and necessity.

...This is no excuse for putting it off. One must frankly admit the debts that have been unduly contracted and it is a sin not to tell the truth and the whole truth. This report must come to me after it has been drawn up by the bursar. Make up your ledgers quickly for the sake of good order, the observance of the Rule and in case a Visitor might be sent to settle matters.

33. [To Father Honorat].¹¹

Establishment of the Oblates at Bytown. Sacrifice everything to remain there. Fidelity to the Rule.

[Marseilles] April 20, 1844.

I certainly replied without hesitation that far from magnifying all the difficulties, you must disregard them. I not only consented but immediately organized the personnel for the new mission. I granted all the necessary dispensations and thereupon looked forward only to prompt news of the fulfilment of my hopes. My letters must have been in transit longer than usual and to prolong the torment, yours were hesitant to the point of making me afraid to see you lose through your own fault the most beautiful mission that could be offered to us. Today I am still not entirely reassured since I am only apprised so far of something you call tentative. What's this! Was it not with the resolution to face any adversity for the sake of settling in Kingston (diocese) that you sent Father Telmon to Bytown? I believe I made myself sufficiently clear about the establishment of Bytown. Not only have I accepted this mission but I thank God a thousand times for having chosen us to serve it. So much do I insist on this mission's being ours that I wish to over-ride all difficulties. If there is opposition, pay no attention to it. If the beginnings are painful, do not be deterred by them but offer to God the privations and suffering that may have to be endured. Become established at Bytown — that is all. I have said what I think about the difficulties of the language...

¹¹ Ms. Yenveux I, 106, 110.

You see that you can be called upon to found establishments at any time at all, that is, to be placed in a conspicuous position where strangers can see the worth of your virtues: *ut videant opera vestra bona*. What do I intend by this reflection? It is that you must be worthy of your vocation, truly apostolic men devoted to the service of the Church, fully zealous for the salvation of souls and above all, saintly as regards yourselves and your brothers. This degree of perfection is the normal state of the missionary. Fidelity to your rule is sufficient to bring you to this state and maintain yourselves in it. I perceive that in the beginning, the excessive work with which you were burdened may have been hurtful to your interior recollection and have occasioned, I would say, almost a kind of evaporation of the gifts of God that you should nourish assiduously within you, but today you would be inexcusable if, numerous as you are, you did not save the time that the Rule prescribes for the intervals of respite between missions.

34. To Monsieur Guigues, superior of the house of Notre Dame de l'Osier, commune of Vinay, Isère.¹²

Father Guigues is to wind up his affairs at N. D. de l'Osier and make his farewell visit to Bishop Philibert de Buillard of Grenoble, prior to

¹² Orig. — Rome, Arch. of the Postulation — L. M. Guigues. The address is written in the hand of Fr. Tempier who correctly writes Guigues while Mgr de Mazenod always writes Guigue. The rapidity with which the Founder names Fr. Guigues and sends this third group of missionaries is surprising. It is only in his letters of the 10th and 20th of May that Fr. Honorat announces that the Bishop of Quebec has finally offered the Oblates a mission in the Saguenay and that in consequence, they must "bleed themselves white" in order to send personnel. One is tempted to believe that the blast of cold wind of the Founder in his letter of November 26, 1843, and the show of temper of Fr. Honorat in his reply of January 30, 1844, were at least the occasion, if not the motive, of the nomination of the new superior for Canada. In his letter of February 2, Fr. Honorat requested an Irish Oblate and a Father capable of directing missions. The Founder wrote on March 1st that he could send a Visitor. Frs. Telmon and Allard probably mentioned in their letters, which the Founder received in mid-April (Journal, April 21, 1844), the offer of Bishop Signay. In any case, it is to Fr. Allard that Mgr de Mazenod announces the sending of Fr. Guigues (Journal, May 4, Ms. Yenneux VII, 103): "...Letter to Fr. Allard, long as usual and entirely concerned with our affairs. I announce to him the choice that I have made of one of the most distinguished members of the Congregation so that he will go to America in the capacity of extraordinary Visitor, whose powers will last until revocation on my part, who will have authority over local superiors as upon other members of the Congregation, to whom I will give a purely consultative Council. Such will not impede anyone's being able to write directly to me."

On April 30, the Founder was thinking of Brother Pianelli as companion of Fr. Guigues, cf. letter to Fr. Moreau in Corsica.

making his preparations to leave for Canada. Activities of the Oblates in Canada. The sending of Fathers and Brothers to Osier.

L.J.C. et M.I.

Marseilles, May 12, 1844.

This should be the time, my dear Father Guigues, for you to wind up your affairs at Osier and begin your preparations for the great mission that I am confiding to you. We need to spend some days together and calmly concert our ideas about all that can contribute to the prosperity of our establishments in America. The choice having been made, it should be put off no longer. I would insist that you make the crossing during the fine season and arrive early enough before winter to see the country in its beauty and visit at your ease the different missions so as to put everything on a good footing. I am going to write to the Bishop of Grenoble to let him know beforehand of your designation. I would wish that your farewell visit, to receive his benediction, coincide with his receipt of my letter so as to cut short all observations he might be tempted to make. I will be very polite. It will be for you to emphasize the importance of our establishments especially now that the missions to the Savages are confided to our Congregation as well as those of the lumber camps and what they call the Townships, regions without spiritual aid where Catholics are mixed with Protestants at peril of losing their faith. Our missionaries not only bolster the wavering Catholics but convert a great number of apostates and many Protestants. You are being sent to organize all these efforts which are so promising.

My letter will be brought to you by Fathers Mouchel and Rey. I am only sending Father Rey to Osier in order that he may work there at his task. This is something arranged with Father Vincens and he must keep at it. Father Mouchel will be missed at Calvaire where he was confessing quite a lot of people but as you need someone at Parménie I am sending him off to this solitude and do not wish that he be placed too much in view. On the contrary, this devotion should subside. There are more inconveniences than advantages in keeping it up.

I need not recommend that you mark out well to your successor the policy he must follow with persons outside. I am not concerned about interior discipline. When you are here we will talk about the orientation of the house.

May 17. I now decide to send you my letter by post. I propose to send my pilgrims next Wednesday if I can obtain enough places, as seven will be going: Fathers Mouchel and Rey; Brothers Palle, Piot, Bouvier, Coste and Coutelen¹³. Father Bise will have to come as soon as possible.

I do not think it necessary to postpone the oblation of the Irish brothers who are ready. It might be possible that Brother Bouvier should devote still more time to prepare himself.

I shall try to write tomorrow to the Bishop of Grenoble. I am not however sure of being able to do so. If I cannot do it tomorrow, it will be put off to Monday because I will spend the whole of Sunday in church.

I embrace you with all my heart.

† C. J. Eugene, Bishop of Marseilles.

35. [To Mgr Philibert de Bruillard, Bishop of Grenoble].¹⁴

Unexpected developments in the mission of Canada. Father Guigues must leave the diocese of Grenoble for America. Father Vincens will be the superior of N. D. de l'Osier. Request for prayers.

Marseilles, May 24, 1844.

Monseigneur,

You are aware of all the good effected by your dear sons, the Oblates of Mary Immaculate, in the vast diocese of Montreal and you have blessed the Lord for it. You will not then learn without further consolation that other regions have opened before them. The Bishop of Kingston, having witnessed the marvels that God has wrought through the ministry of these apostolic workers, has wished to call them to Bytown in his diocese, a town where Savages are close by, the mission to whom he has confided to the Oblates. Also he has at the same time entrusted them with catering to the spiritual needs of what they call the lumber camps in that country. These are numerous

¹³ Ms.: Coutelin. This mention is of scholastics of the seminary of Marseilles who were to spend the summer at Osier. No Coutelin has been an Oblate. Without doubt, this refers to J. M. Coutelen who was a seminarist at Marseilles from 1842 to 1846.

¹⁴ Manuscript copy — Rome, Arch. of the Postulation — L. M. Bruillard.

agglomerations of three or four hundred men dispersed in the immense forests of this part of the new world. Here poor Christians spend six to eight months logging the trees without any religious resources to help preserve them from the dangers inseparable from this nomadic and dissipated life.

For his part, the Bishop of Montreal, not content with having established our missionaries at Longueuil, wishes to bring them closer to him by forming a new establishment at Montreal. The generosity of this holy prelate who, in spite of his penury, not only authorizes but encourages vocations from his clergy, makes it impossible for us to refuse what he desires for the good of the Catholics, Protestants and Savages of his diocese. Other bishops have also made proposals that must be considered either in order not to enter into engagements lightly, or not to reject what could contribute to the glory of God and the salvation of so many abandoned souls.

In this state of affairs I find myself obliged to send to the scene a capable man who has my entire confidence so that he can organize properly the services of the Congregation in the different ministries entrusted to her and in the different places where he will judge it opportune to establish her. This person cannot be other than Father Guigues. You know his skill and devotedness. I think that the paternal affection you have for the family whose interests you have always espoused will incline you to approve this choice especially as your diocese will be affected, not by a brief absence of Father Guigues, but by one of several years. Father Vincens will naturally succeed him in the superiorship of the community of N. D. de l'Osier. I do not hesitate to give my preference to this excellent Father because I know what esteem he enjoys with you and I likewise know his attachment to your person and the filial confidence with which he will comply with your direction. Such will be his titles to your confidence for the rectorship which you have been good enough to accord to the superior of the house.

When I consider the vast field which opens before our evangelical workers, I am filled with a lively gratitude towards God who calls upon them to propagate the knowledge of His Holy Name and to save so many souls who were lost in the darkness of idolatry or heresy but I also feel my impotence to thank the Lord worthily for such a great benefaction. I beg you therefore, Monseigneur, to unite

your prayers with mine. I will feel stronger with this support I seek from your friendship for me and from your bountifulness towards the Congregation thus favoured.

Accept the assurance of the respectful attachment with which I am, Monseigneur, etc.

† C. J. Eugene, Bishop of Marseilles.

36. To Monsieur Pierre Aubert, missionary priest at Notre Dame de l'Osier, near Vinay, Isère.¹⁵

Announcement of his obedience for Canada. He will leave in several days with Father Guigues and Brother Garin.

L.J.C. et M.I.

Marseilles, June 4, 1844.

My dear Father Aubert, I was far from thinking when I wrote you the other day that I would so soon have the occasion to write you again to confide to you a very important mission. I have just received several letters from Canada. The horizon extends ever wider before us. To the establishments already founded in the diocese of Montreal must be added those offered to us in that of Kingston, either for the ministry to the Savages or that of the great lumber camps. It is not possible to abandon the Townships where our Fathers are already doing much good. And now unexpectedly the Bishop of Quebec is crying aloud to us for missionaries for his immense diocese. It is all the more important for us to respond to his invitation in that we are the first he calls... As a consequence of this new state of affairs, I can no longer content myself with sending Father Guigues alone. Other Fathers must arrive at the same time as himself while waiting until I can send still more to these blessed regions which long for the Good News.

I am going to ordain Brother Garin deacon to accompany Father Guigues and yourself whom I assign to this beautiful mission. Make yourself ready to leave Wednesday so as to arrive at Lyons on Thursday morning at the address which Father Guigues will have

¹⁵ Orig. — Rome, Arch. of the Postulation — L. M. Aubert. The letter is clearly dated May 4 but is certainly of June 4 as is evident from the postal mark (June 6) and from the Journal of the Founder (June 4).

given you. This Father will arrive at the same time as you with his other companion and you will continue your journey together towards Paris and Le Havre where you will embark. I accompany you with my best wishes and my paternal benediction while regretting my not being able to be one of the group. Goodbye my dear son, I embrace you with all my heart.

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

P.S. It is too late for me to write this evening to Father Vincens. I will do so tomorrow on returning from St. Joseph where I am going to administer the Sacrament of Confirmation.

37. To Monseigneur, the Bishop of Montreal, at Montreal, Canada.¹⁶

Gratitude. Importance of establishment at Bytown. Bishop Signay and Bishop Provencher ask for Oblates. The sending of an alter ego of the Founder, Father Guigues, accompanied by Father Pierre Aubert and Brother Garin. Recall of Father Lagier.

Marseilles, June 7, 1844.

Monseigneur,

How will you not let me express my gratitude when you never cease to give my sons the most touching marks of paternal goodness? My whole complaint is that they have not shown themselves worthy enough of you. This is certainly not from lack of devotedness. I attribute their imperfections entirely to deficiencies of character that they have failed to correct as much as they might have although one should expect this of men in their profession. You are so good and so charitable in wishing to be the first to excuse them and in giving them advice which I dare hope will profit them.

You have seen by my letters how much I approve all you have done to establish our Fathers at Bytown. I quickly perceived the worth of the reasons which determined you to prepare the way for so highly important an enterprise and although some difficulties have since arisen, I continue to believe the establishment to be advantageous for the ends which the Congregation proposes as her own, I mean the glory of God and the salvation of souls. It is for you,

¹⁶ Orig. — Montreal, Archdiocesan archives — Oblats.

Monseigneur, to bring to fruition the good begun as you continue to avail yourself of your influence with the Bishop of Kingston and his Coadjutor in order to reduce all obstacles.¹⁷

Your last letter and that of Father Honorat announced an unexpected piece of news. The Bishop of Quebec, who had not hitherto shown any intention of employing our Fathers in his diocese, now writes several letters to call them. Already some of our members have been placed at his disposal and I am asked to send more to organize the ministry and found a community. The Bishop of Juliopolis¹⁸, who has shown himself very favourable to this project, appeals on his own behalf for help to which his zeal and friendship would give him a right. This is a considerable development which requires to be coped with and prudently planned. Here we have new relations established with different prelates who cannot be for us like the Bishop of Montreal, that is to say, the affectionate father who takes to his own heart the interests of the Congregation and who is always ready to interpret favourably or excuse, if necessary, ways of doing things which are no doubt inspired by zeal and the desire to benefit but are sometimes ill considered. Given this state of affairs, it will not suffice that I send more members to enable the founding of communities which are requested. I regard it as a duty to make the utmost sacrifice for the sake of suitably organizing a kind of province of our Congregation in America. I have had to choose for that a distinguished man who has proved his worth in a difficult administrative situation. He also enjoys much esteem within and without the Congregation and it has taken nothing less than displaying the utility of her mission in Canada to obtain pardon from the excellent bishop of Grenoble for the grief I cause him by taking away this person from Notre Dame de l'Osier where he was so happy to have him. It is Father Guigues to whom I entrust this mission, with the most extensive faculties. He will be a sort of *alter ego* who will have jurisdiction over all the members of our Institute whoever they are, and upon all the communities of the Congregation in America. It is with him that their Lordships the Bishops must deal, respecting the services they desire from the Congregation and the establishments they would wish to be founded in their dioceses, etc. You will find in him, Monseigneur, a capable man, without pretension, imbued with respect for the episcopate, accommodating

¹⁷ Bishop of Kingston: R. Gaulin; Coadjutor: P. Phelan.

¹⁸ Mgr Provencher.

and very proficient in administration besides being very agreeable company. I hope you will always have reason to be happy concerning his relations with you, whom he considers already as the second father of the family to which he belongs. It is superfluous for me to recommend him to your kindness. I am sure that from the very first day on which you come to know him, you will be most pleased with him.

Father Guigues will be accompanied by a priest and a deacon of the Society. With God's help, we will send you more but I would wish first to take some time to breathe. All things considered, I have sent an obedience to Father Lagier to return to France.¹⁹ I would have thought this person would have rendered himself more useful in Canada. Not having become such as I would have wished, I am recalling him to employ him here according to his capacity.

Accept, Monseigneur, the expression of my affectionate attachment.

† C. J. Eugene, Bishop of Marseilles.

P.S. Permit me to present you with a little souvenir which has value only in respect to the subject which it represents, the thought of him who offers it and the holiness of her who painted it. This little picture was given to me by a very holy nun.

38. To Monseigneur, the Bishop of Quebec, at Quebec, Canada.²⁰

Information concerning a Quebecois who died at Marseilles. The sending of two missionaries for the Indian missions and of Father Guigues. The Oblates are at the service of the bishops.

Marseilles, June 8, 1844.

Monseigneur,

I have had the occasion and the honour of writing to you, but have since learnt that my letter was not brought to you. I would be quite mortified were you to have thought that I had not hastened, as I should, to fulfil the mission which you gave me. I am now taking

¹⁹ Fr. Lagier remained in Canada. Bishop Bourget thanks the Founder, October 10, 1844.

²⁰ Orig. — Quebec, Archdiocesan archives — Oblats 1-6.

advantage of the departure of three of our missionaries to say to you again that, on taking steps to obtain precise information, I learned with certitude that the young man in whom you were interested had died in the best dispositions, after having received the sacraments of the Church.

Father Honorat sends me word that you have done him the honour of writing to request some missionaries who might devote themselves to the instruction of the poor Savages. I am responding by sending the modest help of two missionaries. But I am sending likewise a third member who will be precisely empowered to organize the work of all the missions and to arrange with their Lordships the Bishops about communities of missionaries they would kindly wish to establish in their dioceses. The Missionary Oblates of Mary are essentially men of the bishops. They ought to be able to proceed the moment you signal them to do so, receive directions from you, and act only according to your views, which to me makes it desirable that Bishops prefer to have them close at hand, as much as possible in their episcopal cities. In any case, Monseigneur, you can count on their devotedness and on the zeal which they will always show in seconding your pastoral solicitude in all the tasks that you will deem it proper to confide to them.

Respectfully, I have the honor to be your humble and obedient servant.

† C. J. Eugène, Bishop of Marseilles.

39. [To Father Honorat].²¹

The sending of Father Guigues as representative of the Superior General. Notwithstanding his merits, Father Honorat could not assume this responsibility. Nature of the powers of the Visitor. Father Aubert and Brother Garin will accompany Father Guigues.

Marseilles, June 8, 1844.

The expansion which our missions in Canada are undergoing and the proposals which are being made to us by different bishops to found establishments and form communities of our Congregation in their dioceses necessitate that I proceed to organize the services which our Institute must render in these vast regions. Hence I have

²¹ Ms. Yenveux I, 94; VII, 104-106.

named Father Guigues as Visitor extraordinary with very wide powers to organize each community, deal with the Bishops, accept missions and, in a word, do all that I would do myself were I on the scene. His jurisdiction extends over the communities and over all the members of the Institute. I have a good enough opinion of you, my dear Father Honorat, and I am counting on your religious virtue to be persuaded that not only will you not be disconcerted but that you will be delighted that I have taken this truly indispensable measure to put things on a good basis in Canada. It was urgent both to centralize and regularize authority and as everyone admits, I could not make a better choice.

You yourself feel that after all that has happened and the general misgivings which militate against you rightly or wrongly, it was impossible to invest you with these functions. Each gives justice to your devotedness, your virtues and your goodwill but there is but one verdict against your administration, within and without; the numerous letters I have received from all sides vouch for that. For the rest, it would not have been suitable or opportune that I turn to anyone but yourself among the Fathers who are in Canada. I have thus been obliged to choose amongst the Fathers in Europe the one who combines the most appropriate qualities for the mission I am giving him. I have all the more reason to hope that you will be satisfied with this choice in that I remember you asked me in one of your letters to send this father and proposed that I name him superior. You will then give an example of the submission and respect that will be due to one who is invested with the powers of the Superior General and who will be the immediate superior of all the members of the Institute in America, as long as these powers will not be revoked. I await most happy results from the organization that the force of circumstances obliges me to establish but all will have to concur in a general renewal of fervour and fidelity. I see by the letter I have received from the Bishop of Montreal at the same time as yours that each will have to apply himself to this renewal since the recommendations that he begs me to make prove that there is need of this. I shall give a note about this to Father Guigues.

I have said that Father Guigues will arrive in Canada with the title of Visitor extraordinary. His powers will not only extend to the time fixed for his visitation but they will last until revocation on my part. These powers are very extensive. He shall have for the duration of his commission in America all those which I exercise in the Congregation with the exception of admission of candidates to

oblation, of their expulsion from the Society and of dispensation from the vows of religion, of convoking the Chapter and other faculties not related to the special administration of the Congregation in America. He will be obliged to consult the Council which I shall give him and render me an account within the current month of each of his operations while letting me know the opinion of each counsellor and the reasons on which he rested his own opinion. However, the members of this Council have only a consultative voice. The Council will be composed of the local superiors, the novice master and the Procurator General of our houses of America.

The Visitor extraordinary, in respect of communities formed, will be able to reserve to himself the local superiorship of one of them. In the meantime, he will reside where he considers suitable and in such case, he will take the place which the Visitor extraordinary takes in the course of his visits.

I have named Father Allard as admonitor of the Visitor extraordinary and Procurator General of all our houses of America, that is to say, the particular procurators of each house will render to him their accounts so that he in turn will render his and theirs to the Procurator General.

...Since both you and the Bishop of Montreal are insistently beseeching me for new reinforcements, I am despatching with Father Guigues our Father Pierre Aubert and Brother Garin, a charming Oblate who is still only a deacon but who will make himself very useful to the mission. The country must henceforth furnish men of its own. One cannot accuse us of lacking in generosity. The three persons who are about to leave have yielded in no way to the demands of nature. Not one is wanting in courage to make the sacrifice of leaving Europe without saying goodbye to his family. These are traits that are remarked in other Orders. I should say that with us, one also knows how to practise the finest virtues.

Adieu, my dear Father, I embrace you cordially.

40. [To Father Pierre Aubert].²²

Joy at reading the letter of Father Pierre Aubert who leaves for Canada. Let him contribute to correcting "the evil which has been done in the country" by the lack of virtues of the Oblates.

²² Ms. Yenveux IX, 37.

Marseilles, June 10, 1844.

I have just received, my dear son, your letter of the 7th. It made me feel such joy that I cannot resist the urge to manifest to you my complete satisfaction. I shall not write at length to you because with Father Guigues leaving in a few hours, I have scarcely the time to finish the letters of which he will be the bearer. My dear son, I will place your precious letter quite close to my heart. I see a new era opening for the Congregation in the new world if, as I hope, your example is imitated, if your good sentiments are shared by all those who have received the same mission as yourself. You know that they have gone the wrong way since the beginning. God alone knows the enormity of the allegedly minor faults which however were about to neutralize all the good that we were called upon to do in these regions. You are going to contribute with all your strength to correcting the evil which has been done. Already Father Allard has prepared the way for this renewal. Father Guigues and yourself will bring about its completion and when we are what we should be, the Lord will bless our work by reopening the source of vocations which has dried up. There are no recommendations I can make to you as far as I can see from your excellent letter. Be what you declare yourself to be, that is all I desire.

Goodbye, my dear son, believe that it is also a great sacrifice for me to see you leave without having the chance to press you to my heart but we had to hasten. Until Father Guigues got here, I was unaware that you were to accompany him.²³ Urgent letters arriving from Canada obliged me to come to this good decision and the fine accounts that Father Guigues gave me about you decided me to give you preference for this mission which today is more than ever a gauge of utmost confidence.

Goodbye once more, my dear child, I embrace you tenderly and give you my paternal blessing.

²³ The Founder first thought of sending Father Pianelli (letter to Moreau, April 30, 1844). He speaks no more of this in his letter of June 13 to Fr. Moreau: "I have sent to Canada with the title and faculties of Visitor extraordinary Father Guigues. Fr. Pierre Aubert and Brother Garin, deacon, accompanied him. I have been admirably pleased by all three in this circumstance."

41. [To Father Eugène Bruno Joseph André Guigues].²⁴

Act constituting Father Guigues as Visitor extraordinary to the Oblates in Canada.

CHARLES JOSEPH EUGENE DE MAZENOD

Bishop of Marseilles and Superior General of the Oblates
of the Most Holy Virgin Mary conceived without sin

To our beloved son Eugène Bruno Joseph André Guigues
and to our other Oblates of the Canadian province and
to all those whom these presents concern or will concern:

As the missions of our Society of the Most Holy Virgin Mary conceived without sin, in the Canadian province, have multiplied almost without pause, and as several of the Most Reverend Bishops of these regions have solicited new communities to which they would confide the evangelization of the Christians of cities and towns and the inhabitants of villages, the bringing also of the aid of religion to the lumber camps and to the localities named Townships, the bearing of the Gospel of salvation even to Savage tribes of the mouths of the St. Maurice and the Saguenay rivers, as well as besides the Red River and even into the most remote forests, it is manifest that there is now imposed on us the necessity of constituting our Institute in those far-off regions under a special provision.

Wherefore, without dwelling too much on our penury, not only must we slowly increase, which we have done, the number of our evangelical workers, but moreover, having decided to name a Visitor extraordinary invested with the most ample faculties, we have chosen amongst the members of our Society a most competent man; mature, as much in age as in numerous years of oblation, who is recommended by experience in diverse responsibilities and matters of the highest importance, who nourishes a well tried affection towards Us and towards the Congregation and, consequently, who is very worthy of the confidence of both, such in fine is one who can and shall replace us as much in the interior government of members and communities of our Institute as in external relations to be established with the Most Reverend Prelates, clergy and laity.

²⁴ Original in Latin — Ottawa, Deschâtelets Archives.

Wherefore have we named and by these presents effectively name the Reverend Father Eugene Bruno Joseph André Guigues Visitor extraordinary of the Canadian province, willingly granting to him until revocation full jurisdiction and authority as much over all and each of the members of the Society as upon the diverse communities which exist or shall exist.

Promptly after his arrival and recovery from the fatigue of voyage by sea, he will undertake the general visitation of the houses and missionaries of the Institute and will give by writing the rules established for the most appropriate governance of each community and for the greatest advantage of all and each of the members.

Once the general visitation is accomplished, he will see to the administration of the houses of Longueuil and Bytown by designating to this effect the local superior, the assessors, the procurators for each of them and performing other offices which rightly pertain to the Superior General.

Moreover he can accept new foundations of which he will determine the location and stipulate the conditions for the greater honour of God, the greatest utility for our neighbours and the advantages of the Society.

Likewise we especially delegate and empower him that he may effectually and duly expedite in our name dimissorial letters for missionaries of our Congregation to be promoted to Orders.

In a word, our Visitor Extraordinary can bring about, according to his jurisdiction in his province, all that the Superior General can bring about in the whole Congregation. Wherefore all his acts, of whatever kind they may be, will be recognized as valid and shall verily be so before each and everyone, save the right, to wit: unless the Superior General himself has prescribed to act otherwise, and also excepted the following cases: 1° Convocation of the Chapter; 2° admission of novices to oblation; 3° the expulsion of no matter which Oblate.

At the disposal of the Visitor as Counsellors (with only a consultative voice) will be the local Superiors, the Master of novices and likewise the Procurator of the Province, named by us.

Whatsoever is dealt with in this Council, the Visitor will render an account thereof to the Superior General with whom, besides, he

will maintain all necessary relations, as we have the indubitable confidence that he will do so carefully and cordially.

In consideration whereof we give him from our heart and affectionately our paternal benediction for his voyage and for all that he is to accomplish thereafter.

Given at Marseilles under our seal and under the seal of our Congregation and the signature of the General Pro-Secretary, the tenth day of June, in the year of the Lord, one thousand eight hundred and forty-four.

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

By mandate of the Illustrious and Most Reverend Lord Bishop of Marseilles and Superior General of the Institute.

I. B. Mille, proc. gen. and pro-secretary.

42. [To Father Guigues].²⁵

Let Brother Garin write a descriptive account of the voyage. Prepare a retreat for the Fathers of Canada. Less facility of access for non-Oblate priests to the house in Longueuil. News of Osier. Reform abuses with firmness and prudence. Relations with the bishops.

[Marseilles] July 16, 1844.

...Would it be possible for me to believe that your two companions might have needed to be counselled relative to the fidelity to the Rules that one must keep during voyages? Is not the Rule explicit on this matter? It was up to you to recall them to their duty not only by your example but by your remonstrances which would have directly produced their effect.

...Direct Brother Garin to write a description of your voyage since your departure from Marseilles until your arrival at Montreal. That will interest the whole Society. But what I would wish above all is that you choose an opportune time to announce a general retreat that you would prepare well and which would serve to return each

²⁵ Printed text, Yenneux, I, 58: Ms. Yenneux VI, 84, VII, 124, 153, 161, 171, 196, 244, 248, 268.

one to the pursuit of the entire perfection of his vocation. You must attack head on all that has been a cause of laxity in discipline, come down heavily on all abuses so as to extirpate them for good. Demand strictly, rigorously, the most exact observance of the Rule and never deviate from it yourself. You know where we are with Father Baudrand. This state of affairs cannot continue. It is up to you to put a stop to it.

...I strongly approve the method of the Marists that you mention to me. Have I not always insisted that one should not give such facility of access to priests who are strangers? You have only to read my acts of visitation at Notre Dame du Laus. Haven't I made the same recommendation for Notre-Dame de l'Osier and don't I hold strongly to what is the custom at Notre-Dame de Lumières! The worst is that in all this, as in so many other things, you let me speak and then, substituting your own ideas for my directions, you do what you want to do, always for so-called good reasons.

...Father Vincens accuses you of having led me into error in speaking of Father (Lagier).²⁶ He claims you knew as well as he did that this person could do no good at Osier and that you succumbed to an egoistic motive in suggesting to me to take Father Aubert from them so that you could have him. You were in the wrong if this is so. You know I have always disapproved of such ways but you have acquired the habit — this is bad. In consequence, it would perhaps be better that you keep this Father who will be able to do something under your direction. So much for my reply to your letter, item by item. I wish this method may be adopted. Thus we will not risk forgetting anything.

...I am waiting to know the attitude you took on your arrival. It should have been perfectly clear right from the beginning and it must be sustained. Mildness and kindness but firmness. Let all abuses that have slipped in with an administration that was feeble, uncertain and vexatious, be pitilessly reformed. Imbue yourself with the spirit of the Rule and put it into practice but refrain from interposing therein ideas that could only be your own. You would make yourself vulnerable and be discredited and lose all your influence. Have much consideration for your former confrères but they should identify with

²⁶ This refers, it seems, to Fr. Lagier whom Frs. Guigues and Vincens had known at Osier before 1841. The Founder had decided to recall him to France (letter to Mgr Bourget, June 7, 1844) and send Fr. Pierre Aubert in his place.

you somewhat so as to be of the same will as you. Act with prudence and circumspection but never vaunt your finesse and call attention to your skill when success comes your way. You know or know not that at Osier your reputation for finesse detracted from the consideration that was your due. Remember that you will lose your influence considerably if you appear to act, if not independently of me, at least without my knowledge and without having consulted or alerted me.

Be mindful that others are not forbidden to write to me, that they have the right to do so, that it is therefore highly important that you keep me always informed of everything as if I were present. Hence you should not wait for the time when the mail is to depart to write me but you should have on your desk a sheet of paper whereon to write day by day what you have to say to me in the form of a bulletin.

Apply yourself to the task of forming or rather reforming the spirit of our Canadian Fathers. You have to excuse them if they are not such that they should be. The fault belongs to those who have so unworthily fulfilled their mission. I have nothing to say about your relations with the bishops. You have too much tact not to know how delicately one must cater to their susceptibilities, what respect you must have for their authority. Always take the advice of our venerable friend, the Bishop of Montreal.

43. [To Father Honorat].²⁷

The Founder still waits for a letter of reparation from Father Baudrand. Joy over the Oblates' now being established at Bytown. The prospect of a mission in the Saguenay region. The lack of charity is the reason for the lack of novices at Longueuil. Oblation of seven novices at N. D. de l'Osier.

[Marseilles] July 18, 1844.

Although I presume, my dear Father Honorat, that Father Guigues has taken up his post and that you will already have conferred with him at length on the interests of our mission in Canada, I wish to manifest directly the pleasure that I wholly obtained from your last two letters. First nothing could console me

²⁷ Ms. Yenneux V, 240; VII, 35 and 220; VIII, 315.

more than the holy dispositions which you assure me are to be found in Father Baudrand. I had long been praying to Our Lord that He cause to shine a ray of His light on his intelligence so that he would understand how evil was the way he was following and that He would also touch his heart so that he would repent and repair the scandal of his obstinacy. I do not yet have before me the proof of his amendment. It would be impossible to believe him converted as long as he does not take the initiative in my regard that his whole duty demands. I am certainly disposed to pardon him but I cannot exempt him from making a sincere act of reparation which should not have taken so long to come. Until then I can only tolerate his existence amongst us for I ought to consider him as in revolt and consequently under a sort of anathema which he ought to understand and dread to a greater extent.

I rejoice keenly over the turn of events regarding the establishment at Bytown. Perseverance is necessary. It is not possible to have the entire success we desire as soon as we would wish. We must follow the indications of grace and not force anything.

You will readily understand what must have been my joy when you informed me that the diocese of Quebec was being opened to you. You know how much I desired this moment would come. Divine Providence has heard our prayers and now you are being received under the best auspices. Who would have believed you would be called by the Archbishop himself and that he would welcome you so amiably as well as his coadjutor Bishop!²⁸ It is so true that the good God disposes hearts according to his good pleasure for you will recall that they represented the Archbishop to you as formidable and difficult to make amenable to what he had not asked himself.

The more there is question of extending the work of God, the more I recommend union, charity and the most perfect regularity. Now should be the time to understand the duties of obedience and to learn to respect authority. Cursed be the murmurers, these *susurriones* described in the Holy Scriptures. The evil done by these wretches is incalculable. They are veritably the fiends of hell who work to destroy the work itself of God. If ever a voice were to be raised again to pour forth this venom, let it be stifled under a general cry of reprobation. Join together all of you to extirpate this

²⁸ Mgr Turgeon, coadjutor of Mgr J. Signay.

detestable vice which has caused so much trouble amongst you and of which the newcomers have felt the deadly effects by the influence of bad example. If vocations have not increased, attribute it solely to that. I am surprised that a single one of those who first presented themselves has persevered. I regard that as miraculous but they will be affected for a long time by the bad air which they have breathed.

It is not only the superior they must respect; they must also have mutual respect for each other and never permit the least unfavourable remark about anyone. Otherwise they come to look down on one another. He who wants to give proof of shrewdness and make himself judge and severely censure his brother is judged in turn with little consideration and so it is by lack of charity that they become despicable one after the other to the great scandal of everyone, both within and without.

I need not recommend that you write me from time to time, independently of the letters that Father Guigues will mail to me punctually. You can tell our other Fathers the same. Father Guigues will pass on to you the little news that I was able to give him of Europe. I will only add that Father Vincens has received the vows of seven novices, the oblation of an eighth had taken place several weeks before but that does not give us priests and it is now that we need them. Pray the Lord that he will send us them in proportion to the needs, which are so great.

Goodbye, my dear Father Honorat, [I embrace you] with all my heart and I greet affectionately all the Fathers and Brothers.

44. [To Mgr Phelan, coadjutor Bishop of Kingston].²⁹

Joy on learning that the Oblates are established at Bytown. They are the men of the bishops. Be a second Father to them and watch lest they exert themselves beyond their strength.

[Marseilles] August 8, 1844.

Monseigneur,

The letter that you have done me the honour of writing filled me with a holy joy. You also have adopted and placed under your

²⁹ Excerpt from Journal, August 8, 1844. Orig. — Arch. of the Postulation.

pastoral mantle the sons of Mary Immaculate. They already had a father and a very good father in our dear and venerable friend, the bishop of Montreal and now Providence gives them a second father in your person whose kindnesses and powerful protection they have already experienced. Do not doubt, Monseigneur, that they have for you the same sentiments that they bear for him who first called them into his diocese and confided to them the worthy ministry that they have exercised for several years with blessings from God. The Oblates of Mary Immaculate are eminently men of the bishops, founded only to be instruments in their hands of their own ministry for the sanctification of their flocks. The bishops have no priests more submissive, more devoted than them. So, Monseigneur, if I am to tell you my whole mind with the frankness that is well suited to a bishop, I think you were well inspired to settle the Oblates in your diocese in order to confide to them the missions and other works of zeal embraced by their Institute. I dare to vouchsafe for their devotedness and their constant cooperation in all kinds of good works that your pastoral solicitude will prompt them to undertake. The only thing I fear is that they will be inclined to exceed their strength and that, carried away by the desire to render themselves as useful as possible, they will be oblivious of their fewness and will not wait with sufficient patience for the increase that they can only accelerate by their prayers. In all things, beginnings are slow. What has been achieved is already considerable. I am delighted and I bless the Lord while hoping soon for better still...

45. To Monseigneur Bourget, bishop of Montreal, at Montreal, Canada, via Liverpool and Halifax.³⁰

Excuses for the shortcomings of the first missionaries. Qualities of Father Guigues. Letter to Bishop Phelan. Fathers Telmon and Dandurand form the community of Bytown and an Irish Oblate will soon follow. Since the Oblates cannot be established close to the episcopal house at Montreal, Mgr Bourget could confide a church in the city to them. Will follow his advice for the mission in the Saguenay region.

³⁰ Orig. — Montreal, Archdiocesan archives — Oblats.

Marseilles, August 9, 1844.

Very dear Monseigneur,

How can I do otherwise than always begin by expressing to you my sentiments of liveliest gratitude and of tender friendship when you never cease giving me proofs of your paternal kindness for the children I have placed in your bosom. I am filled with grief because, in spite of their goodwill, they may have often given you concern. Seek the cause of my mortification over this affair in a combination of circumstances which affected the first contingent. If there had been available to me then the person I have just sent to you, things would have been better but the good God did not grant this. He apparently willed that we pass through this humiliation and show that to Him alone, in spite of the imperfections of men, is due the success of an enterprise which is to procure His glory and the good of so many souls redeemed by the blood of his Divine Son. After God, to you, dear Monseigneur, goes all the merit of this great work.

You must have received by now the respects of Father Guigues whom I have sent to you with very extensive powers. Of the instructions I have given him, the first is to consider you as in my place and to take counsel with you on all occasions. As for deference, respect and devotedness, I had no inspiration to give him — they are to be found in his own heart and in his fine mind. You will soon come to recognize the distinguished qualities with which he is endowed and I feel sure that you will be perfectly happy about him and about the relationship that you will maintain with him.

I applauded all that you have counselled concerning the establishment at Bytown. It seems that there were more obstacles to be met than I would have believed but, thanks to God and your mediation, they have been smoothed out. According to what you have kindly told me, I would consider this foundation to be very important. That is what made me stand firm about it even though I perceived some hesitation and discouragement. The Coadjutor Bishop has written me to announce that he has canonically established the Oblates in the diocese of Kingston and named Fathers Telmon and Dandurand to serve this mission. These are the terms he employed. I have just replied to him that I rejoice over this event and thank him for all he has done to bring it about since he had put aside all merely human views and had considered the matter only according to the spirit of God, etc.

As for his great insistence on the question of sending an Irish priest, I have only been able to offer him some prospects, since among the six Irish Oblates that we have at the moment, and very good men they are, there is not one who is in sacred orders. You know, Monseigneur, by experience if we can trust in those who would come from elsewhere. I offer, however, to send him one of these young Oblates³¹ if he insists on having an Irishman of our Congregation to show to the population which is somewhat too exacting. The English and the Irish in the United States had to be content in the early days with priests who spoke their language much less well than Fathers Telmon and Dandurand.

I thought I was in accord with your views when I was so keen that our Fathers be introduced into your episcopal city and if I made known the desire that they be stationed close to the cathedral, it was so that they be, in some sort, at your disposal and within reach enough to receive promptly your orders but you understand, of course, that these were thoughts submitted to your decision and I have no need to tell you that all you decide in this regard will be approved by me. I saw another advantage in this first project which was that the missionaries being so close to the Cathedral could have rendered themselves useful to this church when they were in the city, without being obliged to leave someone to serve an exterior chapel during the time of the missions. I did not know there were previous engagements which would render this arrangement impossible. Hence I now perceive that it could be more advantageous to station them where there is no church for the utility of the faithful of that district.

What shall I say of Quebec? What I learn from your letter and from those of our Fathers has taken me by surprise. I was very far from thinking of such a solution and retained only a remote hope of being able to do something in this diocese and could not but help regretting this very much. And behold the door suddenly opens and I envisage the possibility of doing great good there. Father Guigues will settle nothing there before consulting you. I am counting highly on your kindness and hoping that you will even proceed before his entering into communication with you so that he will not be exposed to taking the wrong direction. You are indubitably right in my view in preferring an establishment in the city, the reason being the same

³¹ Was the Founder already thinking of Fr. Molloy? In any event, it is he who will be designated by the General Council of January 3, 1845.

which made me desire to see our Fathers settle in Montreal. One thing however would make me anxious and that would be to put off the entry of our Oblates into the diocese of Quebec which would be a great inconvenience. One does not know what can happen; a thousand difficulties can arise, etc. On the other hand, in replying immediately to the appeal, one takes root, leaving until somewhat later a transfer to where it will better suit the general good that we be situated. Besides is it not to be feared that the Archbishop will be displeased by a refusal of the proposition that he judges suitable to make and which appears to be primarily to the advantage of the diocese? You are on the scene, you know the personages involved, you will weigh in your wisdom these different considerations in order to suggest what will be the prudent thing to do.

Adieu, very dear Monseigneur, remember that it is truly a happiness for me to receive your letters, do not deprive me of them and accept the sentiments of my constant and respectful affection.

† C. J. Eugene, Bishop of Marseilles.

46. [To Father Guigues].³²

When preaching popular missions, one must follow the customs of the Congregation.

[Marseilles] September 22, 1844.

Our external ceremonies must be kept when preaching missions but there must be moderation in expense. Mgr de Janson has not yet been forgiven for what he spent on the Repositories. Learn to make your missions more economical. It is much to be desired also that certain Fathers make them in a manner more conformed to the spirit which must animate a religious and abstain from anything that seems commercial or resembles a business enterprise. It is up to you who are on the scene and have authority to correct abuses and fix rules of conduct to regulate everything verbally or in writing.

³² Printed text, Yenveux I, 190. There only remains this brief excerpt from the letter of September 22 of which the date seems certain enough since there is an entry in the Journal under this date (Print. Yenveux I, 188): "I have written a letter containing some counsels on the external ceremonies of our missions. One must keep those which are customary with us."

47. [To Father Guigues].³³

A reply to two letters. His voyage across the Atlantic. Grateful to the Lord for the good done by the Oblates. The mission of the Saguenay under the direction of Father Honorat. Novices. Canonical visit of the house of Longueuil.

[Marseilles] September 25, 1844.

I have received, my dear Father Guigues, your two letters in quick succession, one dated from Longueuil more than a month posterior to the one you wrote from New York, the latter having taken much longer to come. The account of your voyage has interested me very much and I have been compensated in reading it for the anxiety which I could not repress when no news came from you and the month of September drew to an end. This is what made me delay in writing to you.

Although your crossing may not have been the shortest, God be blessed! It was at least without danger and you must have become quite used to the rolling if you were able to study and pray as you did. Your prayers must have been fervent since they managed to overcome the incredulity of the Captain who sought to make you responsible for the becalming which frustrated his hopes. Good humouredly you showed him that it is not in vain that a Catholic priest will invoke the assistance of the Mother of God even when provoked by the blasphemies of heretics who are as ignorant of her power as of many other things. As for me, I am quite persuaded that you owed the favourable wind, which sent you ahead of the other ships, to the protection of this good Mother to whom you also owe your so edifying sentiments of fervour which you make known to me. I sincerely congratulate you and I am greatly consoled to see you undertake your great mission in such happy dispositions. They will infallibly draw the blessings of God on your ministry and on your person as on the whole Congregation.

...It will be well, as you remark, to save the enormous costs of mailing letters by sending through me the details that Father Vincens

³³ Ms. Yenneux IV, 198, 212, 217; VI, 64, 93; VII, 43, 54; VIII, 135.

appreciates receiving for his novitiate. I have lately received the most satisfying news from there.

...I join with you in blessing the Lord for the protection he grants to our Congregation while giving her all the good works to perform which you enumerate. No doubt it would be desirable that so many idle priests or those occupied with very minor things understand how much they could hope to accomplish with even a little zeal but these are not priests on whom one should count. They do not come forward. This is what makes us groan, impotent as we are to meet your needs for lack of personnel. After a year of novitiate, priests can be available while we must wait for years and years for the Oblates who are pursuing their studies and who besides have not reached the age to be promoted to holy Orders. When I was longing for the day when we could enter the diocese of Quebec, I was far from thinking that you would be called in such a hurry and so soon settled there. The matter had been represented as excessively difficult and probably something remote in the future. All the same, I took it much to heart that someone might get into this vast field ahead of us and now see, scarcely have the overtures been made, you are installed there in a manner as to open up the way to the Savages. Much as it is, and beautiful and infinitely consoling, it is not yet all I would have wished. I regard it as still very important that we have at least a little residence in Quebec itself, precisely because no other Society is as yet established there and because all eyes will turn to you if, of course, you are worthy of your vocation and if you are an example of true, religious virtues, for God preserve you from merely being another version of what made us groan so much, of what happened in the diocese of Montreal from where, had we not had a bishop as good as Mgr Bourget to deal with, we would have been driven away with kicks and catcalls. While waiting for the residence, we should at least have a little lodging which could grow later into a real house. It is essential to profit from the present dispositions of the two Prelates who are able to appreciate your zeal and devotedness and who have shown such kindness in your regard. For the rest, the establishment you have founded in the Saguenay seems to offer great advantages for evangelizing the Savages; a heavenly mission it is and we can hardly thank the Lord enough for having confided it to us. So there it is, constituted by the choice of the four Oblates who have gone to found this house. Excellent idea to have named our dear Father Honorat as superior. He altogether deserves this mark of confidence. You would not believe the admirable letter he wrote me

about your arrival. I recognized therein his virtue.³⁴ But do not forget to prescribe limits to him, very narrow limits in the administration of the finances of his new community. You know his failing. He is incorrigible. This good Father would ruin the finances of the most opulent State. So no weakening on this point. Name a procurator or responsible bursar in his house who is such in fact, who keeps the cash box and who renders you an account not less often than quarterly of all his dealings. Although the other members of the house are young, by respect for the Rule and to accustom them never to deviate from it, name them to the posts which are constitutive of a community of ours.

...You must tell me under what invocation you have placed this house, after that of the Holy Virgin who is always to be the first patron of our houses. I believe it is St Joseph at Longueuil. No one has told me what it is for Bytown.

Are there no more novices there? You've spoken about yourselves in such a way that I'm not really surprised... I hope that some men of good will choose this path when you will be better known; understood, of course, that we show ourselves to be what we are supposed to be.

I was not hoping for less than what has transpired at Longueuil in the way of edification. Under the circumstances this visit

³⁴ Fr. Honorat wrote on August 9, 1844: "Our reverend Fathers Guigues and Aubert and our dear brother Garin arrived yesterday in the afternoon. I cannot express what joy it was for us and for myself in particular. How much we feel on such occasions what this fraternity in religion is! How happily one receives this water fresh from the source. We all owe you, my beloved Father, our lively thanks for the great interest you take in our situation. We have absolute need not only of reinforcements but especially of a man who can be put in charge of affairs so important and which every day take on new dimensions. You have chosen the man we need. It is he who long ago I designated myself and who will certainly make things progress in a manner such that you need not have the slightest anxiety about us, though situated at so great a distance away. I cannot tell you, my beloved Father, with what happiness I fell at his feet. I have felt this way for a long time. It is only two days since I have begun to revive. It is not that I am looking forward to a rest. Oh no! I would not let myself indulge in one with the abundant harvest which is ready in these regions; but to see myself relieved of the responsibility which has overwhelmed me from the day it was imposed on me..."

Yes, from now on especially, the good God is going to bless us here since the Society shows herself so solicitous and so generous for these far-off lands. My beloved Father, may the good God reward you a hundredfold. I am very confident that all of us, as long as we live, will show our gratitude especially by our deeds..."

was a great grace and this has been understood. Your decisions are very appropriate. I approve the temporary relaxations you have granted [after the return from missions] though the Friday fast in the week following the mission should have been maintained. One does not suffer from hunger with the reverend pastors of the parishes where the mission is given. The permission for bedding during the eight days which follow the mission does not please me either. Were one to lay down on planks during ordinary times at an early hour, straw bedding is not so hard to lie on as to make one pine for a mattress. To dispense from the former is to make them think it harder than it really is. In order that they may not be tempted to permit themselves a mattress without authorisation, you will just have to get rid of those which they have wrongfully bought. Keep such things only for the room of the bishop and those of your visitors. I would wish that you establish in all houses what you have prescribed for Longueuil concerning the discipline on Friday. This is an edifying practice and a useful little mortification that no one is apt to forget, indeed much more useful than is thought to keep oneself fervent and resolved to seek holy perfection. The discipline corrects lukewarmness, inspires compunction, raises the soul to God, unites to Jesus Christ. It is an exercise infinitely more precious than one is generally disposed to acknowledge.

Adieu, my good Father Guigues, may the Lord bless all your undertakings. I am confident that the important functions I have shared with you will enable you to do much good and that your mission will begin an era of renewal for all our Fathers and Brothers. But watch out and stifle the first sprout of the evil you have been sent to cure. Strict regularity, kindness, but joined to a just firmness, without excepting anyone. Adamant against abuses whatever they may be, frankness, etc.

48. [To Father Baudrand].³⁵

There is a dearth of novices because charity and regularity have been lacking.

³⁵ Ms. Yenneux V, 23.

[Marseilles] October 1, 1844.

Is it true that your dioceses of Montreal and Quebec would produce nothing? I know that making known certain miseries which should have been hidden, buried within yourselves, could have turned away some vocations, but now that each will do his duty, it is to be hoped that the good aroma of your virtues will attract some people. That is the point. We must edify so much with our regularity, our modesty, our charity that souls who seek perfection may be able to count on meeting with such practices amongst us.

I never was able to understand how anyone could lose sight of that fact. It is nevertheless a question of an essential duty which one could not neglect without gravely sinning. You must now regain your courage and make great strides to get to the point which you should have passed long ago.

Adieu, my very dear son. May God bless all your undertakings and keep you in health. I embrace you affectionately and bless you and commend myself to your prayers.

49. [To Father Honorat].³⁶

Satisfaction at learning of the good dispositions he has towards Father Guigues. His superiorship of the mission in the Saguenay. Let his administration be marked by the spirit of poverty.

[Marseilles] October 20, 1844.

...I perceive quite well in you the religious man imbued with the spirit of his calling who only wills and seeks the glory of God, the greater good of souls, the honour and prosperity of our dear Congregation. For the rest, my dear Father Honorat, you can be sure that I expected nothing less of you, so it is not surprise which prompts my satisfaction and my joy. On the contrary, I am confirmed in my foresight which was founded on the knowledge I had of your principles and your sentiments. Who can tell what good will be effected by the ministry of our people now that union and charity reign amongst them and now that simple, frank and prompt obedience will settle all matters and rule all minds; for that is the

³⁶ Ms. Yenveux IV, 20. Excerpt from Journal of October 20.

decisive point, to know how to renounce one's own ideas and submit one's judgement to the directions which are intimated to us on behalf of God. I know this rule of conduct, the only legitimate one, should have been followed from the beginning; for that, one would have had to be more advanced than was the case in the virtues proper to the holy state that had been adopted, to live a life of faith which tells one that God is in one's superior, no matter who he is, even believing oneself to be better endowed with wit and wisdom than him; anyway this time, now that I have made the sacrifice of sending you Father Guigues as Visitor extraordinary, human weakness will be of help in the practice of supernatural virtues and those who called for him loudly, giving tribute to his competence, will follow more readily his direction or at least will no longer have an excuse for not doing so.

So we now see you, dear Father Honorat, in charge of the new establishment which divine Providence has obtained for us. I applauded the choice that Father Visitor made of you for this delicate mission. God in his goodness for the like of you who devote themselves in His service will bless your task. All that I recommend is that you settle down there on good foundations. The Rule! Keep strictly to the Rule, without excepting anyone under any pretext whatever. I make it a matter of conscience that you deviate in no way from the stipulations or the counsels of Father Visitor. You must have perceived that he is invested with my own authority. Do not allow yourself to make any disbursement which has not first been authorized by him. Enough of these extravagances of St. Hilaire and Longueuil. Could you think we did not see through the accounts that Father Bursar sent me or not make anything of all those gaps, those voluntary omissions? Oh! Never let there be any more of this! Exactitude, fidelity, moderation, economy. These are duties you must not avoid any more than the others which you would have scruples over not observing.

50. [To Father Guigues].³⁷

Virtues of Father Honorat. Out of his fifteen Oblate priests, Father Guigues could send some missionaries to the Red River. The name of Oblate of Mary Immaculate.

³⁷ Ms. Yenneux III, 73, VII, 37.

[Marseilles] December 5, 1844.

Nothing you might tell me could bring me more pleasure than the witness you have rendered to the good dispositions and virtues of all our Fathers. I pray God that he keep them in this attitude of mind that you have recognized in them. It will enable them to do prodigies everywhere they are sent. I expected nothing less of Father Honorat than the good example he is giving. No one has ever rendered more justice than I to his religious virtues. The burden that I was obliged to impose upon him was too heavy for his shoulders. Now he is relieved. In his new post, he will do well. It should be the same with all the others. You can well believe my heart bleeds when I hear you speak of all the good that is in prospect and which you cannot undertake because of lack of personnel. Our Congregation is not like the Jesuits who proliferate and who hardly know what to do with their members. We are a very small family which has exhausted itself by pitching its tents in America. Everything languishes in Europe and I am accused daily of having been too generous in making sacrifices so great in number and quality. I am not inclined to repent of this although I feel our penury to the quick. But it would be useless for you to count on my being able to furnish people other than the one I have just spoken to you about.³⁸ All the others are too young and still in need of training. Providence will come to our help where you are. You already have fifteen priests. A few more and you will find yourself slightly more at ease. I calculate that, at the moment, with four priests in the Saguenay, four at Bytown, and let us say three at Longueuil, you still have six more available. You cannot be too discouraged with that and you can envisage at least one of the establishments proposed to you. I'll go further: judging the importance of the mission proposed by the Bishop of Juliopolis and by what you tell me about the representations of this Prelate, and mindful of the obligations we have towards him, my decision is that you ought to undertake it with the means you have in your power. It will not be a proper establishment at first and instead of three persons, you will only send him two for part of the year if you cannot do otherwise, but you cannot risk the great setback that you fear of seeing this mission taken away from you and of losing the opportunity, as you argue very well and rightly, of evangelizing the whole

³⁸ This reference is probably to Brother Molloy whom the General Council of January 3, 1845, decided to send to Canada after his ordination in the summer of 1845.

of North America by serving in the diocese of Quebec, Montreal, Kingston and Red River. As for Burlington, let us not think of it just now. There will still be time later if God wills us to penetrate into the United States. For the moment it seems that Providence destines us for this other field. And then do you not have novices who have finished their theology? In less than a year they can be priests on leaving the novitiate, or sooner if you judge it suitable. You will then be twenty priests and if, in the meantime, you allow the opportunity to escape that you value so much, what regrets you will have! We need to have some courage and confidence in God who shows us the road and will not abandon us when we act in his name and for his glory. Everywhere we have established ourselves we have made a feeble start. The time has not yet come to do otherwise. So, I repeat, without hesitation, respond to the wish of the Bishop of Juliopolis and begin this work even with only two Oblates while awaiting others from the goodness of God.

...When the newspapers write something about you, insist that they add "of Mary" to the word "Oblate".

1845

**51. To Monseigneur the Bishop of Montreal, at Montreal, Canada,
via Liverpool and Halifax.¹**

Thanks for the welcome given by Mgr Bourget to Father Guigues. An Irish Father will be sent to Bytown. The change of attitude of Bishop Signay who invites the Oblates to become established in his diocese. Two Oblates will be sent to Bishop Provencher. Eleven Irishmen professed in the Congregation. Acceptance of the Shrine of N. D. de Bon Secours. Impossible to go to Burlington. Letter of the Bishop of Quebec.

Marseilles, February 6, 1845.

Very dear Monseigneur,

I feel at a loss when I remain too long without writing to you so I am profiting from a moment of respite to converse with you who are always present to me although at such a great distance from me. You do not wish me to thank you for all you do for our missionaries. Ah well, I will content myself with speaking of it to the good God. I feel happy however about all you tell me concerning Father Guigues and his companion. For their part, they have not left me unaware of the manner in which you welcomed them and how you dealt with them, so I feel quite at ease now I know they have a place in your paternal heart.

You have instilled in my soul your own convictions about the establishment at Bytown. This is what has made me constantly insist on this establishment's being brought about in spite of all the contradictions that one might experience. Providence who watches over our needs has furnished precisely the man who has been

¹ Orig. — Montreal, Archdiocesan archives — Oblats.

demanded so urgently. He is an excellent Irishman whom I shall ordain in the course of his novitiate. He has finished his theological studies and is quite a man, replete with good sense and virtues. Moreover he feels himself called to this mission. They will certainly be pleased with him.² I shall have him depart towards the end of the summer with a French companion if this is possible.³

I had resigned myself to the dispositions of the Archbishop of Quebec being scarcely favourable when you feared even to pass on to him one of my letters. What was my surprise on learning that he was showing himself so favourable to our Fathers. It is a conversion that I have attributed to your kind offices and to those of the Bishop of Juliopolis. May God be blessed for this! He has certainly shown himself quite well disposed towards the work and the workers and I do not doubt that what you told me in one of your letters is coming true.

As for the Bishop of Juliopolis, I have written to Father Guigues to accept his invitation and immediately put at his disposal at least two members to begin the establishment. We know by experience that we must have sufficient confidence in the Lord to expect of his goodness the help which we need to fulfil the services which we have to undertake at the beginning with feeble means. I have eleven excellent Irishmen already professed and expect three more who have begun their novitiate at Penzance. You see that there is a future not only for England but for Canada. We only need a little patience. Alas! it is I who should be impatient with my 62 years all told. I console myself by the thought that if, as I hope, the good God is merciful to me, there are things I shall see in Heaven if I cannot enjoy them on earth.

Believe me, dear Monseigneur, I have made sacrifices to further the plans of God for the sanctification of our dear Canadians and of the Savages who dwell in these northern lands. I must not deprive myself in Europe of the means to build up the family with good

² Bro. Michael Mulloy, cf. *Reg. des Conseils généraux*, January 3, 1845. On April 17, 1845, Mgr de Mazenod wrote to Fr. Vincens at Osier: "I have written to the Bishop of Viviers (Guibert) that they would send Bro. Mulloy to him at ordination time so that he might give him the tonsure, minor orders and the subdiaconate. I will ordain him deacon at the end of June and will make him priest fifteen days later so as to send him off the soonest date possible. If Providence had not sent us this fine man, it would be necessary to clear out of Bytown, that is for sure. God grant that he still arrives in time!

³ The Council General of March 12 was to consider Fr. Bermond or Fr. Pianelli.

members. To obtain vocations we must become known in dioceses other than those which have supplied us up to now and which are emptied. It is now several years that the service has been proposed to me of a shrine of the Holy Virgin from where the missionaries could spread in the diocese by organizing the preaching of missions as they already do in the dioceses of Aix, Marseilles, Fréjus, Avignon, Valence, Grenoble, Digne and Ajaccio. I have just accepted this undertaking as much to renew devotion to the Holy Virgin as to recruit if possible some good members. But I need personnel for this establishment. I hope to invest for the future this sum of confidence in Mary.⁴

As a token of our brotherhood, I send you my pastoral letter for Lent. I have had the consolation of seeing it appreciated among my people who have thus proved their attachment to the Faith and are turning away from the false doctrines that men try to inculcate from all sides. I think that by means of the stamps I have paid here, it will reach you postpaid. They assured me of this which is what made me decide to send it to you prepaid.

I have not spoken to you of the project of founding in Burlington. However attractive it may be for the zeal of our good Fathers, it would appear to me difficult to take this on just now. No one is obliged to do the impossible. However we must not lose sight of this matter.

I must not forget to tell you that Monseigneur of Quebec has written me a very amiable letter to thank me for having given him missionaries to serve in his diocese. I hope your prophecy will be realized when you foresaw the time when this prelate would become the protector and friend of our Oblates of Mary Immaculate.

Accept, very dear Monseigneur, the ever constant expression of my tender and respectful attachment.

† C. J. Eugene, Bishop of Marseilles.

⁴ This refers to N. D. de Bon Secours (Lablachère) in the diocese of Viviers of which Bishop Guibert was the ordinary since 1842.

52. [To Father Guigues].⁵

The Office of the Propagation of the Faith having requested an explanation concerning a sum of money allotted for one purpose and used for another, Mgr de Mazenod asks Father Guigues to be more precise in the future.

[Marseilles] February 7, 1845.

I beg you, my dear Father Guigues, be more careful about this in the future. Act in all simplicity, avoid the way of finesse and these too human artifices which are not blessed by God and which expose one to a disagreeable situation when the secret is finally known. I would be desolate were a similar blunder to occur again.

53. [To Fr. Bermond].⁶

Is invited to leave for Longueuil in order to replace Fr. Pierre Aubert who is going to found a mission in the Red River.

[Marseilles] April 20, 1845.

I have not forgotten, my dear Father Bermond, how upset you were not to have been chosen to be a member of our goodly colonies abroad. Today it can be done. Father Guigues is loudly pleading for someone to replace Fr. Pierre Aubert at Longueuil. It is quite natural that I call upon you whose wishes are known to me and I readily choose you to fulfil a task which I am confident you will perform well. Nothing is comparable to the benedictions that God pours upon our Congregation in Canada. They clamour for men.

⁵ Ms. Yenveux VII, 127.

⁶ Ms. Yenveux IX, 35 and 51. The text IX, 35, handwritten by Fr. Yenveux, is a résumé of the other. It was during the General Council of March 12, 1845, that thoughts turned to Fr. Bermond or Fr. Pianelli. The former refused at first. The Founder wrote on this subject to Fr. Vincens, May 11, 1845 (Ms. Yenveux III, 77): "I thought of sending Fr. Bermond to America. I wrote him on this matter a letter full of kindness which only earned me a response that was insolent from one end to the other. Leaving aside the impertinence of this letter, what is most deplorable is his stupid ignorance of his most sacred duty. He makes it his thesis that his vows do not oblige him to obey me in this instance and thereupon he proceeds with pitiful arguments and all that can be seen throughout this foolishness is irritated self-love. The only possible reply to this worthless letter would be by way of admonition and punishment. I prefer to keep silence..." Finally Fr. Bermond accepted and the General Council designated him to leave for this mission with Bro. Chevalier.

You will be received with open arms. The time of departure will be towards the middle of the month of July. Your destination is Longueuil. There you will find, Fathers Guigues and Allard permanently stationed. It is where Father Baudrand and his companions stay when they return from their missions. Fathers Durocher and Brunet have given splendid missions in the lumber camps where they are received like gods and where they lead everyone back to the practice of virtue. It is enough to make one feel ecstatic. As for Fathers Laverlochère, Fisette, etc., they are evangelizing the Savages. Much there is to move a true missionary to the depths of his being. Fr. Pierre Aubert even wrote to his brother that though it was somewhat costly to him to leave Osier, it would cost him much more if he had to leave Canada.

Adieu, my dear Father Bermond...

54. [To Fr. Guigues].⁷

It is imperative that he send Fr. Pierre Aubert and a Canadian Father to the Red River without waiting for more personnel. Reproaches. Do not ask again for an Irishman to send to Bytown. A good man from Ireland is in training.

[Marseilles] May 24, 1845.⁸

Why have you so completely changed your mind on this question? You had no words strong enough to prevail upon me to accept the proposal of the Bishop of Juliopolis. You urged the reiterated interventions of the Bishops of Quebec and Montreal. You admirably brought out the advantages and the importance of an establishment which would open to our Congregation an immense field. Then when I yield to so many motives and, after carefully deliberating with my Council, make known to you the decision at which I had arrived and give you the order to set matters in motion, you resort to the argument that it is impossible and want to make us retreat even

⁷ Ms. Yenneux III, 126; VII, 120-121 and IX, 35. The text III, 126, written by Fr. Yenneux, seems only to be a résumé of VII, 120-121.

⁸ The text VII, 120-121, is dated March 24 in Yenneux but is certainly meant to be May 24 as is apparent from the register of the General Councils, May 9, 1845. It was at this session that the letter of Fr. Guigues was read, in which Fr. Aubert was named.

though you were the one who exhorted us to go forward. You give out reams of reasons when there is nothing more to discuss and when I have pronounced myself in the most categorical manner. Yet you should know that such a procedure is never admissible and no more with us than with any other well regulated Congregation because it is contrary to principles of good order and obedience. And it is still less admissible in the matter in question because of the very grave setbacks which would result in consequence.

In fact, I have already asked twice for a subsidy for this Red River mission which will probably not be refused by the Propagation of the Faith. Moreover a report will soon appear in the Annals on our foreign missions wherein special mention will be made of this important establishment. Do you not see what a mess you put us in with your impossibilities? And you do so to the extent that you compromise us in a serious manner, not only in the eyes of the gentlemen who are the administrators of the Propagation of the Faith but still more before people of the four quarters of the globe where the Annals are read.

Do not come invoking to me the difficulties of your position in America caused by the numerous appeals made to you and your penury of personnel. We know all that. We have to weigh it in the scales and take it into account. But permit me to tell you, my dear Father Guigues, that I find you have little reason to complain continually of your fewness in numbers, you who know the exact number of our active members and are not unaware of the sacrifices we have imposed upon ourselves in order to please you and put you on a reasonably good footing. The fact is our houses in Europe are depleted and nowhere is anyone as well off as you in terms both of number and quality of personnel. Nonetheless we have been in France for more than twenty-five years while in America, we have just begun. Have patience then, do not wish the impossible in claiming you must have complete communities from the start. Know how to go short when faced with the need to form a new house that major reasons force you to accept. To put an end to this matter, I order you to write to the Bishop of Juliopolis that we consent to the request he has made on behalf of his Apostolic Vicariate and that you are placing at his disposition two missionaries for this purpose. I assign to this interesting work Fr. Pierre Aubert, to whom you will join one of the Canadian Fathers whom you intend for the Savages, Father Bourassa, Father Fisette, or any other whom you judge

suitable enough for the task. They will respond, I am sure, to the confidence that we place in them by sending them to this remote and difficult mission. God will bless their devotedness and will recompense us for the sacrifices we impose upon ourselves... Our dear Father Aubert has faith enough and is capable of acquitting himself very worthily in a mission that divine Providence confides to him.

A word now about the establishment at Bytown. You ought to be mindful, my dear friend, that all this opposition and vexation to which our Fathers are being subjected is not less wearying to us than to you. What is to be done about it? It is to be quite expected that the work of God will be exposed to such trials. But what wearies us almost as much is the importunate manner with which you hark back unceasingly to the demands which you know are not in our power to satisfy. In fact not one of your letters fails to clamour for the immediate despatch of an Irishman which is impossible as I have already shown. I grasp the reason that makes you ardently desire the execution of this project but since we have promised you all that can be hoped for in this regard, have patience and do not come back and reiterate your demands. You want a man who is trained, a good religious imbued with the spirit of the Congregation and capable of facing the difficulties of our position in Bytown. Do you think it is easy to respond to a need like that?

I must warn you to desist from designating the persons you desire for America, especially when your knowledge of them is as poor as it is of those mentioned in your last letter.

55. [To Father Bermond].⁹

The Founder invites Father Bermond to leave for Canada in spite of any misgivings he may have.

[Marseilles] June 14, 1845.

I do not share, my dear Father Bermond, the misgivings you have manifested to me. So do not be afraid, my dear friend, to respond to the appeal of our Fathers in Canada. Your departure is

⁹ Ms. Yenneux IX, 51. Text copied by Fr. Yenneux himself and interpolated, as Yenneux has the habit of doing, with points of suspension, even if this excerpt from the letter seems to be copied in full.

fixed for the 9th or 10th of July. Come to Marseilles as soon as possible. We will have time to converse with each other... I abjure you, my dear friend, to put aside at this juncture any human consideration and especially to repulse anything in your memory which may trouble you. In the name of God, let your heart soften and be at rest, assured as you are of the esteem and affection that have never been wanting in mine, whatever you may have believed. Let us be worthy of our great vocation and go forth in the name of the Lord who will see to our recompense... On your voyage you will have for companions Father Mulloy and another Oblate and angels will preserve you, the while they gladden you along the way with (the song): *Evangelizantium bona...*

56. [To Father Guigues].¹⁰

Do not return to work before you are perfectly well.

[Marseilles] June 16, 1845.¹¹

I recommend that you do not resume work before you have totally emerged from convalescence. It is useless to say that the work is urgent. One must unhesitatingly desist from work when it cannot be done according to the will of Providence.

57. [To Father Guigues].¹²

Father Bermond has good qualities. Imitate the virtues of the Jesuits without comparing ourselves to them. Observe the Rule.

[Marseilles] July 6, 1845.

Father Bermond has excellent qualities. Father Vincens was very pleased with him at Osier and gave me a testimony of him that is most consoling. Show him confidence and friendship and I am sure that you will be satisfied...

¹⁰ Ms. Yenveux IV, 222.

¹¹ Only this brief excerpt remains which, it seems, was written on June 16, 1845, as Yenveux indicates. Mgr de Mazenod wrote in his Journal, between the 8th and 10th of June, 1845, that he had received a letter from Father Guigues. On July 3, he again noted that Guigues is better but not cured.

¹² Ms. Yenveux VII, 52, 160; IX, 53; IX supplement, 49.

Let us bless God for the good that the Jesuits will do in Canada but let us not forget that we are only pygmies compared with these giants. So take them as our models if they do good, as I hope, but never present them to me as a standard of comparison. No one can expect us to keep in step with them.

You tell me that the Jesuits make establishments with two persons. I do not think our Rules forbid this when one cannot do otherwise. Certainly I prefer that communities be established better but I will never blame you if, in order to take advantage of a favourable opportunity, you begin with a smaller number. This is practised in all Orders, especially in the beginnings.

...I do not understand these reflections about the Rules. They are easier to observe than to amend. In order to go to the trouble of amending them, it would be necessary that I succeed in persuading myself that they are not eminently suitable to attain the end that we set ourselves when we submitted them to the approbation of the Church.

58. [To Mgr I. Bourget, bishop of Montreal].¹³

The Founder renounces his intention to make a new foundation in France in order to send three more missionaries to Canada. He can only send two Fathers to Red River.

Marseilles, July 9, 1845.

If this keeps up much longer, very dear Monseigneur, there will soon be nothing left in France of our poor little Congregation. Here am I sending you three more men¹⁴ and, in order to make this response to the entreaties of our Fathers in Canada, I have to refrain from founding this year an establishment in the diocese of Viviers considered necessary as a hopeful source of suitable recruits for the service of the Church in the ministries undertaken by our Congregation. So I am doing for Canada more than is possible. This I would at least wish they would understand — I do not say they should be grateful — and not for the world would I wish them to subject me to the unpleasantness they made me suffer over the Red River mission. I had no intention to be involved in this so soon. It was on your

¹³ Orig. — Montreal, Archdiocesan archives — Oblats.

¹⁴ Frs. Bermond and Mulloy and Bro. Chevalier.

intervention, that of the Archbishop of Quebec and on the reiterated requests of the Bishop of Juliopolis that I consented to this undertaking. The Bishop of Juliopolis asked for three persons. Not to be disobliging towards such personages of mark and in order to be agreeable to Father Visitor who for his part urged me not to refuse this mission, I consent thereto while calling attention to our situation which does not permit us at the moment to make new personnel available. I am granting two of the three which had been deemed to suffice and now look at the objections which are raised. I am good for nothing¹⁵ because, bound not only by my word but by the notification I have given to the Propagation of the Faith, I do not give up this mission rather than supply only two men. Remarks are raining down on me from all sides; you yourself are surprised that I am not sending a community. I admit that having still before my eyes the letter wherein only three men were asked, I cannot help being surprised at this annoyance with me for yielding only two. Beginnings are feeble as a rule; the impossible is expected of no one. One must, we know, leave something to Providence. I implore you, Monseigneur, to impress this upon those who are obsessed with ideas of perfection which would discourage anyone from undertaking anything in this world.

I take the liberty, dear Monseigneur, to offer you the companion piece of the little painting that you graciously accepted last year. It is painted by the same holy hands and the subject will please the good Bishop of Marianopolis. May he kindly accept that the heart of the poor prelate who offers this be intimately united to his in those of Jesus and Mary who will recall him to his mind.

On the point of departing for Rome, I am in such a hurry that it is on the run that I scribble these lines while reiterating the assurance of my respectful and most tender sentiments.

† C. J. Eugene, Bishop of Marseilles.

59. [To Father Guigues].¹⁶

The community of Bytown. The Fathers should practise economy in their correspondence, but superiors should write to the Superior

¹⁵ *Plus bon à donner aux chiens*: not worth feeding to the dogs.

¹⁶ Ms. Yenveux I supplement, 123; IV, 4 and 23; V, 173; VI, 62 and 63; VII, 40.

General at least every three months. Do not establish the Oblates at Burlington as long as Canada furnishes few vocations. Send a companion priest to Fr. Pierre Aubert.

[Marseilles] November 19 and 23, 1845.¹⁷

I strongly approve of your having established regularity in the little community you have formed of the three Fathers and two Brothers, as well as the Fathers of the lumber camps. That is quite a worthwhile beginning and I do not doubt they will earn respect if they are faithful to your directions and those of the Rule. In a city where priests have never been seen other than singly¹⁸, what a good influence will be produced by the fine conduct of a missionary corps devoted to the service of their neighbours and yet living under an exact and regular discipline! Keep this up as essential.

I have not received a letter from Father [Bermond]¹⁹; on the other hand, he has written elsewhere. He finds that more appropriate. In general, one is too easily inclined to write and without necessity. What need is there to keep up such a useless and costly correspondence? When anyone has a reason that is timely, let him use it. Otherwise it would suffice to write to me and I will undertake to send on messages to others. I have recommended that local superiors write me every three months. Apart from such regularity in correspondence being an exigency of good order, if you knew what pleasure I derive from the least details of what you are doing, you would not be so niggardly in giving them.

I understand your still being quite keen on Burlington. Certainly I could ask for nothing better than to gain access thus to the United States but if that is to happen your soil must not become sterile. How is it that two regular dioceses like Quebec and Montreal do not furnish you with more people? You know I have always been reluctant to establish our Oblates wherever there is no hope of recruiting. That is why I have put off the acceptance of different

¹⁷ Some of the excerpts are dated the 19th and others the 23rd. It is probably the same letter begun on the 19th and finished on the 23rd.

¹⁸ The same text is cited in Yeuveux IV, p. 4 and p. 23. That of page 23 has an added phrase: "In a city where priests have never been seen other than singly, and Irish priests to boot, the fine conduct..."

¹⁹ The name is omitted in the Yeuveux Ms. The reference is no doubt to Fr. Bermond who should have written to the Founder after his arrival in Canada. Cf. Mazenod to Aubert, Feb. 3, 1847.

proposals that have been made to me on behalf of the United States. Societies that are prolific and have a surplus of members can afford not to look more closely but for us, it is capital. Remember that, in terms of active members including two bishops, we are 56, that is, two bishops and 54 priests. You can thus understand that I am not obliged to crowd on all sails in order to send you part of what you ask for. Happily the good God miraculously comes in the nick of time to our help when the case is desperate. It is thus I regard the vocation of Father Mulloy. Let us have confidence, then, but do not let us tempt God. This year we are introducing ourselves into the diocese of Viviers with the hope of attracting new members into the Congregation. We seek this grace thanks to the protection of the Holy Virgin whose shrine our people are to serve. I can only put two Fathers there. You will not be surprised after what I have just enumerated.

...I insist greatly that you send a priest to help Father Aubert. I regard this as a duty of conscience on our part. Arrange for this in consequence.

1846

60. [To Father Telmon].¹

Write more often. Take care of your health.

[Marseilles] January 26, 1846.

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

I come back to your health. I see with deep sorrow that it is considerably weakened by the excess of work you have taken upon yourself. You have never known how to be moderate, my dear child. Yet you know the value I set on your existence and all I hope from your zeal and intelligence. Why make yourself incapable of acting for want of measuring your strength? I beseech you then, while there is still time, to postpone anything that can prolong your malady and aggravate it. Do nothing more or less than your doctor prescribes.

¹ Ms. Yenveux V, 186; IX, 208.

You are no longer able to ignore the precautions which are indicated to you. Obey with simplicity — therein lies your merit at the present time.

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

61. To M. Pierre Aubert, superior of the missionary Oblates of M. I. at Saint Boniface.²

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

L.J.C. et M.I.

Marseilles, February 21, 1846.

I have only a few moments, my dear, my very dear Father Aubert, to write to you and yet I would wish to converse with you for a whole day. Your good brother warns that my letter must be posted immediately if I do not want to risk missing the mail and subsequently the departure of the mailship from Liverpool. I will hasten therefore, my dear son, to express to you all the satisfaction that your sentiments, so touching and so worthy of your heart and of your vocation, have made me feel. Why did I not follow my first impulse which was to despatch my thoughts to you forthwith but they dissuaded me, saying there would be time to write when the time came for communications to be re-established between Montreal and St. Boniface. I am happy to make mine all the things your brother has said to you. He has just read his letter to me — I would willingly put my name at the foot of it. Oh yes, my very dear friend, I love you also as a son and I consider you as an apostle, as the representative of our whole family, the vanguard of the army which must drive the demon from his last entrenchments and raise the sign of salvation, the Cross of the Saviour Jesus, in those regions where the true God never was known. You are increasingly present to my mind and well

² Orig. — Rome, Arch. of the Postulation — L. M. Aubert P.

to the fore in my heart. How would you think I could forget you whom I have chosen out of so many others for this great mission. I feel your needs, they weigh upon me also. I did not wait for your letter to decide that an associate priest be sent to you. You had gone when my orders arrived at Longueuil. I wrote again that they send you a priest as one of the two who were to join you. I presume however that the dear companion who went with you to found the house of Red River has been raised to the priesthood and also that he has had to place his profession in your hands as I had authorized. It is good to make one's vows on the battlefield in the face of the enemy one has come so far to fight. Such thoughts were on my mind on the 17th of this month and indeed I spoke of them at the fine reunion we had of all our Fathers and Brothers who renewed before me and in the presence of Our Lord Jesus Christ the consecration they had made of themselves to the Lord in years more or less remote. Alas! if thinking of you causes tears of joy and consolation to flow, the recent loss we have just suffered of one of our most valuable members of the Congregation wrings sorrow also from us. He is in Heaven, this good Father Moreau, deceased the 2nd of this month after only a few days of illness and he leaves a void in our midst most difficult to fill.³ He was so eminently virtuous and so attached to the Congregation that he honoured by his theological science and by all his good qualities. He enjoyed universal esteem and confidence and has been mourned beyond words. I speak of this cruel loss so that you can render to him the duties prescribed by the Rule. You know that each priest must say five masses, etc. I have said ten to complete the number of 300 which he would have had if we had been 60 priests as we were before he was taken from us.

Reverting to the subject of Brother Taché whom I have not yet come to know, I await from him a little letter showing me his handwriting for in lieu of the person, it is something to see some lines traced by the hand of one we cannot see, but whom we already love by virtue of the admirable union of charity which makes all of us but one heart and one soul. I enjoin you earnestly, my dear son, to express to him all the sentiments which you know me to have for the children the good God has given me. As of now, you only form quite a small community. No matter. Conform yourselves to the Rule as much as you possibly can. Although you are only two, nothing

³ He had replaced Fr. Guibert as superior of the major seminary of Ajaccio.

prevents you from doing several things in common: your morning and evening meditations, your office, your examen. You will thereby accomplish a duty and those who live in the house of the Bishop will be edified. Remember that wherever you are, you must always be what you are.

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

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

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

† C. J. Eugene, Bishop of Marseilles.

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

62. [To Father Guigues].⁴

The Founder is distressed that Fathers Telmon and Honorat have ceased to write. Brother Chevalier refuses to receive Orders. Death of Father Moreau and illness of Father Gibelli. A juniorate must be

⁴ Ms. Yenneux V, 70; VII, 118, 122, 220; VIII, 120, 202; IX, 93. Certain of these excerpts are of the 14th, others of the 16th of May.

opened in Canada like that of Lumières. This house has given its first fruit: Brother Faraud who leaves for Saint Boniface. Send a precise account of the personnel and the houses.

[Marseilles] May 14th and 16th, 1846.

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

[Brother Chevalier refuses to advance to Holy Orders]. To men of our experience, this gives food for thought. I want to believe, however, that there is nothing to it. If his conscience is in order, there is nothing to hesitate about and all his repugnance should, as I believe you have already intimated to him, yield to obedience when the superior calls.⁵ It was thus I made Brother Naughten advance to the diaconate when he too had untimely misgivings.

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

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

⁵ On April 20, 1846 (Yenveux VIII, 202), the Founder writes: "Letter from Brother Chevalier... he refuses to advance into Orders..."

I am obliged to adopt for Canada, where the flow of vocations has so soon dried up, our system at Lumières. We have only this means left to supply our novitiate. It is a long road but one eventually reaches the end. Brother Faraud,⁶ who leaves soon for Saint Boniface, was the first to enter this preparatory house. And now see him off to a royal career in the holy foreign missions. Others have followed him and each year some of them enter novitiate.

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

63. To Monsieur Guigues, Visitor General to the Oblates of Mary Immaculate in Canada, at Longueuil, near Montreal, Canada.⁷

Departure of Brothers Ryan and Faraud.

L.J.C. et M.I.

Marseilles, May 24, 1846.

My dear Father Guigues, today I am writing to you posthaste. Hurried as we are, I will say nothing more than that I am sending

⁶ Bro. Faraud left with Fr. Ryan during the summer, cf. Mazenod to the Propagation of the Faith, May 15. On May 5, Mgr de Mazenod writes to Fr. Vincens: "The time to leave for Canada has arrived. We even need to hurry not to miss the sailing from Le Havre. The preparations which have to be made here require departure for Marseilles without delay. You will therefore inform Bro. Faraud that he has been chosen to be one of the next missionaries to leave. Make him start on his way immediately".

⁷ Orig. — Rome, Arch. of the Postulation — L. M. Guigues. The General Council, in its session of January 14th, had decided to send these two scholastics. On March 11th, they likewise designated the lay brother H. Blanc who left at the end of the summer.

you the two good brothers whom I have announced to you. They are setting out within the hour. They are Brother Jeremy Bernard Ryan (pronounced Royan), an Irishman, and Brother Henri Joseph Faraud. They are both quite good but not much advanced in their studies. Had you not encouraged me in your letters, I would not have dared to send them out so soon but then, I would not have been in a position to satisfy your desires. So I yield them to the protection of God and of our good mother Mary. They leave happily, that is the main thing. They are bearers amongst other things of a trunk full of things for the service of the missions of Red River.

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

† C. J. Eugene, Bishop of Marseilles.

64. [To Father Guigues].⁸

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

[Marseilles] May 28, 1846.

Your letter has laid me low. I can take anything except this kind of calamity. To lose oneself and lead astray others whom one had a mission to save! This is enough to bring down God's malediction on our whole family or at least a loss of graces which she cannot be without in order to carry out her great mission. I say nothing of the bitter grief with which I am afflicted by the information you give me. I cannot console myself. However I am quite disposed to welcome the penitent with paternal feelings.⁹

I cannot forbear making some observations about the general tone of your letter, full of irony, reproaches and affected pleasantries.¹⁰ It is certainly not in this fashion that Jesuits write to a simple

⁸ Ms. Yenveux I supplement, 136; VII, 221; VIII, 288.

⁹ This refers to Fr. Fisette whom Fr. Guigues sent to Marseilles. Cf. Mazenod to Guigues, November 25, 1846.

¹⁰ In his Journal of May 20 (Ms. Yenveux VII, 254), the Founder writes: "Letter of Fr. Guigues which is tiresome because of the detestable style he has adopted. It is always the same: complaints, displeasure, exaggeration, little in the way of naturalness, frankness, in a word so contrary to my way of thinking and doing that I do not want to correspond directly with him any more."

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

65. [To Bishop Phelan, coadjutor of Kingston].¹¹

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

[Marseilles] June 8, 1846.

I take a keen interest in your dear mission of Bytown and follow progress there with anxiety. The difficulties¹² do not alarm me because I am accustomed to meet them in all enterprises which have to do with the glory of God and the salvation of souls. And as you see, Monseigneur, a great number of difficulties have been overcome. Little by little, everything will fall into place. I regard as a miraculous protection of God and a sign of the blessings which the Lord wills to pour down upon Bytown the most timely gift he has made us of the

¹¹ Ms. Yenneux III, 140; V, 85.

¹² The principal difficulty came from the opposition of the Irish. That is why the Founder sent Fr. Mulloy as soon as possible. Cf. G. Carrière, *Histoire documentaire de la Congregation des Missionnaires de M. I. dans l'Est du Canada*, t. I, pp. 224-237.

Irish Father so necessary to the mission of Bytown. The accident which happened to him on the way in which he nearly lost his life¹³ would prove to me that the demon is disturbed by the good that he is called upon to do in your diocese. Let us not underestimate the goodness of God. He will not fail to furnish us the means in proportion to the needs he knows we have. Our desires always run a little too far in advance of the approach of divine Providence. Father Telmon has not left me unaware of all you have done to consolidate the welfare of Bytown. For that you needed all the firmness that you brought to bear; it is the way to proceed when one has an authority that is divine.

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

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

66. [To Father Allard].¹⁴

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

[Marseilles] June 10, 1846.

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

¹³ Fr. Mulloy had nearly broken his skull when the boat on which he was travelling passed under a bridge. Cf. Fr. Dandurand to Bishop de Mazenod, December 3, 1845.

¹⁴ Ms. Yenveux VIII, 120, 202; IX, 89.

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

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

67. [To Father Guigues].¹⁵

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

[Marseilles] July 30, 1846.

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

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

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

¹⁵ Ms. Yenveux I supplement, 25; V, 213; VIII, 134, 216.

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

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

68. [To the Grey Nuns of the hospital of Bytown].¹⁶

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

Marseilles, July 30, 1846.

Were I to delay longer writing to you, my dear Sisters, you would come to believe that I am rather indifferent to the kindly thought which prompted you to reassure me with a charming letter — I would not want to look at its date again and thus be even more embarrassed. Yet I did not intend to defer so long my thanks for the care you have taken of my beloved son Father Telmon during his illness. Would to God, my dear Sisters, you had as much power to dissuade this Father from throwing himself into a whirl of activities as you have charity to assuage his illness. It is a torment to be at an immense distance from this object of my tender affection. I know beforehand that, notwithstanding all the orders I give him, he will let himself be drawn into doing more than his strength will bear, though he sees what comes of it. Oh my dear Sisters, tell him that this is not willed by God and consequently no one in the world can demand him to ruin his precious health. It has now been cruelly impaired. The kind of malady he has contracted demands prolonged moderation, sparing himself continually for a long time. If he lets himself go as before, he might as well have a burial shroud ready and

¹⁶ Orig. — Ottawa, Motherhouse of the Grey Nuns.

I might as well weep for him as dead! I cannot reach this dear child from here, he does not listen to me. Be, dear Sisters, my voice beside him, sounding incessantly in his ears. Say time and time again to him that he is not expected to do more than he reasonably can. Say that I forbid him to compromise his existence which depends on a just and reasonable reserve and, for that matter, obliges him in conscience. Otherwise what good is it for us to make vows for his preservation? It is forbidden to tempt God.

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

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

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

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

P.S. Remind, I beg you, Father Telmon that his last letter for which I waited so long is of March 25th. Let him note this date so as to do more, if possible, than I have prescribed to him.¹⁷

¹⁷ On this page of the copy of the writings of the Founder, there is a note which reads — grave illness of Fr. Telmon: January, 1846. Statue arrives at Ottawa: August, 1847, during the typhus. Statue blessed by Bishop Guigues, June 3, 1850.

69. To Monseigneur Bourget, bishop of Montreal, at the seminary of St. Sulpice, at Paris.¹⁸

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

Marseilles, November 7, 1846.

Very dear Monseigneur,

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

I am entirely of your opinion about the project of M. Rouisse¹⁹ but you will understand that I am not in a position to give him advice. It would be as well if you would kindly dissuade him from this dangerous and really precipitate journey. If he greatly insists, you could promise him in my name that I would consent to his making it after his profession if he perseveres in the novitiate. That is where he must begin. Only it would be desirable that he have the funds to pay the fare of a companion for it would be strange to send him off quite alone after he has newly become a religious.

I await with great impatience your arrival at my house. Plan to allow me several days; indeed you will need to rest. I recognize your zeal and your friendship in the proposal you make to me but we must converse at length together about so delicate an affair.²⁰ I

¹⁸ Orig. — Montreal, Archdiocesan archives — Oblats.

¹⁹ Born October 30, 1811, at Varenne, ordained at Montreal in 1839, Rev. Rouisse took the habit at N. D. de l'Osier on December 7, 1846. He wanted no doubt to go to Rome before returning to Canada.

²⁰ Mgr Bourget had announced several days earlier that the Bishops of Canada wished to have Bytown constituted as a bishopric and proposed Fr. Guigues for this see.

consider you as the best friend of our little family so I will speak to you with an open heart, disposed without demur to do all that depends on me to enter into your views, but hoping also that you will weigh in your wisdom all the observations that I will have occasion to make. Come then, very dear Monseigneur, as soon as possible now that I feel your presence so close to me on the continent. I long to see you again, to embrace you and to express to you *viva voce* all the affection, gratitude and veneration of which my heart is full in your regard.

† C. J. Eugene, Bishop of Marseilles.

70. [To Father Guigues].²¹

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

[Marseilles] November 25, 1846.

I accept with resignation the burden which will weigh me down entirely. When I shall have interviewed this unhappy man, I will see what policy I can adopt. If it is possible to use him away from circumstances which are so fatal to him, I will doubtless keep him. The Chartreux and the Trappists are extremes to which it is scarcely suitable to have recourse.²² What would happen if, as is probable, this person were not made for this kind of life? You would see him reappearing on the scene before your eyes, a great scandal to everybody. So I will leave no stone unturned to keep him and avoid snuffing out the wick if it still smoulders.

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

And now a new and very cruel loss that I must announce to you. The excellent, indeed the truly perfect Father Gibelli has just been

²¹ Ms. Yenveux IV, 4; VIII, 296; IX, 92.

²² Fr. Pierre Fisette entered the Trappists in the summer of 1847 and died a Trappist in 1878.

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

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

71. [To Father Guigues].²³

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

²³ Rambert II, 242-244; Ms. Yenneux III, 40-41; V, 159; IX, 133, 136. The text is difficult to reconstruct. Yenneux cites it in two places almost entirely but with variants; it is written by his hand and is manifestly a résumé, as is always the case with him. Rambert is more complete but has the mania, if not of adding to, at least of enhancing the style. We follow his text in general except at the end of the letter where, manifestly, he has omitted the paragraphs that are found in Yenneux.

December, 1846.²⁴

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

The Bishop of Montreal had informed me, the moment he arrived in France, that he had a matter to discuss with me of the greatest interest to the Church in Canada. He told me that the bishops of this province had decided to solicit from the Holy See the erection of a new bishopric at Bytown and that they were of the opinion that it was suitable to choose you to be the first pastor of this church; that he would come to me soon and submit the reasons for their preference and obtain my consent. At first this news plunged me into great perplexity. If I saw on the one hand the advantage of the Church in Canada, I could not on the other overlook the grave disadvantages that could thereby result for our Congregation and evidently this second consideration should prevail over the first because our first duty is to maintain our Congregation in a state of capability for the accomplishment of the mission the Church has given to her and it would be easy to find amongst the clergy in Canada another person to fulfil worthily the episcopal functions at Bytown and it was impossible for me to replace you in America. Wrestle with it as I might I could not find a way out of the dilemma. I thought of it constantly before God and, as the moment of the arrival of Bishop Bourget came closer, I spoke of it to two members of my Council who are with me. At first sight*, the response was negative.²⁵ Independently of the general reasons that they had for no longer consenting that any of our members accept the burden of the episcopate and which had determined my replies to different letters of the Minister who has urged me to present him with candidates, they could not help considering as I did the total dislocation of our Society in Canada, which would follow this eventuality.

²⁴ The date is not easy to determine. All the excerpts are dated solely: December, 1846. It was probably written after the General Council of December 11th and before the letter of December 27th.

²⁵ In effect, in the account of the General Council of December 3rd, it is noted that a letter of Bishop Bourget announces that the Bishops of Canada propose Fr. Guigues as Bishop of Bytown. The members of the Council pronounce themselves as rather inclined to refuse. The affair was again discussed on December 11th (letter to Tempier, December 11); "We will examine, it is said, if it would be appropriate to consult Fr. Leonard. You will come later to dine with Bishop Bourget at noon".

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

If I had had the time to consult you, it is you whom I would have made the judge in the last resort. I had to decide while reserving the right to consult you. My two assistants have rallied to my opinion. So given the good that should result therefrom for the Church in America, given the great facilities which will be promised to our missionaries to work in the different ministries entailed by their vocation, given the possibility whereby you will be able to continue to fulfil your responsibility as Visitor, according to the assurance thereof that the Bishop of Montreal has accorded me, I have given my consent that you, if it so happens, can be elevated to the episcopal dignity, without posing any condition other than the conscientious assurance that you will have to give me of being able in effect to fulfil punctually your functions of Visitor, a post in which I

confirm you. I ever remain glad of having chosen you to represent me in the midst of this portion of the family and in a country where our first Fathers had perhaps given occasion to the prejudices which had arisen on all sides. I have often blessed God for the change which was effected by your intermediary and my satisfaction would have been perfect if I had not had to reproach you often over your manners in dealing with me whose heart, more than my dignity, you have wounded without thinking much about it. I have always made do with the latter but the heart suffers when it loves as I know I love you. Let us speak no more of this; I am even unaware how this observation slipped from my pen.²⁶

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

72. [To Mgr Bourget, bishop of Montreal].²⁷

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

²⁶ These last lines of Yenveux V, 159, are dated December 27 but they continue without doubt the text of the letter of December, 1846.

²⁷ Orig. — Montreal, Archdiocesan archives — Oblats.

Marseilles, December 23, 1846.

Monseigneur,

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

You can judge, Monseigneur, what must be my anxiety. If such things are to be the result of the choice of Father Guigues, there is no

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

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

Several letters for you have been forwarded to me from Paris. You did not leave with me your address at Rome but I think you will

not fail to send for your letters to the post office. So I am addressing them directly there.

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

† C. J. Eugene, Bishop of Marseilles.

25th December

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

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

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

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

73. [To Father Guigues].²⁸

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

²⁸ Ms. Yenneux VIII, 279 and IX, 136. Text written by Fr. Yenneux and unreliable. The last paragraph was likewise cited in the excerpt of the letter of December, 1846 (III, 40-41) but it seems rather that it should belong here.

[Marseilles] December 27, 1846.

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

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

1847

74. [To Fr. Pascal Ricard at N. D. de Lumières].¹

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

L.J.C. et M.I.

Marseilles, January 8, 1847.

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

¹ Orig. — Rome, Arch. of the Postulation — L. M. Ricard.

² Mgr Norbert Blanchet, bishop of Oregon; Mgr A. M. A. Blanchet, bishop of Walla Walla.

an elder son of the family on whom I can rely entirely since he must be placed at such a great distance from myself with the members chosen from our Society.

So there, my dear Father, is where you are called by Divine Providence. You will come to me towards the end of next week to receive my instructions and will then depart with your travelling companions³ in time to be able to embark before the end of the month at Le Havre so as to reach Montreal at the beginning of March to join Bishop Blanchet with whom you will journey towards his diocese whereof the mission is confided to you. I say nothing of how magnificent in the eyes of Faith is the ministry you are going to fulfil. One must go back to the birth of Christianity to find anything comparable. It is an apostle with whom you are associated and the same marvels that were wrought by the first disciples of Jesus Christ will be renewed in our days by you, my dear children, whom Providence has chosen amongst so many others to announce the Good News to so many slaves of the demon who huddle in the darkness of idolatry and who know not God. This is verily the real apostolate which is renewed in our times. Let us thank the Lord for having been deemed worthy to be participants therein in so active a manner.

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

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

† C. J. Eugene, Bishop of Marseilles.

³ The General Council designated on January 12, 1847, Fr. Ricard, Frs. E. C. Chirouse, F. J. C. Pandosy or J. Arnoux and the lay brother C. Verney who had recently come to N. D. de Bon Secours (Mazenod to Dassy, January 8). The Founder notes in his Journal: January 13 — arrival of Fr. Ricard; January 22 — "departure of our apostles of Oregon. Ah, how touching it was! How beautiful! While blessing them, I could there and then have prostrated myself at their feet to kiss them... They left

75. [To Father Guigues].⁴

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

[Marseilles] January 8, 1847.

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

content, happy to have been chosen for this great mission". At the last moment, it seems, it not being mentioned in the General Council of January 12, Bro. G. Blanchet was joined to the group. Cf. Tempier to Leonard, January 23, 1847. Fr. Arnoux went to England.

⁴ Ms. Yenveux I supplement, 94-95; VIII, 294. Two of these excerpts are dated January 8, 1846, but they certainly belong to the year 1847 and are subsequent to the nomination of the missionaries for Walla Walla.

⁵ Since the Founder is writing to Fr. Guigues, he speaks undoubtedly of Fr. Fisetto whom the Visitor had sent to France because his reputation was compromised in Canada. He arrived in Marseilles in December, 1846, and entered the Chartreuse on August 26th after another visit to the Founder, cf. Journal of August 26th.

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

76. [To Mgr I. Bourget, bishop of Montreal].⁷

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

Marseilles, January 20, 1847.

God be praised, dear Monseigneur, at last I have received a letter from you! I was truly grieved not to have heard from you. I feared lest you be ill — now I am reassured. I cannot understand however how the letters I sent you through the post have not reached you. I hope they will eventually be delivered. I am going to take advantage of this occasion to send you that which I have just received and which I enclose herewith. You know the confidence I have in the clarity of your views and how I have always counted on

⁶ The Founder speaks here of Fr. Pascal Ricard, of the scholastics Chirouse and Pandosy and of Bro. Verney. Cf. letter to Mgr Blanchet of January 23 with notes of the Novice Master concerning these two scholastics.

⁷ Orig. — Montreal, Archdiocesan archives — Oblats.

your fatherly goodness for the Congregation you have called into your diocese and adopted as a child of your predilection. For my part, I certainly wish only the greater glory of God and the salvation of souls. I founded our little Congregation only for this twofold end. She must be, in the hands of the Bishops, the means whereby they are to enable themselves to fulfil their great ministry. I cannot ignore that you have been personally chosen by the Lord to utilize the zeal of this religious family which has become your own. Also your opinion is not only of great weight in the decisions I have to take but is decisive for me, in whatever concerns the interests of religion and the Congregation in the New World. I have had to lay before you in the present case the opinions of our Fathers who are on the scene and the fears that they instilled in me. You have considered all things before God. You have gone to seek inspiration at the same holy tomb whereon I deposed in 1825 the laws of the new family which God inspired me to give to the Church. This procured for me the miraculous protection of the Prince of the Apostles who spoke by his successor Leo in a manner as to stupefy all those who were witnesses thereof. I abandon myself therefore to you in this most delicate matter. What you shall do will be well done. With such good intentions, the good God will not abandon us.

You will be pleased to learn that I have at last decided to send missionaries to Oregon. When Bishop Blanchet passed through Marseilles I did not have the courage to accede to his desire. Providence knew he would have help elsewhere and hence did not prompt my will to satisfy him. In the meantime the Bishop of Walla Walla⁸ asked Father Guigues to send him at least one priest with two Oblates to help him lay the foundations of his new diocese. I have reason to believe that Father Guigues promised him this although he did not express himself to us as clearly as that but, having been obliged, for reasons I will tell you when you come, to send to Europe Father Fisette who is now at Marseilles and, on the other hand, being deprived of Father Leonard who is going through France, I perceived that it would not be possible for him to keep his promise. So, in spite of my difficulties in meeting all our needs in France because of the recent loss we have incurred of two of our valuable

⁸ The Founder refused missionaries to Mgr Norbert Blanchet of Oregon because the Jesuits were already working for him but came to the help of his brother Magloire, still without anyone, and all the more so because the request came through Fr. Guigues who was being proposed for the See of Bytown.

members, I bade myself to bend all my efforts to please Bishop Blanchet. I have chosen the superior of our house at Notre Dame de Lumières, a wise and experienced man, of mature age without being too old. I have given him three Oblates of good dispositions, agreeable men all, devoted to the work of the mission to the infidels and a lay brother who is handy and apt in many things and, in the name of the Lord, they are to leave on the day after tomorrow for Le Havre, in good time to embark early in February. I hope that by hastening they will find the Bishop of Walla Walla still at Montreal so that they can undertake the long journey with him to Oregon. What do you think of this decision, my dear Monseigneur? I believe it is inspired by God since he has facilitated the means of executing it beyond all expectation and in fact, we were here faced with difficulties which the Lord caused to disappear. I am going to write to Father Guigues so that he can tell Bishop Blanchet in advance of the departure of this small contingent. He can calculate the probable time of the voyage in order to decide about his own departure.

Fr. Rouisse and Bro. Trudeau⁹ have written to me. They are both very pleased. I am advised that Fr. Rouisse is surprisingly precise and regular for a priest accustomed to quite different ways. It is now a month and a half that they are novices. Yesterday I sent off to the novitiate a religious who has obtained the Pope's permission to transfer from the Chartreuse to our Congregation precisely to follow his bent for the conversion of the Savages.¹⁰ He is a valuable man, versed in a score of trades. He brought with him a brother of his former Order who was only a novice but who has the same liking as himself for the native missions. If the good God is thus sending us people, we will take courage again. I shall not send the Chartreux, however, until he has completed his novitiate.

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

⁹ Canadians who had come to France for their novitiate.

¹⁰ Fr. H. Lempfrit, cf. Journal of Founder, January 14, 1847.

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

Accept this renewed expression of my fond attachment.

† C. J. Eugene, Bishop of Marseilles.

77. [To Father Baudrand].¹¹

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

[Marseilles] January 21, 1847.

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

It is ever with growing admiration that I consider all the good done by our little Congregation through the zeal and devotedness of her members. Everywhere they are to be seen, God blesses their ministry. You have before your eyes what he does through you. We have the same consolation besides. I do not speak of the familiar marvels of the missions in our country which continue admirably. The new diocese which has just been opened to us has received the Good News with the same enthusiasm. Fathers Dassy and Hermite have carried off all the honours at Alissas and in other parishes of the diocese of Viviers which they have been sent to evangelize. The Shrine of N. D. of Bon Secours at La Blachère which our Fathers serve and where our house is established is visibly gladdened by their presence. But now a new mission is opening to us. Father Guigues accepted it. I had to honour his word. This very day I have just given minor Orders to two excellent Oblates whom I have chosen to go with Brother Blanchet and Father Ricard to place themselves at the disposal of the Bishop of Walla Walla. I received at the same time

¹¹ Ms. Yenveux IV, 223; VII, 30.

the vows of a lay brother who is to accompany them.¹² That then is quite a complete community which is leaving tomorrow and undertaking this long journey in God's keeping. After they will have arrived at their destination, our family will be announcing Jesus Christ from one sea to the other in immense territories which have never yet known him. What an apostolate! You see, my dear Father Baubrand, how freely I discourse with you about the glories of the family. Continue for your part to keep me up to date with all you are doing for the glory of God and for the salvation of these poor souls to whom you have been sent.

78. [To Father Pascal Ricard].¹³

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

CHARLES JOSEPH EUGENE DE MAZENOD
by divine mercy and the grace of the Holy Apostolic See
BISHOP OF MARSEILLES
Commander of the Holy Religious and Military Order of Saints
Maurice and Lazarus
and Superior General of the Congregation
of the Most Holy and Immaculate Virgin Mary
To our beloved son in Christ Pascal Ricard
priest of the same Congregation
Greetings and Apostolic Benediction:

The Most Reverend Blanchet Lord Bishop of the new See erected by the Apostolic See in a place named Walla Walla of the Columbia Province (Oregon) in North America, having urgently requested that we grant him certain of our missionaries to join him as companions in his journey and associates in his work, We to whom the government of the whole Congregation is confided, heeding less the penury of personnel than the divine condescension whereby the members of our Congregation seem called to go and work in this little favoured part of the vineyard of the Father of the Family, have

¹² Names and details regarding these missionaries are given in a letter to Mgr Blanchet, January 23, 1847.

¹³ Ms. Yenveux, VII, 27.

decided to send there evangelical workers who, under the jurisdiction of the Most Reverend Ordinary, will strive for the greater glory of God and the salvation of souls whether they be Catholics to be formed in piety, or heretics to be brought back to the Faith, or Savage tribes to be wrested from darkness and the shadow of death wherein they lie.

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

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

You shall therefore have:

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

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

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

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

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

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

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

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

† C. J. Eugene, Bishop of Marseilles.

By mandate of the Most Illustrious and Reverend Father General,
C. Aubert, O.M.I.
Secretary.

79. [To Mgr A. M. A. Blanchet, bishop of Walla Walla.].¹⁴

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

Marseilles, January 23, 1847.

Monseigneur,

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

¹⁴ Orig. — Seattle, Archdiocesan archives — Register of Acts up to 1850, p. 14.

theology and did well enough in it to teach others what was lacking to them in this discipline but he is a charming young man whom Father Guigues — let us keep this between us — has long been desirous of getting. Apart from his good qualities, he is versed in literature, knows geography perfectly well and knew every part of your Oregon before I had heard of it. He writes as if he is engraving, etc.

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

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

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

You will be able to estimate approximately the duration of their voyage. They will embark at Le Havre for New York. I must inform

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

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

† C. J. Eugene, Bishop of Marseilles.

80. [To Father Guigues].¹⁵

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

[Marseilles] January 24, 1847.

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

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

¹⁵ Ms. Yenneux I supplement, 96; IX, 63, 136, 177, 187. Excerpts written out by Fr. Yenneux who never transcribes textually. He treated in the same way about ten excerpts of the preceding letter of which the original has been found.

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

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

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

81. [To Fr. Pierre Aubert].¹⁶

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

L.J.C. et M.I.

Marseilles, February 3, 1847.

I am taking time somewhat in advance, my very dear Father Aubert, to write you because I am never sure of having time when I

¹⁶ Orig. — Rome, Arch. of the Postulation — L. M. Aubert P.

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

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

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

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

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

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

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

You can also make use with discretion of moneys allotted to your mission either for the needs of your own mission or for the

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

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

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

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

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

You will perhaps be surprised to learn that I have at last consented to the acceptance of the mission of Oregon. I had at first obstinately refused to give Archbishop Blanchet any of our Fathers when he stayed with me on his way to Rome. I remained inexorable

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

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

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

write. Father Taché not being with you, I am going to write him a few lines that you can forward to him. I embrace you all with the paternal affection I bear you and bless you with all my soul. Do not forget to present my respects to Monseigneur of Juliopolis.

† C. J. Eugene, Bishop of Marseilles.

82. [To Father Guigues].¹⁷

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

[Marseilles] March 25, 1847.¹⁸

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

¹⁷ Ms. Yenveux I supplement, 123; print Yenveux III, 41-42. In this letter, Fr. Guigues is designated by *vous*, by *tu* and by *il*. The practice of the Founder is to change from *tu* to *vous* when writing to Fr. Guigues but the use of the third person is difficult to explain. This excerpt would seem rather to come from the Journal. It is however impossible to verify this since the original text of this first paragraph has disappeared and we are citing the text printed by Yenveux.

¹⁸ The excerpt from Yenveux I suppl. 23 is dated March 25, 1848, but according to the context, it should rather be 1847.

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

83. [To Mgr I. Bourget, bishop of Montreal].¹⁹

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

Marseilles, June 4, 1847.

Ah, Monseigneur, who can describe the sorrow and anguish to which my boundless confidence in your views has subjected me. Not a letter have I received from Longueuil which has not thrust the dagger deeper into my heart. Not even the novice, Fr. Chiniquy, has failed to add his wound to all the others which had already made me wince so much.²⁰ All is lost, they say, in Canada because of this step to which, according to them, I have had the weakness to acquiesce — all is lost, they mean, for our Congregation. They tell me of a total loss of esteem, a general rupture. Your Coadjutor regrets having supported this decision. The future bishop, while recognizing himself as unsuited to the functions of the episcopate if only because of the impossibility of learning English with which he will always be faced gives signs of disquieting dispositions in the event that this loss of esteem takes place. To sum up, there is nothing they have not said to deter me from cooperating with a *fait accompli* before the many representations to the contrary could reach me. I was only in time to forward you the first letter of Father Allard but since then they have

¹⁹ Orig. — Montreal, Archdiocesan archives — Oblats.

²⁰ On April 23, the Founder had received letters from Fathers Guigues, Allard, Telmon and Chiniquy, cf. *Reg. des Conseils Généraux*; on May 30, he received still another from Fr. Allard, *Ibid*. In the session of December 15, 1847, the General Council decided to send Chiniquy back to novitiate because of his tenacious opposition to the nomination of Guigues.

come one after the other and have multiplied to the point of wearying me excessively. I cannot help seeing much exaggeration in all these annoying prognostics. Never shall I persuade myself that Father Guigues may deviate from the duty which gratitude imposes upon him. On the contrary, I count on him as upon myself, quite persuaded that he will find in the resources of his soul the means to fend off the disadvantages and indeed profit from this new position to perfect still more the good begun. I recommended him ever to your paternal friendship. In concert with you, he will surmount all the difficulties which will not fail to arise on all sides. The Bishop of Toronto²¹ has not left me unaware that he must expect the jealousy of the Canadians, I mean the clergy of your country. This is the least of my worries but from the way in which his confrères have taken his nomination, one can fear that they will become discouraged. Not even Father Chiniquy has omitted to write along the lines of Father Allard. In exchange for the letters I will have copied for you, please be good enough to send me the memoir that you made to justify your choice of a priest of our Congregation for the See of Bytown and the preference you have given to Father Guigues. For my part, I declare to you that the more I think of it, the more I am reassured, seeing in this disposition of Providence the will of God which will not permit our family to suffer from a measure we have only accepted in order to obey that which we have believed is decreed for her. I can only applaud the very sincere repugnance of our dear Father Guigues but I blame as excessive and exaggerated the fears and I could say the despair of Father Allard who seems to speak in the name of the others. Father Chiniquy, as I told you, wrote in the same vein. Yet I sympathize with their sorrow. It takes its source in the confidence which they have in their superior. They would not have had misgivings if the choice had fallen on anyone else less necessary to the Congregation in Canada.

For the rest I am completely in the dark as to what is happening in this affair. The Bishop of Toronto, whom I only saw at the time he was returning, confined himself to complaining about the slowness of Rome with which he did not seem to be very pleased, at least with the Pope's entourage and the high personages of his court. I missed Mgr Brunelli²² on his way through Marseilles. I was absent. He was

²¹ Bishop M. Power.

²² Mgr Brunelli was secretary of the Congregation of the Propagation of the Faith, cf. Bourget to Mazenod, February 15, 1847.

as vexed as I over this mischance. He had many things to say to me and I would not have been at a loss for questions to put to him. Now he is at Madrid. It would seem that the Bull will be addressed to you directly — at least I have not heard otherwise. The Bishop of Toronto might perhaps have indicated another address. Be good enough to keep me informed of this matter as well as of anything that might interest me in your territories which become dearer to me from day to day.

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

† C. J. Eugene, Bishop of Marseilles.

84. [To Father Guigues].²³

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

[Marseilles] June 7, 1847.²⁴

My very dear friend, although tortured by the innumerable letters which the good Father Allard writes to ask me to prevent your

²³ Ms. Yenneux III, 42; V, 128; IX, 135.

²⁴ Fr. Guigues was not consecrated bishop until July 30, 1848. Yet it well seems that this letter was written in 1847 since the Founder could not foresee such a delay and the Papal Bull ad hoc was expected from one day to the next, cf. Mazenod to Bourget, June 4, 1847. It is also quite similar in context to other letters written on the same day, as well as that to Fr. Leonard of June 10 of which the original is extant: “Yes indeed it has been willed by Divine Providence that our dear Fr. Guigues become bishop of Bytown. He will remain provincial so that nothing will change in his position relative to the members and houses of the Congregation. I am quite aware of the inconveniences but how can we not also see the advantages of this disposition of Providence? The will of God is manifest herein as usual. Who are we to oppose it? Other than that our efforts would have been without avail, is that what our reaction should be? I find that our Fathers in Canada, if Fr. Allard has rightly interpreted their attitude, have pushed their fears too far and are totally lacking confidence in God. They have quite needlessly upset me in this affair. I beg you, if you have occasion to write them, to reassure them and reconcile them to submission to the will of God and to confidence in His goodness. Believe me, if in fact there are some disadvantages, there are also great advantages to be found in one of us being bishop in the province of

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

In this circumstance, it is God who has done everything. In your soul you have enough resourcefulness to make up what may be lacking at the moment. I see in your promotion a benevolent disposition of Providence towards our Congregation which is at present exposed to some vexations on the part of some bishops in Canada. It would suffice that the excellent Bishop of Montreal, whom the present Pope calls the soul of the episcopate in Canada, might happen to die (God preserve the Church and our Congregation from this misfortune) for it then to be perceived that the other Bishops are not friends on whom we can count very much. With you our Congregation will have in Canada a protector in the episcopate. What would she

Canada. I could adduce many good reasons in support of my opinion which is also that of several others, notably of the good Bishop of Viviers who is so attached to us. Fr. Guignes is obliged to agree; only he would have wished that it be a Father other than himself. I leave it to you to reflect on how possible that would be. And then again, it is not I who present future bishops. It is the Bishops of Canada who are unanimous in this matter. Anyone among the clergy would be quite wrong to make the slightest reproach against anyone at all amongst us. Can you ever be accused of having had this idea? It is the Bishops of the Province who have done this, that is to say, the proper judges and the real connoisseurs of the worth of the candidates and the need of the people..." (Ms. Yenveux, IX, 134).

become without the protection so benevolent, so emphatic and so unflinching, of Bishop Bourget? Ah yes! the more I think of it before God, the more I dwell on this question, the more I thank the good God for having arranged your promotion in His all powerful wisdom. And I should tell you that our dear Bishop of Viviers, the ever so worthy child of our family, ever so attached to her interests, thinks entirely as I do. I must say that it was truly a relief for me, in the unbearable strain imposed on me by the correspondence from Canada on the subject of yourself, to find in the heart and excellent mind of our dear bishop support and encouragement which to me I must say were necessary. Resign yourself then, my dear son, to the designs of Providence and think of nothing more than to prepare yourself in a holy manner to receive the fullness of priesthood by the imposition of hands of the happy bishop of whom I envy the privilege which might have been reserved to me, were we not separated from one another by 2000 leagues. I would at least wish to know the day decided for your consecration so as to unite myself intimately to the sublime ceremony by offering the Holy Sacrifice at the same moment for you. It is not that I forget you a single day. Yesterday again, while carrying the Blessed Sacrament in a general procession, I conversed openheartedly with our beloved Lord. I also spoke to Him unreservedly of all our missionaries who are so often exposed to losing their lives in His service. I had just received the letter wherein you speak of the shipwreck of our Fathers who were miraculously saved. I returned to the house more consoled, more strengthened, more grateful than ever; let us redouble our confidence; it is God Himself who leads us.

I know that by his consecration, the bishop is withdrawn from obedience to his superior in order to enter into the domain of the Head of the Church. So I never have had the pretention of becoming mixed up with the administration of dioceses of members of our Congregation promoted to the episcopate. Those of them who consult me in the midst of difficulties which do not fail to arise in their arduous functions can say with what delicacy I have responded to their confidence.²⁵

²⁵ Only Mgr Guibert was at that time an Oblate bishop. This excerpt from Yenneux is misdated or again the Founder has in mind the superiors of the major seminaries who then were Vicars General, v.g. at Ajaccio and at Marseilles.

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

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

would have had him place these two animals in a quarter side by side with ours. That is the way it should be. It was a misunderstanding.

85. [To Father Allard].²⁶

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

[Marseilles] June 8 and 9, 1847.

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

²⁶ Ms. Yenville III, 129; V, 172, 222; VIII, 232.

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

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

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

86. [To Father Guigues].²⁷

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

[Marseilles] July 20, 1847.

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

Father Telmon must moderate his character. He is forty, has much talent and zeal. Could he possibly spoil so many good qualities

²⁷ Ms. Yenveux B 17; I supplement 96; V, 63; IX suppl. 19.

by lack of restraint? Let him convince himself once for all that there is no virtue in saying all that one thinks. There are things better left unsaid even though one would believe oneself a hundred times right. There are so many ways of winning people over. One must never fly off the handle. All is over when wounds have been inflicted. I heard that he alienated the Coadjutor Bishop by a letter he wrote to him.

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

Much good remains for us to do. Let us be of good heart and undismayed by difficulties. Who is there who has none to overcome? I would wish the weak and timid could hear the words I cull from the lips of bishops and missionaries who pass through my house.²⁸ It is quite different from what happens to us. But they go forward and God helps them. Let us adopt their attitude. They do not worry about weak beginnings. Things improve with time and experience shows that time is no laggard when one puts one's confidence in God.

87. [To Father Guigues].²⁹

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

L.J.C. et M.I.

Marseilles, August 26, 1847.

I was waiting, my dear son, with an impatience stemming from anxiety for a letter which might reassure me about your health and that of our men. I knew through Brother Trudeau to whom his mother had written that the poor Irish had brought you an epidemic of a most dangerous sort and not receiving anything from you, my

²⁸ On July 24, the Founder wrote to Fr. Courtès that bishops were passing through his house in procession: Wiseman, bishop of Liverpool, the Archbishop of Besançon, the Bishop of Manchuria, the Bishops of Amata and New Zealand.

²⁹ Orig. — Rome, Arch. of the Postulation — L. M. Guigues.

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

I have not the heart to speak of other things but as I am pressed for time and the mail is due to leave today — that is I am obliged to post my letter today if I do not want to miss the departure on the first from Liverpool — I cannot leave you unaware that I am forced to relinquish poor Fisette to his fate. He persists in demanding that I let him go to the Chartreuse, imagining that only there can he be secure. Alas, the self that he will take there, will it not be the same? It is no use; I can no longer fend off his insistence. Having returned from Corsica yesterday, he is going tomorrow to Aix to join Father Magnan whom I have given the responsibility of accompanying him

as far as the Chartreuse in order that he will not travel alone at night in the stage coach which often occasions dangers for those who know not how to protect themselves. Were I able to hope that poor Fisette would persevere at the Chartreuse, I would be consoled by the thought that it could be his salvation but his character is scarcely reassuring.³⁰

88. To Monsieur Guigues, superior of the Missionary Oblates of Mary Immaculate at Longueuil, near Montreal, Canada. Via England, Liverpool.³¹

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

L.J.C. et M.I.

Marseilles, September 2, 1847.
— posted the 5th.

I have just experienced great joy, my dear Father Guigues, on receiving my mail which brought me at one and the same time letters from you, from Bytown and from the Red River. I was waiting for news with great impatience but did not count on receiving it before Sunday or Monday and here we are only at Thursday. I must admit that I unsealed your letter only with some anxiety and after looking through the newspapers which you sent me at the same time. When I saw the newspapers did not speak of you, I was a little reassured. You must have received my letter of July 20-22 a few days after posting your own. From this you will have seen whether I am looking after you and your needs. The papal dispensation has arrived. Charged by the Holy Father to execute the decree, I have already fired it off, sending it to Osiers where the two Fathers will

³⁰ The second page of this letter has disappeared. Yenneux cites no extracts from it. Fr. Fisette only passed through the Chartreuse. He entered the Trappists where he remained, cf. Mazenod to Leonard, October 27, 1847.

³¹ Orig. — Rome, Arch. of the Postulation — L. M. Guigues.

presumably make their profession on the Nativity.³² They will then betake themselves here to make their preparations for departure and after I shall have ordained as deacon one of the two Oblates who are to accompany them, the four of them will leave plus the lay brother who will be able to teach school to the children at Bytown if you decide to send him to that residence.³³ It is true that Father Lempfrit is destined for Oregon where Father Ricard cannot be left without a companion priest. Besides this is the vocation of Father Lempfrit — he left the Chartreuse only for that. Just the same, he will give you some help and perhaps you will not delay in presenting for ordination to the priesthood the brother I am going to make deacon. I am very pleased with him, I hope he will do well. He has incidentally a superb voice and good health. It is quite true that you had told me that he would be enough for you, that is, you would be satisfied with a priest and two Oblates, but that was in the supposition that I could not give you any more, however let Father Allard be at rest, I never took this proposal literally, too desirous as I am that you do much good without exhausting yourselves to lose sight of your needs. I hope in a little while to be able to send you more help. Rest assured that you will never be forgotten and whatever you may say, I have always given proof of that. A mission wherein you find yourself with Fathers Telmon, Honorat, Allard, Baudrand, Aubert, not to mention Father Lucien (Lagier) and so many still younger such as Fathers Taché, Brunel, etc., can be said to be the best supplied of all our missions. You are all presentable men of whom the whole society can be proud so do not belittle yourselves before anyone at all. You were lacking this new consecration of charity and devotedness now offered to you by this unfortunate circumstance of the frightful malady that has ravaged your regions so severely. I know well that you hastened to offer your services even before the Bishop appealed to you. Mention is only made in the newspapers of the Jesuits. Though you only risked your lives on behalf of the sick of Bytown, it was worth a citation if only in the

³² This refers to the priest novices, Lempfrit of the Diocese of Nancy and Ciamin of the Diocese of Nice, being dispensed from several months of novitiate, cf. *Conseils généraux*, August 17, 1847.

³³ The General Council of Sept. 14 decided to send to Canada Fr. H. T. Lempfrit, Brothers J. P. Bernard and Aug. Gaudet, who were to be ordained before their departure; and Scholastic Bro. Ch. Arnaud and lay brother C. Triolle. Bros. Bernard and Gaudet received the diaconate on Sept. 18, cf. *Registre des Insinuations*, Archdiocesan archives of Marseilles.

letter of Father Martin that was reproduced at length in the *Ami de la Religion*. Since learning of this peril, I say Mass specially for you every day with the Collect, Secret and Postcommunion prayers that I have ordered: *Ne despicias, Omnipotens Deus, populum tuum in afflictione clamantem; sed propter gloriam nominis tui, tribulatis succurre placatus, etc. Suscipe, Domine, propitius hostias, quibus et te placari voluisti, et nobis salutem potenti pietate restitui. Per, etc. Tribulationem nostram, quæsumus, Domine, propitius respice, et iram tuæ indignationis, quam juste meremur, averte, etc.* I hope in His mercy you shall be preserved. It is certainly not I who would tell you to spare yourselves in such a calamity. These are days of battle for us and we should consider ourselves happy that God permits us to aspire to go to Heaven through this triumphal gate but what I recommend to all is not to commit any imprudence and to take all precautions which are indicated by medical people to avoid contracting the illness. In no way go to any excess. God will have pity on us. We are not rich enough for Him to wish to impoverish us on earth, even to enrich us in Heaven.

I have received a letter from the Propaganda which informs me that your Bulls were sent some time ago.³⁴ You have not replied to the various questions that I posed to you in one of my letters about the seals and other little details. I am going to write in accordance with your letter to Rome but I believe it is quite difficult to obtain what you wish. They do not like to upset order in that country and use authority in detriment to common law. It does not cost anything to try, so I will do this before leaving for Lumières where I am going to consecrate the altar of the underground Chapel. This marble altar has been given by a priest of my diocese who obtained from the Blessed Virgin the use of his eyes. He was not blind but almost nothing was visible to him before he obtained the grace for which he is so grateful. May we also obtain from our good Mother the grace we ask for you of being preserved from the cruel sickness that has befallen your country. I hope that with the precautions recommended in the printed leaflet you have sent me that you will be less exposed to this evil. You forgot to affix postage which resulted in its being taxed as a letter of large size but just the sight of the address in your handwriting rejoiced me, happy that it was dated posteriorly to the letter that I received from you, with several others.

³⁴ The nomination is dated July 5, 1847.

Please excuse this blot that a clumsy person has just made while taking ink from my writing table.³⁵

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

† C. J. E., Bishop.

89. To Monsieur Guigues, provincial superior of the Missionary Oblates of Mary at the episcopal residence of Montreal or at Longueuil near Montreal, Canada. Via England, Liverpool.³⁶

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

L.J.C. et M.I.

Marseilles, September 27, 1847.

I run the risk, my dear Father Guigues, of missing the post. I have just spent a week during which I have had no time to breathe and here I am at six o'clock in the evening without having been able to take up my pen to write to you. The Archbishop of Aix has taken all the time that my functions would have left to me. However I want you to know in advance that three priests and an Oblate are going to set forth to come to your aid. On perceiving that one whom I had destined for you spoke French too badly to be employed in Canada, I replaced him immediately with another whom I ordained expressly for the purpose. He like his companion is an angel full of virtue and devoted to the point of heroism.³⁷ They themselves asked me for this mission precisely because they knew they would risk their lives to come to your help in this perilous ministry. I made them priests yesterday although they have not quite finished their theology. But knowing that our excellent friend, the Bishop of Montreal, had

³⁵ A blot of ink appears on the third page.

³⁶ Orig. — Rome, Arch. of the Postulation — L. M. Guigues.

³⁷ Bros. Bernard and Gaudet were ordained September 26th, cf. *Registre des Insinuations*. Fr. Ciamin, at first destined for Canada, was later to go to Ceylon.

caught the sickness, I feared that his coadjutor might fall ill in his turn and then, if I had only sent you deacons, you would not have been able to use them as you would wish, were they not priests. You will be pleased with them, they could not have better sentiments. I wish I had more as perfect as them to offer to you. I shall try to choose well for the first contingent that I shall give you. The third priest is Fr. Lempfrit, the former Chartreux who had obtained a dispensation from the Pope to devote himself to the conversion of the Savages. He is destined for Oregon. You can use him at Montreal while waiting for him to be able to proceed to his destination.

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

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

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

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

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

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

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

90. To Monsieur Guigues, provincial superior of the Missionary Oblates of Mary Immaculate, at Longueuil, near Montreal, Canada.³⁸

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

³⁸ Orig. — Rome, Arch. of the Postulation — L. M. Guigues.

Marseilles, September 29, 1847.

After spending the day making a pastoral visit at Mazargues, I have just returned at a fast gallop in order to be in time to embrace our dear missionaries about to mount aboard their stage coach. I take this opportunity to send you a line with them. An accumulation of the most serious affairs these last few days has knocked me breathless. Nancy, Ceylon, Rome, Lyons, everything has come at the same time. I want to write to each of you but can scarcely say a word in this hurry. Lucky it was for me to have written you the other day by post. But how can I tell you all that I want to? Anyway you will know that I am sending you charming people, men of good will always ready to second the views of the superior. They leave in a state of fine fervour. They could not have responded better to the graces which the good God has given them in order to render them fit for the great mission which is confided to them. Even from the quite young Oblate can you expect every satisfaction, so wise, zealous and devoted is he. I was happy to give him the tonsure, you will be enchanted with him.³⁹ I am impatiently waiting for news from you. Do not forget in what an anxious state I find myself. You will see in the Circular of which I am sending you some copies how careful I have been to procure for you the aid of prayer. I presume the people and clergy of Canada will be touched thereby and will appreciate the affection I bear them. It is true you are my principal concern; but I show my interest in them and render them an homage which I hope will move them.

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

† C. J. Eugene, Bishop of Marseilles.

91. [To Father Guigues].⁴⁰

No one in Canada has thanked the Bishop of Marseilles for his Circular asking for prayers during the typhus epidemic. Congratu-

³⁹ Ch. Arnaud.

⁴⁰ Ms. Yenveux II, 124 b; III, 130.

lations for the retreat preached to the Fathers. Chiniquy is not admitted to vows.

[Marseilles] December 10, 1847.⁴¹

[I am surprised by the silence] you have all maintained, the Bishop of Montreal included, about the great manifestation of charity I called for in favour of our brethren in Canada. I am the only bishop in the world who put himself to some trouble at the time of your affliction. I published a Circular which caused quite an impression in our land. I ordered public prayers to draw down upon this country so far, but so near to my heart, the blessings of God and the preservation of devoted priests who were exposing their lives for the people to the contagion which had already stricken so many clergy. My people responded with so much fervour to my invitation, my clergy joined in so well with my sentiments that we can feel assured of having touched the heart of God, indeed I have not heard of the death of a single priest since we began to invoke the Lord and notably all our Fathers already infected by the sickness have recovered their health. *Eh bien!* no one has breathed a word, not the least little word of thanks. I have not had a jot of consolation to relate to those who have so charitably shared my grief and solicitude. Admit you have not been considerate in this circumstance. I should think you must have had my Circular at the end of September or the beginning of October. The Bishop of Montreal could well have responded with a few words to edify and console my people who truly deserve this recompense.⁴²

I am somewhat tardy in congratulating you on the good results of the retreat which God inspired you to give our Fathers.⁴³ I

⁴¹ These two excerpts are dated September 10 in Yenneux but the context would suggest rather that they are of December 10: the Circular of the Founder appeared on September 5 and was sent on September 29 and the letter in which Fr. Guigues speaks of the retreat arrived at Marseilles only at the beginning of the month of November, cf. General Council of November 5. Chiniquy, however, was refused admission to vows only on December 15.

⁴² Mgr Bourget, being gravely ill, only acknowledged reception of the Circular on April 10, 1848. He answered at the same time that he was going to confide a parish to the Oblates in the City of Montreal and that he deplored the conduct of Fr. Allard towards the parish priest of Longueuil: "I will admit to you that had I been a man disposed to be annoyed with one of your children, I would perhaps be at loggerheads with this good Father..."

⁴³ On the subject of this retreat and the typhus, it is noted in the minutes of the General Council of November 5, 1847: "...In that country, the typhus has entirely

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

disappeared and our sick Fathers are all restored to health, thanks no doubt to the prayers which have been raised to God for this. Rev. Fr. Guigues, before retiring into an English village to learn this language, gave to the Fathers brought together at Longueuil the annual retreat which normally takes place only on All Saints. It seems this retreat did the greatest good to the community and that it contributed, together with some explanations given by the Rev. Fr. Visitor, to calming their minds on which his promotion to the See of Bytown had generally had an unfortunate impression..."

92. [To Father Guigues].⁴⁴

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

[Marseilles] December 25, 1847.

I leave it to you to think what might have been my happiness had I been able to lay upon you my hands as I did for our dear and ever beloved brother, the Bishop of Viviers, I who never permit a priest of my diocese to be ordained by another bishop, so penetrated am I by the mysterious union which takes form through the communication of the Holy Spirit. What would be the episcopate conferred by my ministry on one of my dearest sons, this beloved Eugene who has grown in my bosom since his childhood, who has been led by Divine Providence to the stage at which he has arrived, by way of the Congregation, our common Mother, this child of my heart whom I love so much, to whom I have always given the greatest proofs of my confidence, that he well merited? Oh! I might well have been too happy! But you can appreciate, my dear child, that it is quite impossible at my age (66 years) and in my position⁴⁵ to undertake such a voyage... It will be one of the greatest privations, one of the greatest sacrifices of my life, you can well believe, my dear friend; were there only 100 leagues I would traverse them on foot if necessary.

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

⁴⁴ Ms. Yenneux V, 127; IX, 135.

⁴⁵ It well seems that his position, more than his age, prevented him from going to Canada. He was already aware, no doubt, that priests of the diocese were beginning to think that he gave too much of his time and money to the Oblates.

1848

93. [To Mgr I. Bourget, bishop of Montreal].¹

Complains to Bishop Bourget because he has not written to thank him for the Circular on the occasion of the epidemic of typhus and to give details of the nomination of Father Guigues. Opposition of the clergy and of the Oblates to this nomination. News about the Canadians in France: Fisette, Trudeau and Rouisse. Bishop Blanchet has been cold in his reception of Father Ricard and his companions.

Marseilles, February 12, 1848.

For quite a while, Monseigneur, I have wanted to complain to you about your silence. But how can I allow myself to scold a friend who finds himself in the anguish wherein you have been plunged by the frightful sickness which has decimated your clergy and has brought you yourself within inches of death? But that is precisely the circumstance which gives me a new reason for complaint. Upon my word! Alone of all the Catholic bishops of the world, I take to heart your deplorable situation. Seeing you overwhelmed by the weight of adversity, it is not enough for me to express my pleas to the Lord in private. Too great is the evil in my eyes not to apply a more powerful remedy. I raise then my voice in the midst of the Church, I want it to resound throughout the whole of France in the hope of inducing by my example other bishops to do as much. I order public prayers in the whole of my diocese. At each mass is to be said a Collect, Secret and Postcommunion apt to arouse fervour in the most tepid soul, should such be found among my priests; the people are to be united by such prayers and of their charity they are to be moved also to implore relief from your sufferings each time the Blessed Sacrament

¹ Orig. — Montreal, Archdiocesan archives — Oblats.

is taken from the tabernacle to bless the multitude. My people respond to my thoughts and unite their intentions to mine, they pray with so much fervour that they obtain, I am confident, what we ask for with ardour and perseverance, at least it has been noted that not another priest of yours has died since the name of the Lord has been invoked on their behalf. Well now! Not the least little word, I speak not of gratitude and thanks, not merely a mention to show that at least someone noticed what our heart had inspired us to do for you. The obliviousness of the Bishop cured of the sickness which had alarmed me so deeply has been matched perfectly by the missionaries, of whom four or five have also obtained their cure, not being mindful, not one of them, of what we have done for them and for you. Such are the items and the substance of my complaint that I am not now loath to express.² And I have not yet said all! Do you believe, Monseigneur, that I need not even the briefest letter from you after you have seen the storm which struck me as the aftermath of the resolution you had taken and which my confidence in you had induced me to second? I have had a very bad time because of the kind of vortex which seems to have had everybody's head whirling. I shall not characterize the conduct of your clergy for to express what I thought of it would perhaps grieve you³ but I will tell you that all our missionaries without exception, seized by I know not what obsession, had lost their wits. Is this the influence exercised by the impertinent M. Chiniquy who dared to write me a letter which he though quite sensible but which revealed to me an attitude that would be no asset to us and earned him the unanimous refusal of our Council to grant him admission — is it, I ask, his influence which stirred them all up against the decision which you took and which I believed I could support in spite of my initial repugnance? The fact is that in the end I was obliged to write a most severe letter in order to put an end to all this turmoil. I can but say that at the peak of this conflict, or if you will, this grievance, it would have been a relief to me to receive a letter from you. Even now what a pleasure this would be, in the first place to learn of your complete recovery to which no one attaches greater value than myself. And this is not an empty phrase I

² Mgr Bourget excused himself, April 10, 1848. Following his illness, his doctors had forbidden that anyone speak to him of administrative affairs. In gratitude for the concern of Mgr de Mazenod, he will confide finally "an establishment right in the middle of one of the fine suburbs" of Montreal.

³ The Bishop of Montreal makes no reply about this. For details of this opposition, which was rather limited, cf. G. Carrière, *op. cit.*, t. 1, pp. 299-304.

formulate. Those who heard me when I found out about your illness can testify to that. I would also be grateful to know something about this great matter for Father Guigues himself says hardly a word about it. Someone told me the other day that he had heard from Montreal that he would encounter grave difficulty over the question of nationality⁴ but it seems to me that is one of the first things that would have occurred to you and that you would judge it a simple matter to have the future bishop naturalized. Whatever the case may be, I beg you, write me somewhat at length about all these things. I need not remind you that more than ever you must be the Father of our Oblates of Mary. They feel weakened by the election of their superior to the See with which you have entrusted him. Help us as well as him to pacify them and reassure them as I have not ceased to do from this side.

Shall I add a few words about the Canadians over here? Fisette has remained with the Trappists after having passed through the Chartreuse. He has been a novice for some months at Aiguebelles. Trudeau is now a priest and I am very pleased with him. He is now here with me. When he will have made his trip to Rome,⁵ as I promised him, and after a short stay in our houses in England, he will return home to his country with Father Leonard who will by then have finished his mission in France and which he is accomplishing very well.

As for M. Rouisse, I do not think he will do for the Congregation. He does not understand how we can hesitate to admit him and for my part, I think we would come to regret having received him. He has too good an opinion of himself, he is much too loquacious, his judgement is faulty, he lacks good sense. I know he can hurt the Congregation on his return to Montreal by his ill-considered observations but I prefer that he be hurtful in this manner from the outside rather than in this or any other way from within. I pray God that Fisette will persevere with the Trappists. He has written to me several times and I to him for he retains for the

⁴ Bishop Guigues obtained his naturalization in February, 1849.

⁵ The Founder writes to Fr. Leonard, January 21, 1848, regarding this journey: "Fr. Trudeau tells me that you have found a good person who would pay your fare to Rome. Tell me if we can count on this. The parents of Fr. Trudeau have already placed in the hands of Fr. Allard the amount of the expenses entailed by this journey. I would certainly like to know these good parents and especially the mother, truly a valiant woman, who has been admirable over the vocation of her son. I ever remain quite pleased with him. I assure you, he deserves the affection I bear him.

Congregation and for me personally an extraordinary affection. Poor child! I love him ever so much. He has a good heart and one should add that he has shown great generosity in being ready to assure his salvation by a way so difficult. This is heroism. Pray, Monseigneur, also for him and never forget me before the Lord in return for the veneration and the friendship I have for you.

† C. J. Eugene, Bishop of Marseilles.

P.S. I was going to say in confidence how little the Bishop of Walla Walla had responded to the alacrity with which I had, in his pressing appeal, furnished him with devoted missionaries. Having been provided, during the period that our good Fathers were on their way by sea, with what he thought would suffice, I believe he was annoyed to see them arrive. He received them in the first place more than coldly and does not appear to have become more amiable towards them since. What appalls me is that the distance between us and these good missionaries means that they are going to suffer greatly before I can get to them the supplies which I had to presume this prelate would furnish since he had asked me for them as a great favour, his letter being proof of that.⁶

94. [To Father Gaudet].⁷

Observance of the Rules. Illness of Father Bernard. Revolution of 1848 in France. Departure of missionaries.

[Marseilles] April 29, 1848.

I am most glad to see that you are happy. I conclude from this that you will be blessed by God. *Hilarem datorem diligit Deus*. I recommend that you seek ever to be united amongst yourselves and to have the greatest deference for those who stand in the place of God. Remember what I have recommended so much to you all. Never murmur amongst yourselves, never reveal confidential matters

⁶ In this connection, Mgr Bourget wrote on April 10: "I believe that Fr. Ricard and his confrères might well have been surprised by the cold manner of the Bishop of Walla Walla. But I hope that when they will have lived with him, they will better be able to judge the goodness of his heart. He is naturally serious and his manner is cold and even glacial to anyone approaching him for the first time. Besides you understand that in the sorrow one feels on leaving his fatherland and in the middle of the fatigues of a long and uncomfortable journey, one is not naturally inclined to laugh."

⁷ Ms. Yenveux III, 224; IV, 226; V, 216, 244.

outside. Your predecessors were not always sufficiently reserved on these two counts, so what mischief has not resulted in consequence! Ah, if only one would reflect a little more on the Holy Rules that the Church has given us, how many faults would be avoided and what progress would not be made in the way of perfection!

The good Father Bernard who had so well endured the ocean crossing, being so strong and well constituted, him I saw at grips with death;⁸ what grief I felt! But I never lost hope. I had unlimited confidence in the goodness of God and in the protection of the Holy Virgin. As for you, is it not marvellous that you should keep so well considering your delicate health? Do not abuse it, my dear friend, never commit an imprudence, never must work too strenuous be imposed upon you. They have to remember that your chest is delicate even if your goodwill is robust.

...A revolution is always a sorry affair. We accept all things from the hand of God. He will give us the strength to support the trials which are in store for us. Double your prayers for us that we who are going to be in the thick of it may be benefitted by your peaceful serenity in serving God well and the Church. I am sending you help. It will show you that I think of you — he will not be the last.⁹

⁸ Concerning the illness of J. P. Bernard, the Founder wrote in his Journal on March 6: "Letter from Mme Trudeau. This lady is wonderful to our missionaries but gives me dreadful news to the effect that our Fr. Bernard, so good and so fervent, is so ill that he has received right away the sacraments. I am really cast down by this news. What could not be envisaged in the way of devotedness towards God and the salvation of souls from this fervent missionary with his strong hand, his fine voice, his good health. My God, what a new affliction... The holy Bishop of Montreal has ordered a novena which is now being made for him and it is still hoped that he will be cured. All are sympathetic, Mme Trudeau tells me, and are with him in his suffering..."

⁹ The minutes of the General Council of April 17 give the list of missionaries who are soon to leave on an American ship for Boston: Fr. Aug. Maisonneuve, the scholastics R. Deléage, A. E. Cauvin, J. Tissot, and the lay brother J. Menthe. Fr. Leonard was to leave from Le Havre with the novices J. Bouvier and P. Gelot. A letter to Fr. Vincens, April 26, gives other details: "...Send them to me sufficiently in time so that they can equip themselves somewhat and if necessary receive the tonsure and minor orders. Bro. Bouvier need not worry. I consent to his departure with Fr. Leonard who will go via Le Havre. There is the question of Bro. Gelot who was glad to be included with the fortunate ones — he also could make himself ready to accompany Fr. Leonard although I regret to see novices leaving before having made their oblation. If Bro. Bouvier has arrangements to make, let him make haste for Fr. Leonard is anxious to set forth on the journey. His brother is keen on going too but I do not know what they could do with him in Canada. He imagines himself able to serve as catechist but I cannot promise that he will be judged suitable. If he would but resign himself to be purely and simply a brother, all right..."

95. [To Father Faraud].¹⁰

Is urged to write a narration of all he is doing for the glory of God. The revolution in France. The mission of Ceylon. Departure of missionaries for Canada. Affection.

L.J.C. et M.I.

Marseilles, May 10, 1848.

My dear Fr. Faraud, there is a father beyond the great lake whom you must not forget; know that you are always present to him, whatever the distance which separates you from him, not only at the holy altar where each day he offers the Holy Sacrifice for the family and all the members of which it is composed but during the day's routine and in the frequent conversations wherein the names of his children, their ministry, their strenuous labours and all the good they do never cease to be present to his memory and on his lips. Why then, dear son, when Fr. Aubert writes to me, do you not add some lines to his letter or, better still, why not write directly and tell me about yourself and narrate what you have done for the glory of God? Twice a year, there being no means to correspond more frequently, is not difficult to manage and you would give me so much pleasure, so much benefit.

You know me little if you do not know how much I love you. Make up, dear child, for your past negligence by putting down your story for me since your departure for the missions until the day your letter is dated. For that you take a large sheet of paper and you write on all four pages and more if necessary or continue in a second letter from the place your story leaves off. There is no detail to which I am indifferent. All that comes to me from my dear children interests me to the highest degree. Give me this pleasure, my dear Fr. Faraud. I ask you this in return for the good I wish you, for the friendship and the paternal love I have for you.

You will have learned that an unexpected revolution has saddled us with a republic which up to now has done us no good and much harm already if only in terms of stagnation instead of prosperity. We were making wonderful progress, our houses were multiplying and the number of vocations increased each day. But now that resources

¹⁰ Orig. — Rome, Arch. of the Postulation — L. M. Faraud.

are failing, we have to stop this growth for lack of the wherewithal to feed and lodge so many people. It is really a shame! For the same reason I find myself forced to postpone the sending of new missionaries to the beautiful island of Ceylon where Fr. Semeria is stationed with Frs. Keating and Ciamin, as well as a lay brother. We could do marvels in that country for the conversion of 1,100,000 infidels and the instruction of 150,000 Christians but it takes not less than 2000 francs per person for the voyage and the Propagation of the Faith suffers from the great upheaval which has ruined all the industries, restricted all sources of capital and in consequence diminished all revenues. Our missions in England are so prosperous that had the revolution not occurred, I would have gone to visit them this year. The good father Perron has welded them together by his holy death. They are served just now by Frs. Daly, Tamburini, Naughten, Cooke, Noble, Grey, Walsh, Bradshaw and Hickey. You should know several of these good Fathers as well as Bro. Cauvin whom I am sending this very day to America with four others who entered novitiate after your departure. They are going to embark in a fine ship which is fitted with very comfortable cabins and they will arrive with the help of God at Boston while Fr. Leonard, with the two Bouviers¹¹ whom you knew, one a clerical and the other a lay brother, will embark with one or two others also at Le Havre towards the end of the month and arrive about the same time on your continent. I should think that among all these Oblates of goodwill, the provincial superior will designate some to come to your aid or release some from those already on the continent who will be replaced by the newcomers, only one of whom is now a priest.

I think these details about the family, together with those I have sent to Father Bermond, will give you pleasure. Do as much, I ask you again, on your part. You know that we should all say in the broadest sense *omnia mea tua sunt* since we are all but *cor unum et anima una* as long as we are in Heaven and on earth — that is our strength and our consolation.

Adieu, my dear son, may the Lord pour his most ample blessings upon you, on your brothers and on your holy ministry. May he render you ever more worthy of your sublime vocation and

¹¹ The register of entries at the novitiate mentions only François Joseph Bouvier; his brother had evidently not been a novice.

heap upon you spiritual consolations in recompense for the trials that you endure for His glory and the salvation of the souls He has redeemed with His precious blood. I bless you likewise with all my soul.

† C. J. Eugene, Bishop of Marseilles.

96. [To Father Guigues].¹²

Signature of the future bishop. The manner of administering confirmation.

[Marseilles] May 12, 1848.

I have seen the signature that you have adopted. It would be better to spell one of your names in full, at least one. Initials can suffice for the others but it would be as well that you adopt one to be written out completely.

Regarding the mission of the Red River, our Fathers must at all cost go in pairs...

I recommend that when you administer the sacrament of confirmation, you pose your hand on the head of the one to be confirmed and at the same time anoint his forehead with your thumb. It is very easy to acquire this habit instead of closing the fist, which ought not to be done.

97. [To Father Guigues].¹³

Complains about the lack of obedience of the Oblates of Canada. Superiors must ask permission before proceeding to build.

[Marseilles] May 22, 1848.

I broach with extreme repugnance the subject of the conduct of our men in Canada. Too long have my mind and heart been wearied thereby. Several times already I have been on the point of taking a

¹² Ms. Yenneux I supplement 79, 123; V, 127.

¹³ Ms. Yenneux III, 66; VII, 122.

severe decision, for it is not tolerable. They are too prone to argue and not enough to obey as conscience demands. Since when must a superior have all the qualities and virtues there are in order to be respected? What authority have the subjects in a community to control his actions, measure his worth and bear judgement on his ability, his experience? When he is punctual and observant of the Rules, has competent knowledge and enjoys the confidence of the Superior General, what more must be asked of him? Is it not moreover a singular thing that outsiders judge the worth of our members? All they should know about them is whatever is external such as their preaching but their personal qualities, their aptitude more or less to be at the head of a community, should be unknown to them. They could not be in a position to judge such matters except through indiscretions which are most culpable.

These are matters which you only skim over in your correspondence with me... It is not sufficient only to say a passing word about your projects, your affairs. You should explain them in detail. I wish you could see the letters of the Jesuit Provincials to the General of their Order. Nothing is forgotten. The Jesuits have constructed at Marseilles a beautiful church and a fine house. Of course they had sent the plans for approval to Rome and that was accorded. But having omitted to show the parlors which they had made and which they had thought suitable, they sought approval for them when returning the plans in connection with other details. Well! Those parlors were not approved. They had to demolish them in order to arrange them as the General had prescribed. You have, you others, built, I am told, a new wing to your house at Longueuil. Who has thought to breathe a word to me about this? It is imperative to regularize relations which go to strengthen more than you think the unity which must reign in all Congregations and the bonds of our fraternity.

98. [To the Hospital Sisters of St. Joseph of the Hôtel-Dieu of Montreal].¹⁴

Participation in the prayers, merits, etc., of the Oblates.

¹⁴ Orig. — Montreal, Archives of the Hôtel-Dieu.

Charles Joseph Eugene, Bishop of Marseilles
and Superior General of the Congregation of the Oblates
of Mary Immaculate
to the Religious Ladies of the Hôtel-Dieu of Montreal
known as the Sisters of Saint Joseph
Greetings and Benediction in Our Lord Jesus Christ:

Although the laws of Christian charity make it a duty for us to pray to God on behalf of all, we nevertheless believe ourselves more strictly obliged to do so in regard to the persons to whom we are indebted for spiritual and temporal services rendered to the members of our Congregation. Wherefore, ladies, on learning of the charity and indefatigable zeal that you have exercised towards the Oblates of Mary Immaculate established in Canada, we wish to give you a solemn and lasting witness of our gratitude. So, confiding ourselves to divine mercy and to the powerful intercession of the Most Holy and Immaculate Virgin Mary, our patroness, by the authority which God has given us, in spite of our unworthiness, we grant you for ever a full and entire communication of all the holy sacrifices, prayers, penances and of all works of piety and zeal which by the grace of God are performed and will be performed in future in the various houses of our Institute as much in America as in other parts of the world, in the name of the Father, the Son and the Holy Spirit.

We beg that it be the will of Our Lord Jesus Christ to ratify in Heaven this promise and engagement in order that, He, compensating for our unworthiness from the inexhaustible treasure of His merits, may heap upon you, ladies, every grace and heavenly blessing in this life and reward you hereafter with the crown of a glorious eternity.

Given at Marseilles under our sign, the seal of our arms and the countersign of the secretary of the Congregation, the 24th of May, 1848.

† C. J. Eugene, Bishop of Marseilles, S.G.
by mandate of the Most Rev. Father General,

C. Aubert, priest, O.M.I., secretary.

99. [To Mgr Guigues].¹⁵

Consecration of Mgr Guigues: joy of the Founder, unity in prayer. Father Telmon should go to the United States even if he does not know English well. Put an end to protestations against superiors. Saguenay.

Marseilles, July 25, 1848.

It is upon descending from the altar, very dear son, brother and friend, where I have just offered the Holy Sacrifice in union with that which you offer yourself at this time¹⁶ in your capacity as Pontiff, in order to draw down on your person, your diocese and your ministry the blessings of God, that I write these few lines. I do not wish to put off until tomorrow the expression of all the sentiments which fill my heart, transported as I am in spirit to your side at this solemn moment when the Holy Spirit works in your soul such great marvels. This beautiful day must be so consecrated to you that only with you shall I be concerned before God or before men. Your letter of June 25 came at the right moment for your writing of such recent origin made you actually present, so to speak, and furnished yet more food for my thoughts which were oriented straightway towards yourself. I hope you will not tarry in writing again to give me all the details that you know will surely be of such interest to me. By the same post, I received news of our dear missionaries whom I had sent to you directly from here. The letter which announces their arrival at Boston the first of July is dated on the 4th. I surmise that our travellers will have set out immediately for Montreal and that they will have arrived in time to give you the mitre that I present to you and which was embroidered at Lyons with the greatest care. It is impossible that Father Leonard who left Le Havre the first days of June may not also have arrived in time to be in the cortege of the ceremony of today, since those who have left from here have made so fine and happy a crossing, it is not to be presumed that Father Leonard may have encountered bad weather. I think how happy this good father will have been to embrace you on this day. Oh, how I would have pressed you to my heart, my dear son, whom I received so young into our family, whom I have seen grow in age, in knowledge and in

¹⁵ Orig. — Rome, Arch. of the Postulation — L. M. Guigues. The second sheet has disappeared, cf. Yenneux II, 138; III, 43, 78, 98; VI, 93; VIII, 178.

¹⁶ Bishop Guigues was consecrated only on July 30th in his unfinished cathedral by Bishop Remi Gaulin, of Kingston, assisted by Bishops Bourget and Phelan.

virtue, whom I have chosen to be my other ego, in whom I have put all my confidence to govern a considerable portion of this family that I have sent so far from me to serve the Church, the glory of God and the salvation of souls. I was thus preparing, without knowing, your accession to the sublime dignity to which the will of God has called you. Fear nothing, dear friend; a missionary Bishop who wishes to be faithful to his vocation and keep the spirit thereof and even, inasmuch as possible, the salutary practices which were so useful to him in the course of his apostolic life, this Bishop is in possession of the *bonum opus* which he has not desired but from which he will derive all the benefit that the first bishops of the Church knew how to profit from, those to whom the Apostle Paul gave his own example and counsels. You are going to prove how much your new dignity, far from blinding you, will change nothing of your customs, of the simplicity of your tastes, of your conduct towards those who were your brothers and who remain such as they bow before the sacred character with which you are invested. You will silence both the jealousy of the wicked and the murmurs of the weak who fail to understand the ways of God in governing His Church and in directing particularly the societies which devote themselves thereto...

[In the margin] — I had written to the Propaganda about the priests to be found in the diocese of Bytown. The reply was that you could keep them. I sent you word more explicitly about this in my last letter. I then had the reply of the Cardinal Prefect before my eyes and I conveyed to you his text. This document and many others have been removed elsewhere during the dark days that we have just been through. Has Brother Tisserand made his vows? On which day?¹⁷

I am surprised that you are in a quandary about giving Father Telmon companions who speak English. How is it that all our Fathers in Canada have not made it their duty and their pleasure to learn English? We have thirty Oblates at the seminary and there is not one who is not learning this language. You should hear all these young men conversing. They speak nothing but English in their recreation periods. What does Father Telmon mean by protesting on the grounds that he does not know English? This is a new mentality consonant with the republican spirit of our time. Formerly missionaries were sent all over the world; not one knew the language of the people he was going to evangelize. They set to

¹⁷ Aimable Tisserand began his novitiate on May 12, 1847.

with courage and they succeeded... So put your people to work at learning English.

Whatever might be Father Telmon's objection, you will reaffirm on my behalf what I wrote to him directly that I expressly put him in charge of this mission and, if needs be, in virtue of holy obedience, although it pains me considerably to employ this means, given that all members of our Institute like those of so many others should make it their duty to march forward at the first word of the father of the family, putting all their confidence in God and in the paternal blessing of him who has the grace to assign work to each one...

I do not understand the conduct of certain of our Fathers on the subject of the protestation they wish to make to the Bishop of Montreal against a decision of their Superior. What is the point of such an outburst? What is this idea about constraining a superior to give his consent? I protest myself against these doctrines that are diametrically opposed to our Constitutions. Take care not to let them prevail because I would be obliged to repudiate them. The Fathers have given their opinions too freely without being consulted and they have made the unpardonable mistake of giving their views in public. They should be satisfied with writing to me, not ten times as they have done, but once only and then keep calm, leaving to the superior the decision to which they ought to submit in heart and soul, as is prescribed in our Rules to those who are not invested with authority to govern.

There is no excuse for Father Telmon to be so essentially lacking in observance of the Rules by not lodging at our house when he comes to Longueuil. This is a real scandal. I truthfully believe that our Rules are not being read, at least their spirit is not well understood.

...Since you cannot hold out in the Saguenay, I would not have hesitated to accept the parish close to Quebec of which you speak. These are opportunities which do not come a second time.

100. [To Father Ricard].¹⁸

Joy of the Founder on receiving letters from his missionaries. Obedience, fidelity to the Rule. Accept the bishop such as he is.

¹⁸ Ms. Yenveux I supplement, III, 136; VII, 234.

[Marseilles] August, 1848.¹⁹

Nothing is comparable to the joy your letters afford me. One quivers on receiving them, reading and rereading them again and again ever with renewed pleasure, then one has them read to others until everyone is ecstatic. For do not believe that the description you make of your weariness and privation frighten those who long for the missions to the Savages. On the contrary, they are envious of your lot and beg me with even greater insistence that they may go and share it with you. You can be quite certain that I do not think of deterring them from so holy a vocation or of dulling their zeal. Far from that.

Establish from the beginning the invariable ideal of your Institute and a rule of wise conduct, exact and uniform, to which each must conform. In your missions more than everywhere else obedience to the superior and fidelity to the Rules must be observed. Your letter speaks of a trial, that is to say, of the behaviour of your Prelate, so ungrateful for the alacrity with which we have sent him personnel... For the rest, I see in this mission the finger of Providence and am not disturbed by this annoyance. You belong too much to God, my dear children, not to offer Him this sorrow, with so many other sacrifices. You fulfil your great mission independently of the satisfaction which could have been afforded to you by greater cordiality on the part of the one who should alleviate your solitude. I

¹⁹ Yenveux persists in indicating: August, 1848. The Founder had already received a letter from Fr. Ricard at the beginning of the year. On February 12, he writes to Fr. Dassy: "I have just received a letter from Fr. Ricard. It is dated in the month of August and they still had 200 leagues to travel before arriving at the place of their destination. Our three missionaries and the brother catechist are well but what a journey they have accomplished so far! Let none of us complain of anything when we have an advance party so generous and which makes conquests for Jesus Christ by so many sacrifices but also, what merits they acquire in the eyes of God and the Church! Dear brothers, how admirable they are! Pray hard for them and be proud of belonging to such apostles of the Lord."

On August 17, he writes to Fr. Semeria in Ceylon: "What shall I say of our men in Oregon and on the shores of the Red River? Their food is a little pork and they have only the ground to sleep on and with that, they are satisfied and happy as men who do the will of God. Fr. Ricard who was dying when he started out has recovered his health and he wrote me recently that he had only suffered from a cold for twenty-four hours in spite of nights spent under the stars, often sleeping in mud. Those who travel towards Hudson's Bay when it is 30 degrees below, pulled across the ice by dogs, obliged to make a hole in the snow to spend the night bedded in such fashion, entertain you with the account of their adventures..."

have seen on the map the area you have to evangelize... with what interest I follow you in your apostolic journeys.

You will observe that in the assignment of duties and responsibilities in our Congregation, we take into account not the age of members nor even their seniority but the aptitude of each to acquit himself of his functions.

101. [To Mgr Guigues].²⁰

Congratulations on his consecration.

[Marseilles] August 25, 1848.

My very dear friend, brother and son... I was united to the great event enacted at Bytown, the 25th or 30th. I was present to such an extent that you can say you were consecrated by four bishops, for the heart goes out farther than the arms can stretch; and it was with the Pontifical before my eyes that I called upon you all the blessings besought by the Church for the new elect. *Abundet in eo...* Nor even did I omit to pronounce with the Church: *qui maledixerit ei sit ipse maledictus, qui benedixerit ei benedictionibus impleatur*. Such is my way, dear friend, to felicitate you for the great dignity to which you have been raised. I take joy therein before the Lord because I cannot remain aloof from that which concerns your perfection and sanctification. And I thank the Lord doubly because I am more than ever convinced that in what has come to pass, divine Providence not only has your good in mind but that of the Congregation which you are called to direct towards the fulfilment of her duties in this part of the world...

102. [To Mgr Guigues].²¹

Establishment at Pittsburgh. Future of the Congregation in the United States.

²⁰ Ms. Yenveux III, 43.

²¹ Ms. Yenveux I supplement, 71; II, 138.

[Marseilles] September 15, 1848.

If we succeed at Pittsburgh,²² we will soon have other establishments in the United States. Already proposed is the seminary of Detroit. When we have a third establishment we will form a new Province; this is all the more desirable since already our Fathers in the United States have difficulty in receiving directions from Canada. It's true they have little reason to be especially grateful. Never has anyone thought of presenting such miserable personnel. If Father Telmon complained only of that, he would be right... I take occasion in speaking of this to recommend that you greatly insist on our Canadian Fathers' correcting their accent and taking as a model the pronunciation of the English with whom they live. They are young enough to succeed in this if they willingly pay attention to this matter. How many of our people from the provinces have corrected their accent while living at Paris.

...It appears that the Bishop of Pittsburgh insists that our Fathers serve a church in the central part of the city where he wishes them to be placed. Let us not be particular and since Providence has permitted us to expand, let us take care of each mission which God confides to us.

103. [To Mgr Guigues].²³

The Bishop can be a religious superior and as such ought to live with his community. Obedience is badly understood in Canada. Fr. Trudeau will pass the winter in England.

[Marseilles] September 26, 1848.

I was united to you during your consecration which, though it happened so far from me, I saw as taking place before Our Lord Jesus Christ who received simultaneously our homage and our thanksgiving... The diocese which has been confided to you and the people who will form your flock, far from turning you away from your vocation, on the contrary establish you therein in a more perfect manner. You can well say now that you are by divine right the first missionary of this vast country of which you are the pastor. You are

²² This reference is to a seminary.

²³ Ms. Yenveux II, 185; III, 44, 98; IX, 212.

wholly by nature the superior of the missionaries who work under your direction; you are the chief who marches at their head. Were I in your position, I would change nothing in my habits, nor in my relations with those who are your brothers by vocation and your collaborators in the great work of the conversion of souls. For their part, they have only to add deference to the obedience which they have already professed towards you as their legitimate and regular superior since, in our Congregation, the episcopate is not an obstacle to the exercise of this right. I myself am bishop, superior of the whole Congregation by the consent of the Sovereign Pontiff; the Bishop of Viviers is one of my assistants in the government of this same Congregation. Your missionaries and you then form but one and the same family, having only the same views, the same interests.

Accordingly I can easily reply to one of your questions: is it proper that the Bishop live in community with the missionaries or must he separate himself from them and live by himself? Undoubtedly the Bishop must remain at the head of his community: 1) because he is its superior; 2) because he will have much more facility in directing them and will more easily be able to maintain unity of thought and action in the ministry that they will have to exercise throughout the diocese. I would add that any such separation would be a sort of scandal in a country where the Bishop of Montreal is seen to live in community with his Canons. It is therefore fitting that you manage only one house as you are but one community... the very reason of economy imposes a necessity on you to live together as the father with his children.

I have received a letter from Fr.—²⁴ with which I am not pleased. Obedience is little or badly known to our Fathers in Canada. They know not how to submit themselves without complaining and they always have to put their own feelings ahead of the orders of their superiors. This is a sorry state of affairs, diametrically opposed to the spirit and the letter of our Constitutions and indeed to the very essence of the religious spirit.

On the subject of being at the service of the Catholics of Bytown, we know it is quite repugnant to our Fathers to serve in a manner too similar to the parish ministry. They have been known to say on other occasions that they were made to be missionaries, not

²⁴ The name was omitted by Yenveux.

parish priests. One should be able to organize their service as a kind of mission but in such a way that our Fathers might never be less than two together with a brother to cook their food; if they could be three or more, that would still be better; let us not overlook that the members of our Society wish and ought to live in community... we do not lack members but we must always take care to employ them in a manner consonant with their vocation.

Father Trudeau has urged me to let him spend some time in England in order to perfect his knowledge of English. I have always been quite satisfied with him in every way. He conducted himself perfectly throughout his novitiate and has never belied himself a minute since his profession. He is a charming man. Unfortunately his health is not strong. I shall send him to you without fail next spring.

104. [To the Members of the Provincial Council of Canada].²⁵

Administering and distinguishing between the goods of the diocese and of the Congregation at Bytown. Quarterly reports of houses.

[Marseilles] November 1, 1848.

Here is what I believe should be decided in a question where the Provincial Council is in disaccord with the Bishop of Bytown.

I believe it preferable and even indispensable that the Bishop live in community with the Fathers. I would look upon it as a kind of scandal were it otherwise. In material possessions it would therefore be better that there be fusion rather than separation between the diocese and the Congregation, the diocese being in a way identified with the Congregation, its bishop and priests belonging to the same Congregation. Hence, the Bishop receives all the revenues of the Church of Bytown and from these funds, he provides for the needs of the diocese of Bytown and for those of the Congregation. In managing thus, it is evident that the Bishop does not act as provincial but as bishop and therefore he must not be submitted to the control of the Council.

But as the Congregation has a past in Bytown and one must foresee that she will have a future there, something must be settled in both respects. As for the past, it is evident that the Bishop can claim

²⁵ Ms. Yenneux VII, 125-126, 247.

nothing from the Congregation of the allocations made to our Fathers by the Propagation of the Faith nor of the particular revenues by means of which the Congregation has acquired buildings and other goods...; as for the future, the Bishop can acquire in the name of the diocese a cathedral, a seminary, etc., with the aid of the revenues proper to the diocese...

Such is my response to your letter written jointly. In all such discussions of affairs, always show on your side much deference in your way of proceeding. I am given to understand that the Bishop was wounded by the tone that I suppose was used in his regard. I would be very disturbed were you to cause the least distress to so good a Prelate... One can discuss what one regards as a right but it must be with moderation and with every kind of considerateness... I conclude by observing once more that while there might have been a difference of opinion between you and the Bishop in the matter of finances, this must not alter the relations of confidence and affection which must always inspire each one of you. I excuse the good Bishop for having raised his claims a little high... but I fear that you may have repulsed him with some degree of rudeness; this will not do. I hope that the observations I have made and which I have weighed thoroughly in a spirit of perfect equity will suffice to calm this initial movement of sensibility on both sides. Remember that while distinguishing between the pecuniary interests of the diocese and of the Congregation, you must have but one heart and one soul. You wish on both sides only the glory of God and the sanctification of souls. This is the purpose of your sacrifices. Go forth together then and seek to attain this unique goal of your views and your hopes.

105. [To Father Telmon].²⁶

*Superiors must correspond regularly with the Superior General.
Future of the Oblates in the United States.*

[Marseilles] November 5, 1848.

I beg you all to put order into your correspondence with me. You should have kept me up to date with all your activities. Never in any Congregation or Religious Order can it be maintained that local superiors might insist on not corresponding directly with their

²⁶ Ms. Yenveux VII, 36, 247.

Superior General (especially when he has reminded them several times of this duty) in order to keep him informed of the state of their community, of the activities of their ministry, of the financial condition of their house, etc.

In founding the house of Pittsburgh in the United States, you are laying the foundations of a new province but you must act with moderation, without prejudice, without passion, not yielding unhesitatingly to optimism but neither assuming a pessimistic attitude, a detestable disposition with which one can in no way be enterprising and can achieve no good.

106. [To Father Telmon].²⁷

Reproaches Father Telmon for writing so little and for being unfair to his Superior General.

[Marseilles] December 18, 1848.

Just the sight of your handwriting made me tremble with joy. When I see the writing of those I love, it has more effect on me than their portrait would have. You act nevertheless as if you had no idea of how much I love you. Otherwise would you remain so long without writing to me and, when you do write, would you write as you do? Not only are you unconcerned about afflicting me with complaints and incessant grumbling but not one of your letters fails to include some painful barbs directed at me which wound the most sensitive part of my heart, that wherein lies the tender affection I have for you... I implore you, my dear son, never say such things to me and moreover, never think them. It is now twenty-seven years since I adopted you and since you have been living in my heart and you are on the verge of believing that my idea is to abandon you! If you were fair, you would say: My Superior, my Father loves me so much that in spite of the bitterness I have caused him, in spite of behaving in a manner for which he could reproach me, his heart

²⁷ Ms. Yenveux V, 160. The Founder had received a letter from Fr. Telmon, December 10. He wrote that day in his Journal: "Letter from Fr. Telmon. Always disagreeable with his complaints and displeasure. Yet it is a fine mission that has just been confided to him at Pittsburgh. It is true that the two companions that the Bishop of Bytown has given him are not good for much. So Telmon is obliged to do everything but why show so much distaste? The establishment at Pittsburgh could become very interesting. One must be patient in all things."

has never changed and, counting on the substance, he is not deterred by the manner, however harsh it is. This is so, my dear child. I assure you that if I were the only one to suffer, I would put up with it and, loving you such as you want to be, I would say nothing. But you would not believe what harm you do in yielding constantly to your caustic mood which spares no one and superiors still less than simple confrères... Do not be irritated by what I say, my dear son, I owe you the truth and who else would show you the faults you have amid so many good qualities that no one appreciates more than I?

1849

107. [To Father Leonard].¹

The Fathers in Canada are lacking in the spirit of obedience and mutual respect. Observe the Rule in the new house of Montreal.

[Marseilles] January 11, 1849.

Our Fathers have fallen into the habit of arguing over obedience and of permitting themselves to weigh human worth according to a standard other than what is just. Hence these senseless apathies and bad feelings in a group wherein should reign only peace, simplicity, religious respect, mutual support, in a word, all the virtues they have vowed to practise. Can you imagine being so disloyal as to let oneself be influenced by the views of strangers as to the worth of one's brothers, instead of repulsing these impertinences by sternly showing that one's sense of propriety has been offended and by defending as one ought a brother condemned by people who have no right. In censuring one's brother in this manner, the idea is to appear to be distinguished by good judgement and perhaps to be more estimable than the brother who is scorned. But one is sure to be deceived by this stupid self-esteem and punished for this grave lack of charity, for this forgetfulness of the elementary rule which makes it a duty for a brother to defend his brothers. The very ones to whom you have betrayed your brother will despise you in turn and you will only obtain what you deserve. I have voiced to you my extreme displeasure on this subject several times. I am so upset that were I on the scene, I would punish any missionary found at fault on this point, even by prohibiting him from celebrating Mass. Do people behave in this way in other Congregations? I certainly have around here, and there are to be found elsewhere, some quite mediocre Jesuits. But

¹ Ms. Yenveux II, 225-226; V, 222; VII, 165.

you need not fear that their brethren will ever expose them to the disparagement of strangers. No one would think of diminishing the respect that is due to them and if anyone were capable of carelessness on this point, he would be soundly taken to task by whomsoever he might have addressed. Now that, my dear Father, you are at the head of a little community,² insist severely on the correction of this detestable habit. I recommend also that you see that the Rule is observed in all respects. From the moment you are superior, the responsibility rests on you.

I congratulate you on being chosen as the first to establish our Congregation in Montreal. God will bless the beginnings all the more because they are somewhat marked by certain privations which, as you tell me, make you feel the charms of holy poverty. This is the way we began when we laid the first foundations of the Society.

108. [To Mgr Guigues].³

The Founder wishes to have a detailed account of the personnel. Father Allard is too busily engaged in the work of directing Sisters.

[Marseilles] January 25, 1849.

...It is quite a long time since anyone in Canada has sent me an account of the personnel. It has reached the point where I could forget their names were the memory of each of my children not graven in my heart. I love them as they are, alas! though they be imperfect and little grateful.

...Father Allard must not think of himself above all as trained for directing nuns. You should have checked his zeal for this kind of ministry which is very secondary and quite exceptional for us.

109. [To Father Leonard].⁴

The property of Longueuil must not be alienated but kept as a house of study and rest.

² Mgr de Mazenod writes in his Journal, January 14: "Letter from Fr. Leonard. He is settled with Fr. Bernard at Montreal. They are in frugal circumstances and are happy over this..."

³ Ms. Yenveux II, 33; V, 174.

⁴ Ms. Yenveux VII, 52.

[Marseilles] February 6, 1849.

...But in truth, my dear Father Leonard, after all I have written on the subject, I do not understand how anyone can again bring this matter up for deliberation. I have said and I repeat to you that never, certainly never, shall I consent to the disposal of properties or of the house of Longueuil. I am not of a mind to despoil one altar in order to adorn another. For you to become established at Montreal has been my most ardent wish ever since our setting foot in Canada but this is not to be at the detriment of our valuable establishment at Longueuil. I have said and I repeat that I desire that the motherhouse, the principal house, be at Montreal but I intend that the house of Longueuil remain as a house of study, as a house of rest and as a novitiate. So let no one touch this sensitive nerve again. I absolutely forbid anyone to put forward any proposition whatever on this subject. It has been quite forgotten how indignant I was when it was proposed to sell this property which the Ladies of the Sacred Heart, so I believe, found highly suitable! Let it be taken as settled that I authorize no one to dispossess the Congregation of the least of her establishments, of the least of her properties.

110. [To Father Ricard].⁵

Anxiety of the Founder about the missionaries of Oregon. Let them be brothers to one another even if they differ in character.

[Marseilles] February 10, 1849.

Oh no! my dear friend, you could not make your letters long enough nor enter into too many details on the subject of your painfully difficult mission. You cannot imagine the anxiety which I feel about you all. Not to receive news from you for eight months is truly a torment for my heart. To know you are deprived of so many things and badly appreciated by those who should kiss your footsteps is something beyond my endurance. It is a grief only softened by the knowledge you give me of your resignation and the certitude of the merit that you will derive therefrom in God's eyes.

⁵ Ms. Yenveux V, 210; VII, 221.

I have been sorrowfully afflicted on learning that the two young Fathers do not get along with each other as two good brothers should, especially when they find themselves so far from their common father. Oh, that is insupportable! What matters any difference in character when they should have but one heart and one soul? ...Maintain firmly the utmost unity between brothers and let charity reign always amongst you. Would you wish to lose the merit of so many sacrifices made for God?

111. [To Fr. Pierre Aubert].⁶

Henceforth we will send to the missions only young men who have finished their theology. Give detailed news of his missionaries. Prudence with women.

[Marseilles] March 4, 1849.

We have excellent young men here who only long to go to the native missions. But we are determined to have them finish their theological studies before sending them. Under the pretext that it is not necessary for them to know many things to evangelize the Savages, they are sometimes sent too soon into their territories. This is not my idea and however impatient our young people may be, I shall keep them until the end of their studies.

How were you capable of ordaining Brother—⁷ as a priest before he knew a word of theology? We had sent him to you so that while studying this indispensable science, he could learn the language at the same time. Who could foresee that you would throw him into the ministry without his knowing anything? It is essential that you take great care of your missionaries and that you finish training those who have been sent to you still young. So refrain from being in too much of a hurry for Brother Tissot. Make him study.

Father Maisonneuve, who has been sent to your territory, is a little saint.

⁶ Ms. Yenveux II, 33; III, 54; VII, 268; VIII, 175; IX, 149.

⁷ The reference is probably to Bro. Déléage, ordained in September, 1848, or perhaps to Fr. Faraud, ordained May 8, 1847.

Give me plenty of details about your missions, the places and the persons. I do not know your situation at Saint Boniface. Take time to trace the history of this mission in the moments that you are free.

My dear son, here is what I have heard... They say that—⁸ is spending considerable time with the Sisters. I hardly dare repeat the coarse remark attributed to Canadian clerical gentlemen on this subject... It has been put into a song in Canada... Leave to others the care of these communities and have very little to do with them.

I learn that Father Bermond might have a young female Savage with him, ostensibly to prepare his meals. But is this to be tolerated? You who are his immediate superior must not spare him either your counsel or even your orders.

112. [To Mgr Guigues].⁹

Expansion of the Congregation in England.

[Marseilles] March 4, 1849.

We are making giant strides. Apart from the novitiate which we are soon to have in England, as well as a house of studies, we are being offered at London an establishment which is under discussion with Mgr Wiseman and another magnificent establishment at Dublin. All our members in England have an excellent attitude, are extremely attached to their vocation and filled with love and devotion for the Congregation. Moreover there is nothing easier than governing them. This is truly a blessing from God in that conversions are continually happening. An English bishop said to me recently while passing through Marseilles that the Oblates of Mary have made the Congregation the most esteemed in England, so impressive is the fine spirit and edifying example shown by all of them.

⁸ He alludes, seemingly, to Fr. Allard whom the Founder is ever reproaching for spending too much time with the Sisters and who had been involved in an altercation with the parish priest of Longueuil on this subject.

⁹ Ms. Yenveux VIII, 5.

113. [To Father Telmon].¹⁰

Death of Fr. Frederic Michel.

[Marseilles] March 10, 1849.

Today, the anniversary of the death of our good Father Mie, I learn of that of Fr. Frederic Michel. He was one of our best men, filled with virtues, but virtues quite uncommon, talented and learned to the full, a well formed man he was. He left the seminary of Grenoble for the novitiate the very day of his ordination, not wishing even to visit his parents. He was the 200th of our Oblates and had made his profession only a few months previous; it is a great loss.

114. [To Mgr Guigues].¹¹

The Founder will henceforth send outside France only those who have finished their theology.

[Marseilles] March 25, 1849.

I cannot in conscience approve the policy you follow in Canada of conferring Orders in advance on children void of knowledge and who will suffer all their lives from this deficiency in education. So I have decided to send no more members other than those who have finished their studies and who have spent sufficient time within our houses to form themselves in the practice of religious virtues. I prefer a thousand times to make you wait rather than have you reproach me with not having provided for the needs of our members and with having risked compromising their salvation and that of the souls they know not how to guide, as well as the reputation of the Congregation. When I consented to send you, at your request, raw Oblate recruits, it was because I was firmly persuaded that you would train them both in ecclesiastical science as well as in piety.

¹⁰ Ms. Yenveux IX, 162. Yenveux cites this extract as coming from a letter to Fr. Telmon. It is the kind of notice that the Founder was wont to make in his Journal.

¹¹ Ms. Yenveux VIII, 175.

115. [To Father Leonard].¹²

Displeasure of the Founder because the Fathers of Canada have signed a petition to remove Father Allard from the post of Novice Master.

[Marseilles] March 26, 1849.

My dear Father Leonard, the contents of your letter of February 28 which I have received today are so grave that I will not defer my reply for a single day. Apart from the defect of form on which I will not dwell, because I understand that recourse to collective petitioning is only for the purpose of rendering it more impressive irrespective of its not being admitted in Societies like ours, I cannot help, as you are well aware, but take a serious view of the matter. Although you are not one of the signatories, you support it with your vote as also do others who have not signed this document but speak to me of it in much the same vein. It transpires from all these testimonies that you all judge the good Father Allard, in spite of all the virtues he possesses, as unsuitable for the eminent post which has been confided to him, that all the Fathers suffer under his authority, that the novitiate is becoming empty and that it is repugnant to the clergy of Canada to maintain the relations with him that his position necessitates. First I must tell you that the Bishop of Bytown has never said a word to me of this general revulsion of all minds. Would he be the only one not to notice it? Yet he would have to inform me of this state of affairs and hence his silence can only impel me to think that there must be exaggeration or prejudice in the opinion that I see has come to prevail.

116. [To Father Leonard].¹³

Begs for more details about the apostolic work of the Oblates in the district of St. Pierre at Montreal. World-wide dimensions of the correspondence of the Founder. Construction of the church of St. Pierre.

¹² Ms. Yenneux III, 137.

¹³ Orig. — Rome, Arch. of the Postulation — L. M. Leonard. The original seems to be dated in 1859 but according to the context, this letter is of 1849.

L.J.C. et M.I.

Marseilles, April 16, 1849.

Dear Father Leonard, were I to treat you as rigorously as you treat me, I would not profit from the opportunity which the Bishop of Montreal has kindly afforded me to give you this proof of my remembrance and affection. Yet what a lot of things you could tell me about the neighbourhood of St. Pierre and the ministry which you exercise amongst these people who need you so much! But you persist in writing me very infrequently and even then you take the precaution of choosing a small format which contains very few lines and so you always leave me hungering for more. This is very bad of you, dear Father Leonard, who are nevertheless very amiable towards all and sundry. Do not follow my example. I am the man who acts least of all according to his own will. I am everybody's servant and my masters abuse their position to the extent of leaving me no time to do anything. So when I would want to write you at length, I am prevented from doing so by *force majeure*. Besides, I have to write to so many people! My duty-bound correspondence extends as you know to the four quarters of the world. Be a little more generous then to your old father;¹⁴ be mindful of his goodwill and do not expect him to match line for line whatever you write to him. If you but knew the pleasure which I derived from the details of your religious services in the hall of St. Pierre and the beautiful procession which prompted others to do likewise to the great profit of souls! But there I was left without further ado. I learnt nothing more, not even what you did to arouse the zeal and goodwill of the faithful whose collaboration is needed for the construction of the church. For my part, without knowing much about what you are doing, I have availed you of all the possibilities within my scope, giving my consent that people come to your aid in all our communities. It is only on the question of Longueuil that I am adamant. Never will my conscience permit me to authorize the sale of so valuable a property to which you ought to cling all the more since

¹⁴ To give an idea of how letters of the Founder are quoted by Rey, note how he renders this passage of the letter of the 16th, which he himself dates on the first of April: "I dispense you from keeping customary margins when you write to me; let there not remain a single patch of blank paper. Do not follow my example. I am the man who acts least of all according to his own will, I am everybody's servant. My duty-bound correspondence extends, as you know, to the four quarters of the world. Be a little more generous then to your old father."

it is a fruit of your own wise intervention. Do not lose courage. Providence will come to your aid. Your progress will not be so rapid perhaps but the benefit from establishing yourselves in this district will be so great that anyone with an ounce of faith will want to contribute. You did not wish me to be a subscriber. Perhaps I would have brought you blessings with my mite.

Adieu, dear Father Leonard, I embrace and bless you.

† C. J. Eugene, Bishop of Marseilles.

117. To Monseigneur Bourget, bishop of Montreal.¹⁵

Mgr de Mazenod has forwarded his letter to Rome together with his own recommendation. Criticism of the Canadian clergy regarding the nomination of Bishop Guigues. Thanks for the suburban parish given to the Oblates. Criticism of his pastoral on the occasion of the epidemic of typhus. Bishop Bourget must take care of his health. Bad news from Rome. Collecting alms for the exiled Pope. Plans to define the dogma of the Immaculate Conception.

Marseilles, May 10, 1849.

Monseigneur,

I would have wished to have waited, prior to replying to the letter with which you have honoured me, until I had received a response from Gaeta where I sent it immediately upon receiving it, accompanied with a special explanation and my recommendation. This response is unduly retarded and the confused state of affairs at Rome makes me fear a delay still further prolonged. So I have decided to acknowledge receipt of your letter and advise you at the same time of the steps I have taken to accelerate the decision that you seek.¹⁶

¹⁵ Orig. — Montreal, Archdiocesan archives — Oblats.

¹⁶ Bishop Bourget wrote on March 14, 1849, that the Jesuit Larkin had refused his nomination to the bishopric of Toronto. The Bishop of Montreal, through the intermediary of Mgr de Mazenod, petitioned the Pope, exiled at Gaeta, to name as soon as possible to the See of Toronto either Monsieur Charbonnel, Sulpician, or Fr. MacDonald, vicar general at Kingston, instead of Fr. Larkin, cf. Mazenod to Cardinal Antonelli, April 16, 1849.

Never would I have thought I could raise such a tempest by acquiescing to the choice you made of our Father Guigues for the bishopric of Bytown. Your clergy has been shamefully opprobrious both in regard to the poor missionaries who could not help it and in regard to me and even as concerns yourself whose every resolution they should regard reverently as that which derives from the love of good. What manner of calumnious suppositions did they not indulge in! All the services rendered by the Oblates of Mary were forgotten. Decidedly these religious had only come to Canada out of ambition and in order to take away from them positions that were due to their merit. And our Oblates were donkeys enough to join in the chorus of all this braying and bleat with these false friends that all was lost and that the Congregation was dead in Canada because of this choice. In all my days, I have never had such an occasion to be so annoyed and this is saying much. Can you imagine your priests being so disconsolate over this setback to their self-esteem that they go and trouble the peace of our good Father Taché among the Savages whom he is evangelizing. It is doubtless for his edification that they say to him, among other fine things: "The Oblates are at grips with many adversities in our poor diocese, caused as much by the *impolitic nomination* of Father Guigues to the bishopric of Bytown as by some imprudence of the said Father and of members of his community... M. Brassard so attached to your house is now completely rejected from it. Father Guigues and still more Father Allard have found means to steep him in bitterness the while they cover him with the cloak of *French duplicity*... Good Father Durocher spent the winter withering away in his room... if they had left him in the lumber camps, he would have kept his health but as he was becoming well renowned and *had the misfortune to be a Canadian, they hurried to withdraw him.*"

Is this not kind? And it is claimed that it is a parish priest friendly to the Oblates of Mary who has written these fine things. I have lots more I could quote to you. But I prefer rather to pass on and thank you for having called our good Fathers to serve your suburb of Montreal. A friend of M. de Charbonnel has written to him quite happily about the good they have done there since you have put them in charge of these souls and I hope that when they are well settled and a community has been formed, they will do still more good. But whence this jealousy against men so inoffensive as these poor Oblates of Mary? They are of service to everyone and do not

solicit their parishes. Because one of them has been chosen for a bishopric without wishing it, in reality a bishopric in the missions which could scarcely be undertaken except by a missionary, behold a general hullabaloo as if from each of them the mitre had been snatched to which he aspired¹⁷.

I shall say nothing of what concerns my person but they would have to be savages to be capable of bearing a grudge against me for the pastoral letter which the purest charity inspired me to issue at the time you were afflicted with cholera when my heart was dismayed by the ravages it made amongst your people and especially amongst your priests. I thought to give you a testimony of affection and gratitude in signalling your merit and prompting solemn prayers to be made for you as for brethren most beloved and I had the consolation that subsequent to the prayers of my people you lost no more priests. Well then, I have learnt that your clergy and especially those of Quebec have indignantly commented about this pastoral and have not spared me on this account. Do not believe, dear Monseigneur, that any such behaviour affects me overmuch. I know too well that God takes into account the injustices of men. I have wished only to let you know about this. If the Jesuit Father had been able to accept the See of Toronto¹⁸, that would have diverted somewhat the anger of your people; it would have been another foreigner delivered to their bad temper. Are there indeed foreigners in the Catholic Church? Once upon a time we saw with happiness Mgr Rey of Savoy chosen for the See of Angoulême. Cardinal Dupont, Archbishop of Bourges, is not a Frenchman. No one has criticized his promotion to the different sees he has occupied, first *in partibus* of Samosata, then of St. Dié, then of Avignon and finally of Bourges.

But let us speak a little of you, dear Monseigneur. I have just learned that you have been very ill and that you have yourself reproach somewhat for being the cause. Why do you spare yourself so little? This is not yet the time for you to be *hors de combat*, to be withdrawn from work. You will be recompensed in eternity in proportion for what you have done for God and His Church, so it is

¹⁷ To these complaints, Bishop Bourget replied on June 11 that it was necessary to mistrust what is said and written: "from theory to practice, there is an immense distance." The Oblates have work to do everywhere and at Bytown, Bishop Guigues has already achieved "prodigious good".

¹⁸ Fr. Larkin.

clear gain to prolong your course on earth since your life is entirely consecrated to the glory of the Master in whose service we are. You see that while playing the role of Brother Mark who took care of the health of St. Francis of Borgia, I think not only of earth but of Heaven too where I would that you have a dwelling most high.

I wish I could give you good news of Rome but again today we have received nothing since the ill-success of General Oudinot.¹⁹ This dearth of news alarms me. All the brigands of Italy, reinforced with the Polish who turn up everywhere there is a revolt, have fallen back on Rome and that is where they claim they will defend themselves as a last resort. The Roman people is oppressed and has been cowardly since the beginning and now is no longer able to act. In the midst of all these tribulations, the Holy Father remains his usual calm and resigned self. He had given me his assurance he would come to me but I believe the latest events, especially the inconceivable session of the National Assembly of the 7th, might make him change his mind. My good city of Marseilles has distinguished itself amongst all those of France. I do not know of dioceses which under the circumstances could have made such an offering — ours amounts to 91,000 francs. This is truly enormous in the situation in which we find ourselves but they responded with faith and charity to my invitation. I read my own mandate in the pulpit and I commented upon it. The voice of the pastor has been heard.

What do you have to say about the beautiful decision to be taken concerning the Immaculate Conception of the Most Holy Virgin? We are happy to have been called upon to concur with our vote in this great event. I wrote to the Pope that never a decree of the Holy See could have been more magnificent in resting on the judgement of the whole Church dispersed in all parts of the world. It is more than a General Council. I have responded to the interpellation of the Head of the Church like the Fathers of the Councils, *judicans subscripsi*. That is what the Pope demands.²⁰

Adieu, my venerable friend, I recommend myself ever to your prayers and embrace you with all my heart.

† C. J. Eugene, Bishop of Marseilles.

¹⁹ On the revolution at Rome, the exile of the Pope at Gaeta, etc., cf. J. Leflon, *Mgr de Mazenod*, t. III, pp. 256-290.

²⁰ By means of his encyclical, *Ubi Primum* of February 2, 1849, the Pope had consulted the bishops of the world, cf. J. Leflon, op. cit., p. 366 seq.

118. [To Bishop Guigues].²¹

The Bishops of England much appreciate the Oblates. Unwilling to pay heavy postage for blank paper.

[Marseilles] May 10, 1849.

If one compares the unfortunate attempts made in Canada with the truly miraculous prosperity of our establishments in England and Ireland, one should at least thank the Lord for having granted us a compensation as lavish as the disappointments are afflicting on the other side of the world... The word of the English bishops, whom I have had occasion to see as they passed through here, is that our Congregation is the most esteemed of all in England and the bishops compete for the advantage of having her in their dioceses.

I have received a letter of several lines from Father Chevalier on an enormous piece of paper; he could have wrapped a side of bacon with it. Brother Gelot has done much the same, his also being an enormous letter with lines distanced to make me pay for blank paper. When a letter is filled, I do not regret the postage whatever it is, but I am not willing to pay for blank paper at the price of gold. One should be careful about that.

119. [To Father Ricard].²²

Father Lempfrit is happy in Oregon. Courage in difficulties. Learn English. The Province of England will supply personnel.

[Marseilles] May 22, 1849.

The letter that Father Lempfrit writes me from the native missions gives me all the more pleasure in that I see he is content... for nothing mortifies more than to hear of missionaries called to remote missions by the voice of God, likewise by their own inclination and zeal, finally succumbing to the ordeal and looking backwards after their arrival in the field. To persevere in so meritorious an apostolate, one must hold fast to the spirit of one's vocation with fidelity and fervour, living always as a good religious,

²¹ Ms. Yenveux VI, 64; VIII, 5.

²² Ms. Yenveux I supplement, 108; VIII, 5.

united to God by the practice of all the virtues prescribed and recommended by the Rule. Say this plainly to the good lay brother in his moments of discouragement. I am certainly not without comprehension of the hardships which try the devotedness of our good missionaries. I weep with compassion and admiration; it is a matter of ceaseless concern for me. God alone alleviates my grief; He alone can recompense them...

Learn English then, my dear Father Ricard, old as you are... My brother-in-law, more advanced in years than you, has learnt it... Do not lose courage, do not let yourself sink into idleness over this. There is so much to be gained by not ceasing to struggle.

We are building a superb province in England which will furnish, I hope, British subjects whom we can send to your aid.

120. [To Father Telmon].²³

Do not be discouraged by the difficulties at Pittsburgh. Reflect over your letters before sending them. Do not be haughty in your manner.

[Marseilles] June 1, 1849.

I revert to the United States and the house at Pittsburgh. I am confident that with your resourcefulness you will surmount the serious difficulties you have encountered. It is thus that the works of God are accomplished. Only pusillanimous souls are disconcerted. When you feel that the enterprise is worthwhile and you have a divine mission to accomplish, you gather yourself together, renew your spirits, survey the difficulties and in the end, you overcome all obstacles.²⁴

I wish you would never send your letters to me without reading them over again and this on the day following that on which you wrote them. I am sure that you would rule out many things that are always better left unsaid.

²³ Ms. Yenneux I supplement, III; V, 75; VI, 61.

²⁴ When Fr. Telmon received this letter, he was no longer at Pittsburgh. Bishop Bourget wrote to the Founder on June 11: "Fr. Telmon has been here for several months with a companion of the foundation... I cannot say that his ardent genius goes well with American phlegm... He has failed at Pittsburgh".

Always have politeness on your side; one is never sorry for having applied it too abundantly; on the contrary one often has to regret being deficient in this respect. It is a feeble satisfaction to have retorted haughtily to someone because of his lack of consideration which the virtue of humility obliges us to endure. What comparison can there be between it and the advantages which result from mildness, cooperativeness and considerateness, especially in regard to those to whom we owe respect and deference?

121. [To Father Honorat].²⁵

Father Semeria of Ceylon writes every month while from Canada they never write. The lack of virtue of the Fathers is such that the Founder has decided to send a Visitor extraordinary.

[Marseilles] July 12, 1849.

At least from Ceylon, Father Semeria, truly a model of all virtues, never fails each month to write me a long letter. It is as if I were on the scene. It is a pleasure to correspond in this manner. One can thus reach a judgement and take decisions. Do not imagine that there is a single mission in the world without its problems. It is not only about ours that I say this. I have confidential knowledge of some which do not belong to us and which are as sorely tried as can be. But nowhere do they behave as in Canada. There everyone rises up as doctor and teacher, each vying with the other in giving lessons to the superior who, however, is not a child. Not content with making an observation respectfully and then leaving the matter to his wisdom, they return to the attack again and again.

You well need that I be able to extend my visitation as far as Canada. It is there and not in France that they have lost the very notion of the religious spirit. It has reached the stage where I can no longer recognize my work. It was never my idea to make a gift to the Church of a society of insubordinate priests, without deference or respect for their superiors, detractors of each other, grumblers, void of the spirit of obedience, each reserving the right to judge according to his prejudices, his tastes or his repugnances, sparing no one, not

²⁵ Ms. Yenveux V, 186, 241.

only amongst themselves but even before strangers whom they carelessly take into their confidence about the woes they have but would not have if they tried to understand what a religious should be. Hence the miserable opinion that has been formed of the Congregation which however, thank God, does not resemble her contingent in Canada. The wound must be quite deep and the illness quite chronic if all the recruits I send and who leave full of goodwill soon become as imperfect as the others. I am sickened to the depths of my soul. I hope nevertheless that by the mercy of God the means He inspires me to take will remedy the evil I deplore. I am going to send a Visitor extraordinary with full powers.²⁶ I am nonetheless, my very dear, believe me, yours very affectionately...

122. [To Father Telmon].²⁷

In Canada they have lost all "trace of the first notions of the religious state". It will be necessary to send a Visitor extraordinary.

[Marseilles] August..., 1849.

I see by your letters that in Canada all trace of the first notions of the religious state has been lost. It is not something merely to bemoan but to be angry about. I no longer understand anything and no longer know whom to ask about it. There remains to me only one recourse after which I would give up and that is to send a Visitor extraordinary... You are very much to blame, you the first missionaries of this settlement, for having implanted this spirit of insubordination, this habit of murmuring, this dearth of charity which has been perpetuated and of which I have constantly had to taste the bitter fruits. It is time to call a halt for the disorder has gone too far. Such are the sorrows which my own children have given me to drink; the sword they thrust, each in his own fashion, pierces my breast ever more deeply, for I can only be consumed with pain in seeing you

²⁶ The Founder spoke at times of this project in 1849 but failed to realize it because Fr. Vincens whom he had chosen was prevented and also because as the General Chapter was to take place in 1850, he waited in the hope of resolving the problems. Cf. Mazenod to Fr. Baudrand, September 30, 1849.

²⁷ Ms. Yenveux III, 120.

walk a path so different from that which I have shown you and which alone leads to salvation. Those who know me ought to understand how painful it is for me to express such sentiments which I would willingly stifle in my heart if the imperious duty of my office did not oblige me to manifest them. May the good God bless you.

123. [To Bishop Guigues].²⁸

Is not to be discouraged even if priests are so few in his diocese. False accusations about the Fathers in England.

[Marseilles] September 1, 1849.

You must not forget that you are some thirty Oblates; this makes inexplicable to me these pangs of conscience which seem to torment you because of your inability, right from the first year of your episcopate to fill all the posts in which you would wish to employ a priest. I have never shared this anxiety and if you cast a glance on the manner in which all the new dioceses were formed either in Canada or in the United States, you will see that all the bishops have not in the least been as fortunate as you in finding at hand a devoted Congregation which has set to work without delay, while all the others have been obliged to wait for years and years to collect from the four quarters of the world several priests often of dubious worth. That is what you risk in writing everywhere to procure unknown individuals... motivated by self-interest. This fear which is more than well founded should alone suffice to give you patience until we have had time to prepare missionaries for you... What I say here I give you as a formal solution of a case of conscience coming from your senior in the Episcopate and not as a dilatory excuse of a superior of a Congregation. It is also the solution of the Bishop of Viviers, who is competent in this matter.

It is inconceivable that Fr.—²⁹ may have spoken as he has... these are calumnies. Supposing them to be true, he had a strict duty of conscience to speak of it only to superiors. Either he has lost all notion of morality or he must recognize that to divulge such things is

²⁸ Ms. Yenveux I supplement, 100; V, 248; B 11 and 12.

²⁹ The reference is perhaps to Fr. Trudeau who had returned to Canada after a year spent in England.

a grave fault against charity. Thanks be to God, there is not a word of truth in these accusations.

We have in this province veritable saints who would prefer death to the least voluntary infraction of the Rule... Never has a superior been more regular, more exact, indeed more severe than Father Cooke who is a model of zeal and of all the religious virtues lived to an heroic degree. Father Bellon has constantly edified all the houses through which he has passed. No one is ignorant of the delicacy of his conscience and would *he* have deceived me in the monthly reports which he sends me all of which are consoling, one as much as the other? This is how he replies: "I pardon these Fathers with all my heart... Could you believe, Monseigneur, that, had the situation been such as they say, I would have spent ten months here and written so many times to Your Lordship without having revealed anything?"

124. [To Father Baudrand, superior at Longueuil].³⁰

It was the Founder's idea that he be named superior at Longueuil. Write regularly and abundantly as well as objectively. Charity and comprehension for his brother Oblates. Their disobedient attitude with regard to the nomination of Bishop Guigues. Maintain good relations with the parish priest of Longueuil. Fathers Chevalier and Lagier. Cholera at Marseilles: Fr. Mounier is ill. The plan to transfer the novitiate to Bytown with Father Allard as Novice Master. Visitor extraordinary. Appointment of a new master of novices.

[Marseilles] September 30, 1849.

Yes, my dear son, it is I who suggested the idea of naming you superior at Longueuil. I do not doubt that the same idea occurred to the Provincial but you will perhaps be glad to know that I judged you likely to give a good account of yourself in this post. Will you impute to me a crime to have thought that you have good enough judgement, solid enough piety and love of order and regularity ample

³⁰ Ms. Yenneux V, 186, 213, 223, 244; VII, 236, 255; IX, 22, 176b; IX supplement, 33. An original sheet of this letter exists, from "My paper has given out", addressee and date not indicated. But it is the continuation of the letter of September 30 to Fr. Baudrand. An excerpt is cited by Yenneux IX, 22.

enough to feel assured that, even though on another occasion you might possibly have had something to be reproached with in the matter of exactitude and fidelity to the Rule, now you have become a superior and feel the whole weight of responsibility before God, before the Church and before the Congregation, you would preach by your example and stand firm in maintaining regular observance. I have told you this because I think it and already the first pages of your correspondence prove to me that I am not mistaken.

First let it be understood that you must never be disquieted or annoyed over the observations that I will sometimes have occasion to make. Be well aware that my intention is never to irritate, even when I happen to speak somewhat severely. Although the local superiors outside France are only obliged to write to me every three months, I shall be very glad to hear from you more often. All I ask is that you never write me when greatly perturbed by some opposition or other trouble. You realize the unsuitability of so doing. It can happen that by the next day the shock will have worn off while I, with whom you have shared it, will suffer for a month or so. I have often been caused much sorrow by failure to avoid falling into this error. I would also wish that all exaggeration be avoided. One must always see questions under their different aspects, speaking to me dispassionately, keeping in mind the good of souls and the true interests of the Congregation. Moreover you must make me cognizant of the state of affairs so that I can grasp them as well as if I were on the scene. In this connection, your last letter is very satisfying. In giving me an account of your personnel and of the goods of your house, neglect nothing that informs me in a complete manner. You will give me great pleasure by entering for my benefit into the most complete details about everything of interest to the Congregation. But I ask you once more to write to me always with calm and without passion about things as well as persons. It is important that I be instructed about everything but you must avoid giving me false ideas by mingling facts with certain preoccupations.

My heart has often been bruised in its affection for you all and in the love which I must have for the Congregation. I have never been able to bear the idea that anyone could discuss our family affairs in public and take as confidants concerning one's grievances, justified or not, strangers, priests, even if thought of as friends in need. It is thus one becomes ill-considered. Other Societies I have come to know quite well do not act in this way. There are amongst

them mediocre men as everywhere else. But you need have no fear that they will betray them. On the contrary, they vaunt their worth, they surround them with esteem, they make it known how good they are and throw the cloak of charity over their imperfections or infirmities. They are phalanxes, these bodies which never let themselves be breached on any side. Ah! if we had followed their example in Canada, we would have kept our reputation high. But here I stop; there would be too much to say under this heading.

What could I not add about the wrong attitude taken on the occasion of the promotion of Father Guigues to the episcopate? One could wish that this might not happen. Very well, up to that point, there was nothing to blame. They wrote to prevent this promotion from taking place and adduced their reasons accordingly. This was still all right. It was permissible to have this opinion. But when the Head of the Church had come to a decision and the affair was settled, then their not knowing what to think, uttering cries of revolt, going so far as to join the chorus of all the whipper-snappers whose ridiculous self-esteem had been wounded, recklessly murmuring loud enough to be overheard and making remarks derogatory to the respect and obedience due to superiors and forgetting the fidelity they owed to the principal duties of their vocation, all this was lunacy. The position taken by a manifest disposition of Providence having rendered useless all objections, one had to accept it with confidence and act like a religious.

I learn with pleasure that you are restored to the good graces of the parish priest of Longueuil. I know not if the wrongs with which he reproached you were real; all I know is that I do not propose to write him any more. I had wished to make a polite gesture, and overture, to try to make him better disposed in your regard. I drew from him a deceitful reply and he abused my confidence by showing my letter to everybody. Never mind, you must keep in good relations with him and you did well to respond to his invitation to preach in his church. Independently of the good thereby done to souls, one must not forget that he has been one of your friends.

I am happy to learn that in your house of Longueuil, you are at one with Fathers Chevalier and Lagier. Would to God it had always been understood that this union of hearts and minds is a duty from which doubtless one should never deviate but also on the accomplishment of which depends life's happiness.

I departed in great haste without finishing my visitation in order to be back amongst my flock ravaged by the cholera. It continues to inflict much harm but, thanks to God, has not attacked up to now anyone of us. Yet we are not without anxiety for our good Father Mounier who is at grips with a high typhoid fever. The sacraments had to be administered to him today. This would be a very great loss for us to bear. It is he who is responsible for the direction of our numerous Oblates.

My paper has given out. I would have wished however to say more to you about the novitiate. You tell me that you do not believe it advantageous to place it at Bytown either because of the situation there, or because of him who is still in charge of its direction. I have told you that my intention would have been to leave it at Longueuil which I would prefer to reserve for that purpose and also as a house of study and repose, while the principal house of the workers in the apostolate would be at Montreal. But the difficulty of finding a master of novices and the hope that the presence of the Bishop of Bytown would remedy whatever is defective in the direction of Father Allard inclined me to propose what has now been done. For after all, no one can call into question the fact that Father Allard is an excellent religious, that he has the virtues of his holy profession and that, being more experienced than anyone in theological science, he is likewise able to teach those who are in need of learning. So it would only be a matter of moderating somewhat his tendency to be too severe, too strict. Mgr Guigues seemed to me eminently apt to succeed with his advice and with the ascendancy he has over Father Allard in tempering whatever is too excessive in the very virtues of this Father. Is this too much to hope? Make your reply before God.

Unable to understand at all what is happening in Canada and not knowing whom to believe amid such a divergence of opinions, receiving sometimes from the same person one contradictory statement on top of another, I had taken the decision to send a Visitor extraordinary on the scene to take cognizance of everything and make me an exact report. It was Father Vincens whom I had chosen but unforeseen circumstances have made it impossible for me to fulfil this project. I am extremely vexed by this. What consoles me in my disappointment is that the General Chapter will take place next year and that the delegate from Canada will come provided with all the documents and with the most minute information in order to settle

all the questions. This is an enterprise which one would do well to prepare in advance, quite simply and without passion, and in the sole interests of the glory of God and the good and the honour of the Congregation. When I was asked to send a superior from here, I maintained that such could be found on the scene. I said that you, my dear Father, would succeed perfectly with the grace of God and thanks to being deeply conscious of the importance of your task and thanks to your having recourse, as I am sure you will, to the means furnished in the Rule for the exact regularity and perfection of our members. I am confident I am not deceived. Now I shall make the same response for the choice of a master of novices. It is a difficult role, I admit, but surely there are the makings thereof amongst our good Fathers in Canada. Why would we not find them, even amongst the young ones, if their elders are unable? Father Santoni was young. Father Dorey also. I have seen at the Chartreuse a young religious as master of novices. It is true I have lost sight of you for a long time but I ask that you yourself propose to me this one or those whom you would judge apt to discharge this role fittingly. I absolutely cannot send you anyone from here. They would all cry out with one voice if I even thought of impoverishing still more our ten houses of France which have an entire right to my solicitude. There remains one recommendation to make before my paper gives out and that is to keep secret all communications I have occasion to make with you. Speak to me directly with simplicity, calm, equity, etc. Adieu.

125. [To Father Ricard].³¹

The sending of Father d'Herbomez to Oregon.

[Marseilles] November 17, 1849.

I am sending to you Father d'Herbomez, an angel of piety, a man of devotedness and sacrifice, fully zealous for the salvation of souls, particularly those of the poor Savages, having long prayed to God for this call to evangelize them. He is of noble mien, unassuming and meditative; inspires respect and confidence in everyone who converses with him; is sensible, capable, scholarly... what more shall I say? He is an accomplished man. So my intentions are that he be your first consultant and that he succeed to all your powers in case of

³¹ Ms. Yenveux IX, 74.

malady and, God forbid, in case of death. You will always be able to put the utmost confidence in him. He is a dependable man and very reserved. You will not need to be fearful of the least indiscretion of his part. I was able without hesitation to inform him of the steps I have taken with the Congregation of Propaganda in order to consolidate your mission and protect it from the vexations which you have to deplore.³²

³² Mgr de Mazenod had proposed Fr. Ricard as bishop of the future diocese of Nesqually. Fr. d'Herbomez left with lay brothers G. Janin and J. Surel. On October 12, he speaks of them in a letter to Fr. Vincens: "I am going to ordain Bro. d'Herbomez to the priesthood next Sunday. He will leave immediately for the dire mission of Oregon. He is overjoyed at thinking of the privations he is going to endure. He has long been praying to God for this. There's a generous soul for you, not one of these shirkers who recoil even before a mission like that of England. When they are like that, they are not good for one country more than another. If you could read the letters I receive from Oregon, you would weep as I do over the sufferings and privations that our Fathers endure in this mission. Their hands are skinned raw with the hard labour imposed on them in clearing land for cultivation so they can procure for themselves, not the bread they lack, but the potatoes necessary for their subsistence. It would cost 2000 francs to hire a labourer and they have not enough to pay postage on the letters they receive from us. They are obliged to fell with their own hands centuries-old trees. They live amongst Savages continually exposed to all sorts of dangers and loss of life. I am sorry for them, nay I should say, I am not sorry, I admire them. I prostrate myself in spirit at their feet. I bless God for having chosen them to be the instruments of His glory and His mercy."

On November 4, he wrote to Fr. Viala at N. D. de Bon Secours: "I want to tell you also that Fr. d'Herbomez has left with Brothers Surel and Janin for Oregon where they are urgently needed. The good Father will begin his mission on the ship which will carry some sixty passengers. The ship is very seaworthy and we have every reason to hope it will make port safely at San Francisco in California whence our travellers will proceed to Oregon, distant only about 150 leagues from there."

On November 10, in writing to Fr. Semeria in Ceylon, he dwells again on the "departure of Fr. d'Herbomez with Brothers Surel and Gaspard for Oregon. What a mission that is! You would not believe what our dear Fathers suffer out there with all the gaiety in the world. Fr. Chirouse wrote me recently that he had sent a Father to Fr. Pandosy who had nothing to live on and his larder contained only a dog and two wolves which would last him until the beginning of Lent. He had fashioned himself a soutane out of a blanket. I had sent them a bale of shoes, trousers, etc. This time Fr. d'Herbomez will bring them everything from a needle to an anvil: 22 pieces of freight in all. It is ludicrous. What is no joke is to remain seven or eight months at sea for they have to double Cape Horn. The Jesuits of Oregon have been wonderful to our Fathers. Brothers would not have done more..."

Mention of the Oregon missionaries is again made in his Journal of November 19: "...I spent eleven hours at a stretch writing to all our Fathers of Oregon and drawing up instructions for them or for Fr. d'Herbomez who is going to join them with two lay brothers, going via California... Ah! these brave children are admirable! They leave with a holy joy and an astonishing zeal for this mission which, humanly speaking, is so unattractive..."

1850

126. [To Father Baudrand].¹

Excellent reports about the Oblates in England.

[Marseilles] January 11 & 25, 1850.

It is precisely in order to refute the unjust remarks with which persons have impugned our mission in England that I wish, my dear Father Baudrand, to send you copy of a letter just received by myself from that country where our Fathers, thank God, are doing such good work. The accounts coming in from Maryvale are equally satisfying. This dear house groups twenty-five of our men, as many priests as Oblate novices and brothers, each as edifying as the other and making redolent the good aroma of the name of Jesus Christ throughout the jurisdiction of Mgr Ullathorne, worthy bishop, protector and father of our brethren in his diocese. The fame of the goodness they spread far and wide wherever they are is so well known in the whole of England that, independently of the missions confided to them, they have now been called to Manchester and Liverpool. The establishment at Liverpool which has just come into their possession, being of very great importance in this immense city, affords the Congregation remarkable advantages of more than one kind. I beg you to acquaint all our Fathers in Canada with these facts. I think it is with joy that they will learn of the blessings that the Lord deigns to pour down through the ministry of their brethren, just as we bless the Lord for those He grants through the ministry of our Fathers in Canada. Such an attitude is doubtless preferable to

¹ Orig. — Rome, Arch. of the Postulation — L. M. Baudrand. The first sheet of this letter is a copy of a letter of Fr. Casimir Aubert to Mgr de Mazenod. The rest is written by the Founder.

that inspired by I know not what evil spirit of unjust criticism and denigration contrary to truth as much as it is to charity. This reflection is apropos the indescribable report made last year to you which prompted the writing of quite a strange letter to me by a Father whom I do not wish to name, who had apparently misunderstood what had been conveyed to him with an indiscretion already excessive enough for him not to have to exaggerate it still further.

Let us rejoice then mutually over all the good done by our brethren in the four quarters of the world. With us, it is wholly a question of solidarity. Each works for all and all for each. Oh! how beautiful, how touching is the communion of Saints?

I will say nothing to you personally, dear Father Baudrand, in this letter because I would rather that you pass it from hand to hand for mutual edification.

Father Cooke, in rendering to me an account of his administration, also remarked: "Our missions of Everingham, etc., are going well, especially the last wherein a great many conversions have been brought about and many others would have taken place had we been closer to Everingham instead of at a distance of four leagues. We are to preach a retreat there which will begin on January 13. I earnestly ask for the prayers of Your Lordship that God may pour down many graces during these eight days upon the poor inhabitants of this country and I would wish also that our good Brothers and the Sisters of Mount Carmel might pray for the same intention". Father Cooke then narrates the truly miraculous conversion of an impious man who, having resisted with the arguments of Voltaire, of which he had plenty, all that could possibly be said to lead him to the truth, was overcome simply by the application of the scapular of the Immaculate Conception. He made his confession while weeping a torrent of tears. One thing worries me. I fear that this good Father Cooke who is by the grace of God a perfect missionary, a very distinguished orator and a true saint, will exhaust himself by his innumerable sermons and his indefatigable zeal. Concerning their mission at Manchester, I have learnt something which Father Aubert somewhat concealed from me which is that they heard confessions until two and three in the morning. This I cannot approve and I would have been impelled to scold them for it. Such excesses we committed in our own youth but I insist that they not be imitated for I wish to preserve our family so that she may continue to do good for a longer time.

January 25, 1850.

Father Bellon has just sent me a detailed account of ten pages about the work of our Fathers in England and the situation in the different establishments in which they find themselves. It shows plenty of reasons to offer to God expressions of our most ardent gratitude. The abjurations obtained lately are well over a hundred. The novitiate is on an excellent footing and gives great hopes. The house is run with great regularity. Father Bellon adds, "I am very happy with all our Fathers, all our Oblates and all our novices without exception".

127. [To Father Baudrand].²

Is joyful over the news that all goes well with the community at Longueuil. Who would be able to replace Father Allard as master of novices? Inexplicable silence of Father Gaudet in Texas. Relations with the clergy of Montreal.

[Marseilles] January 14, 1850.

The account that you render to me of your community at Longueuil has touched me to the depths of my soul. Be a thousand times blessed, my dear children! How I love to see reigning in your midst such cordiality, regularity and zeal! You know how much I suffered at the thought that it was not so. So continue to erase this bad memory and show clearly what you have become. You still have to let nothing be perceived of the coldness that existed between the Bishop of Bytown and several of you. It is to me alone that you must communicate your complaints when you believe they are founded. On this point, I am not well informed. I still comprehend nothing about the buildings being erected at Bytown. Father Allard keeps me up to date about nothing.

I certainly like you to speak with the frankness and simplicity that you have shown. I am quite convinced that I would find amongst our Fathers in Canada men who would imbue themselves with the sense of the importance of these delicate functions which require a deep interior spirit, knowledge and practice in religious virtues and the ways of perfection. That is what made me ask you to

² Ms. Yenveux II, 51; V, 187, 206; VII supplement, 11.

indicate such a man to me. I learn with pleasure that such could be found in Father Chevalier, if not Father Soulerin, and that if needs be you could assume these duties yourself. Now I must reach an understanding with the Provincial for it is not fitting that I act authoritatively from here since Mgr Guigues has judged up to now that the present arrangement is not a bad one.

I have not said enough to you about the happiness which your letter has afforded me. You are wrong to excuse yourself for writing three times in succession for it is an added pleasure that you have given me.

On the subject of Texas, I find inexplicable the uncommunicativeness of Father Gaudet³ as if all the members of the Congregation are not obliged to relate to me all that they know to be advantageous or detrimental to the family. That is better than writing me in an exaggerated or extravagant manner... It is to me alone that you ought to communicate justifiable complaints that you may possibly have in regard to Bishops without allowing any irritation you might feel to be perceived exteriorly... In this connection, I am not informed.

What surprises me is that, considering the devoted services rendered by our Fathers in the diocese of [Montreal],⁴ persons should be so severe in their regard. To me it is hardly attributable as a consequence of the past at which time the Canadian clergy witnessed your domestic dissensions. So keep on making them oblivious of the past and show yourselves such as you have become by the grace of God.

128. [To Bishop Guigues].⁵

Scandal and misfortune in Algeria.

[Marseilles] February 28, 1850.

With a heart as sensitive as mine, I should have succumbed to grief. It has happened that a wretch, while on his way to perdition,

³ Fr. Gaudet had left for Texas with Frs. Telmon and Soulerin and Bro. Gelot in December, 1849, at the request of Mgr Odin, bishop of Galveston, but without the authorisation of the Founder.

⁴ Word omitted in the Ms. Yenveux. It is probably the diocese of Montreal where the Fathers had been working for a long time.

⁵ Ms. Yenveux V, 160.

has compromised the Congregation in Algeria... The missionary I have sent to replace this wretch, having fallen off the coach, is now dying...⁶

129. [To Bishop Guigues].⁷

The house to be built at Montreal should be spacious because it will be the headquarters of the Oblates in Lower Canada. Do not sell the house of Longueuil. Bishop Guigues is convoked to the General Chapter. It will be a joy to see him again.

[Marseilles] March 11, 1850.

It must not be overlooked that the house of St. Pierre will become the principal house of Lower Canada. It must therefore be constructed with suitable dimensions, not for the three or four members who today form the community, but for a very numerous community; and this demands not only a sufficient number of bedrooms but community rooms adequate to the presumed number of members who could eventually meet therein.

On this matter of the house of missionaries, I will say that I would have wished that you had sought my approval of the plan of the house envisaged. It is thus that it is done in all Congregations and notably with the Jesuits. I ought also then to have known the plans for the buildings at Bytown.

I am absolutely opposed to the sale of our house at Longueuil. If we were without it, it would be necessary to procure such a dwelling. It will always be a very agreeable place of sojourn for those of our fathers who need quiet, either to restore their health or to work in solitude.

⁶ Fr. J. B. A. Bellanger was expelled from the Congregation because of his unworthy conduct. Fr. P. J. P. Eymère who was to replace him fell from the stage coach on which he was travelling to Blidah. The accident was less serious than the Founder was led to believe at first. "Mission of Algeria, how dearly you cost us!", he wrote in his Journal, February 22, 1850, as he relates how Bellanger lived an opulent life in hotels, passed himself off as a nobleman and prevailed on everybody to lend him money.

⁷ Ms. Yenveux II, 138; III, 18, 30; VII, 46; IX, 132.

Why, eventually, would the Bishop of Montreal not put our fathers in charge of this parish? I have learnt that the Jesuits serve those parishes wherein is found a house of theirs.⁸

The Chapter will take place during the last week of August. Independently of what pertains to the Chapter, you must come and embrace me before I die. Think of the happiness that your presence will mean to me. Leaning on you and on the excellent Bishop of Viviers, always so worthy of our entire affection, so attached to the family, so perfect withal, I shall think myself rejuvenated or, at least, I shall feel perpetuated, for it is you I leave as protectors and supporters of the Congregation which, in the present mental climate in France, in Europe and everywhere, can prosper and defend herself only if she has bishops devoted to her cause as protectors. Is not the Archbishop of—⁹ actually refusing consent to those who apply to enter our novitiate? There is nevertheless a community of ours working in his diocese... You know how the Bishops of Oregon are behaving. We would turn our backs on them were it not for the work of the conversion of the Savages and the sanctification of the colonists which must not be compromised. In your province, were the good God to wish to call the holy Bishop of Montreal to his reward, who will remain to support our work if not you? That is how I envisaged the matter when I disregarded all the objections made against my consenting to your election. I have never changed my opinion since and had we to face the issue again, I would still do it in spite of the incidental annoyances which occurred and which will disappear.

Adieu, my dear friend, son and brother. I press you to my heart together, in my mind, with the good Bishop of Viviers whose consecration, the anniversary of which I am celebrating today, gave so good a bishop to the Church and a second father to the Congregation of whom you shall be the third.

130. [To Fr. Pierre Aubert].¹⁰

News of his brother Casimir Aubert.

⁸ The Founder is probably referring here to Longueuil. He proposed to Mgr Bourget to confide the parish to the Oblates.

⁹ The name was not transcribed. The Oblates were working in several archdioceses.

¹⁰ Ms. Yenneux IX, 34.

[Marseilles] March 16, 1850.

About your brother, I can give you quite recent news, typical as ever of his fine character and of his ever admirable zeal and virtue; he is a model of religious perfection; he is as good of heart as in mind. God blesses all his works. He has just worked prodigies in the mission of Manchester. They will recur in that of Liverpool which he is giving at this moment... I pray God that He bless and sanctify you.

131. [To Bishop Guigues].¹¹

Will it be possible to establish Christian communities amongst the Indians of Canada?

[Marseilles] April 13, 1850.

I do not know if we can count on establishing Christian communities amongst the Savages; in such a case we should leave Providence to act and if God calls upon us to make the faith flourish in this glacial world, we will not lack men ready to consecrate themselves to this ministry.

132. [To Mgr I. Bourget, bishop of Montreal].¹²

The Sulpician, Charbonnel, has been named Bishop of Toronto. Mgr de Mazenod has been considering the abandonment of the missions of Red River and now learns that it is proposed in Canada to name Fr. Taché as the coadjutor bishop of Mgr Provencher. Gratitude for the establishment of the Oblates in the city of Montreal despite opposition from the Sulpicians. Could Monseigneur not confide the parish of Longueuil to the Oblates? The Pope has returned to Rome.

Marseilles, April 16, 1850.

I propose, Monseigneur, to get myself pardoned for too long a silence by means of good news that I hasten to give you and that you will be the first to know in Canada. At last the widowhood of the poor church of Toronto has ceased. I have this very day received a large envelope containing the canonical institution of the new

¹¹ Ms. Yenveux I, supplement, 107.

¹² Orig. — Montreal, Archdiocesan archives — Oblats.

Bishop. The Sacred Congregation of Propaganda with which I am in continual correspondence has addressed this important document to me, rightly supposing that I would know where to find the newly elected one. This is to say you were mistaken in believing, as you wrote to the Bishop of Bytown, that it would finally be Father Larkin. No, it verily is *Illmo ac Rmo Domino Dno Armando de Charbonnel, electo Episcopo Torontonensi* to whom the brief is addressed and it is to me that they have written so that it will be forwarded to him. I am keeping the brief in my hands and I have advised Mgr Charbonnel to come and fetch it. But immediately after posting my letter to him, I again take up my pen to give you cognizance of this event for which I know you have longed for many a day.

Now that I am happily conversing with you, I will speak with you unreservedly as I am inspired to do by my unlimited confidence and friendship. When it was proposed that I send our Oblates of Mary to the mission of Red River, I willingly consented because I was assured that there was great good to be done there. You know the sacrifices that we imposed upon ourselves for that end. However, I must avow, Monseigneur, my inability to acknowledge that this hope may be realized. Either I am misinformed or there is not even any scope for the exercise of zeal. There are few small tribes excessively remote from each other where the presence of a missionary gives occasion only for a few sermons and very few, infinitely few, conversions. Even the reports of Father Taché certainly display to me no lack of zeal or capability but also show no results. I was so sorrowfully preoccupied with this thought that I was going to write to the Bishop of Bytown to know if he would see any inconvenience in our abandoning this thankless mission so that we could put our men to work cultivating a more fertile field but then I received the letter which accompanied that which you had done him the honour of writing to let him know about the steps taken by the Bishop of Juliopolis with regard to our Father Taché. Were this mission of Red River quite other than I suppose, far from complaining I would have blessed God for it because experience has taught me, and the Jesuits think as I do (this I say confidentially), that the best assurance for doing good in the missions is when the Apostolic Vicars are chosen amongst the members of the Congregations which serve them. I would consent then, were it any other mission which would offer abundant scope for the zeal of our missionaries, to place them under the direction of an Apostolic Vicar taken from among our Oblates.

The S. C. of Propaganda has just proposed to me a Vicariate of this kind which I will accept if certain arrangements can be made. But as for Red River, I feel discouraged. There is no mission more frustrating and more difficult and, it seems to me, more insignificant. I would not be exactly at a loss to supply it with personnel little by little but who will provide for their food and upkeep, who will pay the excessive costs of travelling if the diocese of Quebec intended to relinquish entirely the task of providing funds either to the Bishop or to the missionaries which it has assumed hitherto? Our congregation is quite unable to supply the least sum whatever. She would have enough to do to furnish men, but as for money has none to give. The Propagation of the Faith is doing something but its help could cease or diminish considerably. Unless Quebec engaged itself never to abandon this mission, I could not consent to expose the Apostolic Vicar chosen amongst the Oblates to risk being abandoned by confrères no longer able to survive. I would have placed him in a false position for which he would have every right to reproach me. These then, Monseigneur, are all my thoughts which I confide to your care, even before anyone has made any overtures to me. I have as yet only received the letter of the Bishop of Bytown which he wrote after you had communicated with him yourself. Please then reply to me, after weighing the matter fully, independently of the letter announced as impending and which will otherwise put me in a dilemma.

Your last letter did me much good. All that you had the kindness to tell me about our Fathers was very consoling. I had also been pleased by the dispositions that I perceived in the correspondence of several of them, amongst which that of Father Baudrand fully showed his zeal and goodwill and gave me good news about the others. With what pleasure have I noted also the decision you have taken to bring our good Oblates of Mary closer to yourself. You know I have longed for this moment since their arrival in your diocese. What you tell me of the good they have done in this district which had so great a need of their presence has delighted me. What does it matter if they have to suffer both from the narrow confines of their provincial house and from the smallness of their church. The essential thing is that it has been proved that this quarter of the city had an extreme need of the aid which your pastoral charity has procured for it and that it has known how to profit from it. I am not able to be of your opinion nor of that of our Fathers who concur with you that we should abandon Longueuil. Oh no! I will never

consent to abandon this first shelter of our Congregation in Canada. It would be ingratitude, inconstancy, defaulting in confidence towards God. Besides, this house will always be very useful and infinitely agreeable for the Society even when the principal establishment will be transferred to Montreal. Would it be possible that the gentlemen of St. Sulpice obstinately remain indifferent, I will not say hostile, to an establishment inspired by their Bishop's most pure zeal for the glory of God and the salvation of his flock? What better use could they make of their vast holdings than to support such a beautiful plan which after all is going to make up for what they have not done? Why would they not advance a fairly considerable sum without interest which would be faithfully reimbursed gradually as funds come in, and this would not take long if the walls and roof of the church were completed and if, before any adorning, the doors could be opened to the great number of the faithful who would come seeking instruction and edification! What on earth is this idea of wanting to erect another edifice opposite that which your hand is to bless? It has not come from God! And I am surprised that men who should be inspired by thoughts of another kind could for a moment have considered such a thing! As for Longueuil, if it is difficult to be able to provide for that community when provision will also have to be made to furnish the needs of the new community at Montreal, could you not place the Oblates in charge of the parish of this place? The Oblates are today so identified with your diocese that it would be unjust to take exception over your giving them this mark of your confidence. In any event, what does it matter what people could say? If I am not mistaken, you have done it for the Jesuits; as for me, I would not hesitate to do likewise here for any Congregation who would be in the position where the Oblates of Mary are with you. As you see, Monseigneur, I speak to you as brother, simply and unreservedly. Are you not also the father, the good father of my children? There remains only enough space to express to you once again all the respect, all the gratitude, all the affection I have for Your Grandeur.

† C. J. Eugene, bishop of Marseilles.

[In margin]

I have just received this minute a notice from our Prefect: "The Prefect has just received the news that the Pope entered Rome on the

12th at 4 o'clock in the afternoon. He was received with the liveliest acclamation. The whole city was illumined in the evening."

133. [To Father Telmon in Texas],¹³

Letter of six pages of which the last is not fully covered with writing.

[Marseilles] May 10, 1850.

I am in great hurry... So I leave, although regretfully, an area of this sixth page somewhat blank. I abhor blankness in my correspondence; but I am constrained to it by necessity today.

134. [To Monsieur, the Reverend—]¹⁴

Gratitude for the kindness shown the Oblates in New Orleans.

¹³ Ms. Yenveux V, 184. It would have been interesting to know the contents of this letter. Mgr Odin, bishop of Galveston, while passing through Montreal, had asked for the aid of the Oblates. Fr. Telmon, presuming the consent of the Founder, left with Frs. Gaudet and Soulerin and Bro. Gelot. When Mgr de Mazenod heard of this, he wrote in his Journal, November 10, 1849: "Letters from the Bishop of Bytown, Fr. Honorat and Fr. Telmon. What is happening in Canada is unheard of. Here is Fr. Telmon who takes upon himself the mission of Texas, depending on the faculties I had given him when he was at Pittsburgh. He sets forth and takes with him some members of his choice, among others Bro. Gelot, the same brother who had made his vows without being admitted by the Council, in respect of whom I had expressly forbidden to the Bishop of Bytown that he be ordained without my approbation. And the Bishop of Bytown writes me that he has learnt from the *Journal* that they have ordained him subdeacon. This is an abominable monstrosity. Fr. Telmon had certainly received the letter whereby it was very explicitly signified to him that he was duly returned to the jurisdiction of the Provincial of Canada, and he has apparently taken no notice of this because he found himself too committed to the Bishop of Texas who was waiting for him at Cincinnati or elsewhere. But harder still to take is that when writing, he does not try to regularize his conduct by asking me for a postfactum authorization. On the other hand, the Bishop of Bytown considered himself so fortunate to be rid of the one man who irked him that he made no observation whatever and, what is worse, consented to make a deal with him by ceding Bro. Gelot in exchange for Fr. Cauvin who suited him for his establishments at Bytown. I truly do not know who is the more culpable: the Bishop or Fr. Telmon. I stop here. One would have to write pages on all that is happening in those distant regions; according to them however, I am wrong to be disturbed, they are all doing their duty perfectly!" (Yenveux III, 124).

¹⁴ Copy, Rome, Arch. of the Postulation.

Marseilles, May 10, 1850.

Permit me, Monsieur,¹⁵ to address my thanks to you at the same time as to the saintly nuns whom you direct at New Orleans. I will conjoin in one and the same letter the sentiments of gratitude I owe you as well as to these Ladies for the charity which you have so kindly exercised in regard to the dear children who are going to work for the salvation of souls in these remote regions wherein you dwell. Father Telmon, superior of this little contingent, has not left me unaware of all your kind actions and I am truly touched. I owe to you and these Ladies the same gratitude as if you had done all this good to me personally. These good Fathers are my children who are all the more dear as their devotedness is more generous in the service of God and of neighbour. At the great distance they are from me, it is a very sweet consolation for my heart to feel them protected by a priest like yourself and cared for in their infirmities by Sisters so worthy of their holy vocation and so wholly given to charity. Please accept for yourself and for them the expression of my gratitude and the sentiments of respectful esteem with which I have the honour to be,

Your very humble and obedient servant,

† C. J. Eugene, Bishop of Marseilles.

135. [To Father Ricard].¹⁶

Mgr de Mazenod has reached his 69th year.

[Marseilles] October 29, 1850.¹⁷

I have entered into my sixty-ninth year. Were I to have to die today, the reason for my greatest consolation would be to leave

¹⁵ It has not been possible to find the name of the one to whom this letter was intended or to know where this copy came from. The letters of Fr. Telmon of this period are no longer extant, nor are those of Frs. Gaudet and Soulerin. In his account of this journey to Texas and beyond, in 1849-50, Fr. Soulerin writes that the missionaries only stayed at New Orleans from the 20th to the 29th of November, 1849. Cf. *Missions, O.M.I.*, 1861, p. 457.

¹⁶ Ms. Yenveux V, 174. Yenveux cites only this excerpt.

¹⁷ Mgr de Mazenod was absent from Marseilles from May 27 to August 22 on a visit to the houses of England. This letter to Fr. Ricard would have been interesting to read because Mgr M. Blanchet had just been named Bishop of Nesqually. On May 31,

behind me in the Church of God a family so numerous and so devoted to the Church and the salvation of souls.

136. [To Father Baudrand].¹⁸

Respect for the bishops. Two new Oblate bishops: Fathers Allard and Taché. New missionaries for Canada and the United States.

[Marseilles] December 4, 1850.

You had assured me that you were entirely cured of certain prejudices and I was saddened by your still permitting yourself to use such careless expressions. It must well be that the Holy See is not as fearful as you are of Bishops for behold two more of them that it has chosen amongst us!¹⁹ It will be the same with them as with the others; they will do their best to procure the glory of God, the salvation of souls and they will thus bring honour to the Congregation to whom in consequence they will remain very attached and they will powerfully be of service in aiding her to accomplish her mission in the Church. But let us forget that and let me rejoice wholeheartedly over the improvement that you assure me has been effected within and without in your Canada. I presume you have received the letter that I wrote to Father Taché and that I had addressed to you so that you could forward it to him. I am going to write to him once more.

he had written, from N. D. de l'Osier, to Fr. Tempier, not to allow Mgr Demers to pass through "without broaching the question that he avoided taking up with me on his first visit. He was nevertheless supposed to speak to me of the dispute which had arisen between the bishops and our Fr. Ricard. You will remember the last letter of the Bishop of Walla Walla that we read a few days before my departure. I have this letter here. It is pretty dishonest. The Bishop complains that Fr. Ricard established himself without his permission outside his diocese even though I had given our missionaries only to him. I am going to have this letter copied so you can have it in front of you. It is evident that the Bishop of Walla Walla, having sought to be transferred to Nesqually, must have been very annoyed with Fr. Ricard for having occupied this place, another reason why we insist on keeping it. You will remember the other claims of the bishops. Put your cards on the table with the Bishop of Vancouver and reply in your capacity as first assistant of the Congregation, in the full knowledge of my intentions..."

¹⁸ Ms. Yenveux III, 46.

¹⁹ Mgr Taché was named by Pius IX, June 24, 1850, Bishop of Arath *in partibus infidelium* and coadjutor of Mgr Provencher with future succession; Mgr Allard was named Apostolic Vicar of Natal. Cf. Mazenod to Allard, December 4, 1850.

I still insist that this Father come over to me so as to know our Congregation better and receive from me his episcopal consecration. That could upset his family and others in Canada but I cannot rescind this resolution; it is the condition on which I gave my consent. I will give him as a bouquet certain excellent men whom he will bring back on his return.

It will not be long before you see the arrival of Mgr Guigues and the numerous band which accompanies him.²⁰ I recommend that you retain for this prelate the measure of respect, confidence and affection that is due to his character and to the bonds which unite him to the Congregation. I have been, as well as our Fathers, very pleased with his sentiments. He maintained at the Chapter, as well as Mgr de Viviers, a perfect mien which assured to one and the other the rightful admiration of the whole Chapter.

²⁰ In the course of 1850, Frs. P. J. Amisse, R. Molony and X. Pourret were designated for the United States (Buffalo), cf. General Council of January 4, 1850. Frs. F. Grenier, J. E. Antoine, J. Tabaret, J. S. Andrieux and brothers (unnamed) were assigned to Canada, cf. Council of September 4, 1850. While several years earlier the names of missionaries who left were mentioned in several letters of Mgr de Mazenod, after 1849-50 it is difficult to find their names except in the accounts of the General Councils but in this case, mention is made of some who were assigned but who did not always leave for the mission designated.

