

Blessed DE MAZENOD

# LETTERS TO NORTH AMERICA

1851-1860





# Letters to North America





**Blessed EUGENE DE MAZENOD**  
**1782-1861**

Collection: *Oblate Writings II*

# Letters to North America

1851-1860

**Translated from the French**

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*Mgr Charles Joseph Eugène de Mazenod (1782-1861). Founded the Oblates of Mary Immaculate January 25, 1816. Ordained Bishop of Icosia October 14, 1832. Appointed Bishop of Marseilles April 7, 1837. Senator from 1856 to 1861.*



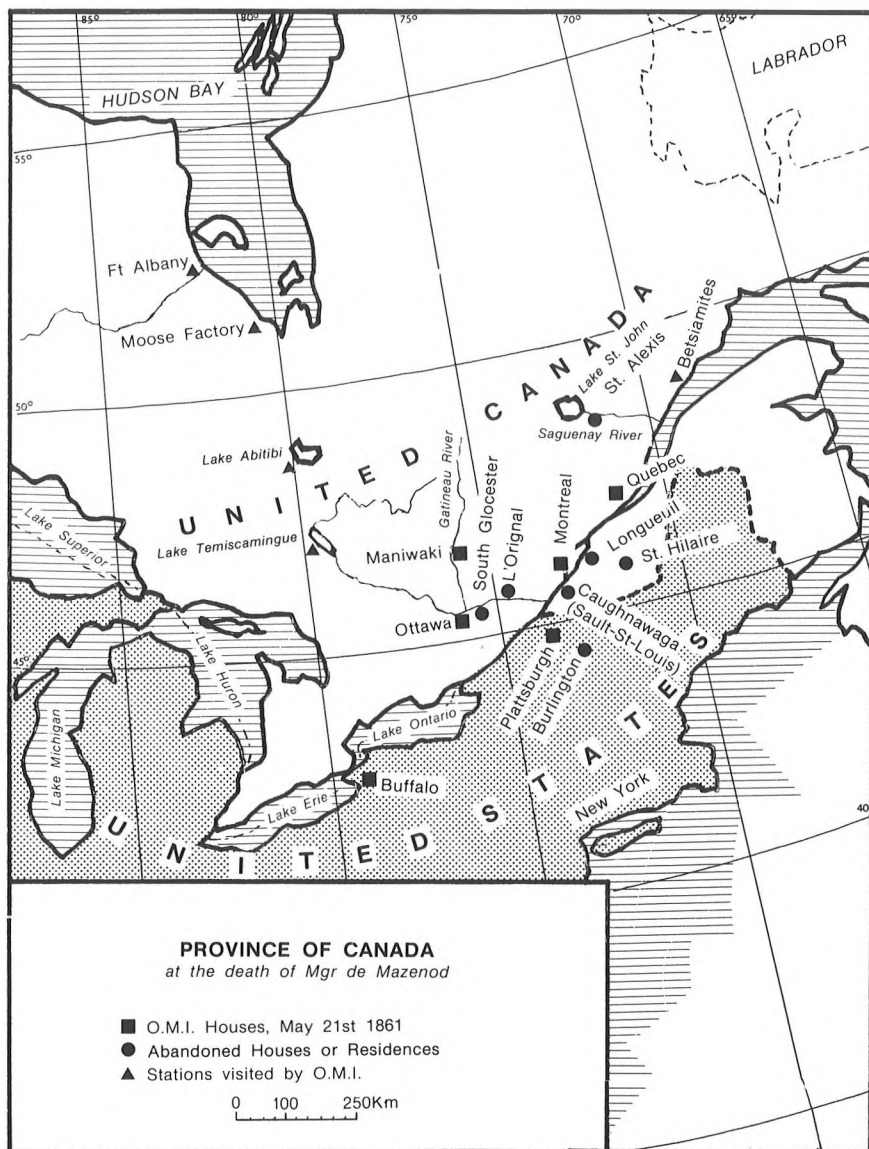


*Joseph Eugène Bruno Guigues (1805-1874). Born at Gap August 27, 1805. Professed in the Congregation of Oblates of Mary Immaculate November 4, 1823. Ordained priest May 13, 1828. Ordained Bishop of Bytown July 30, 1848.*

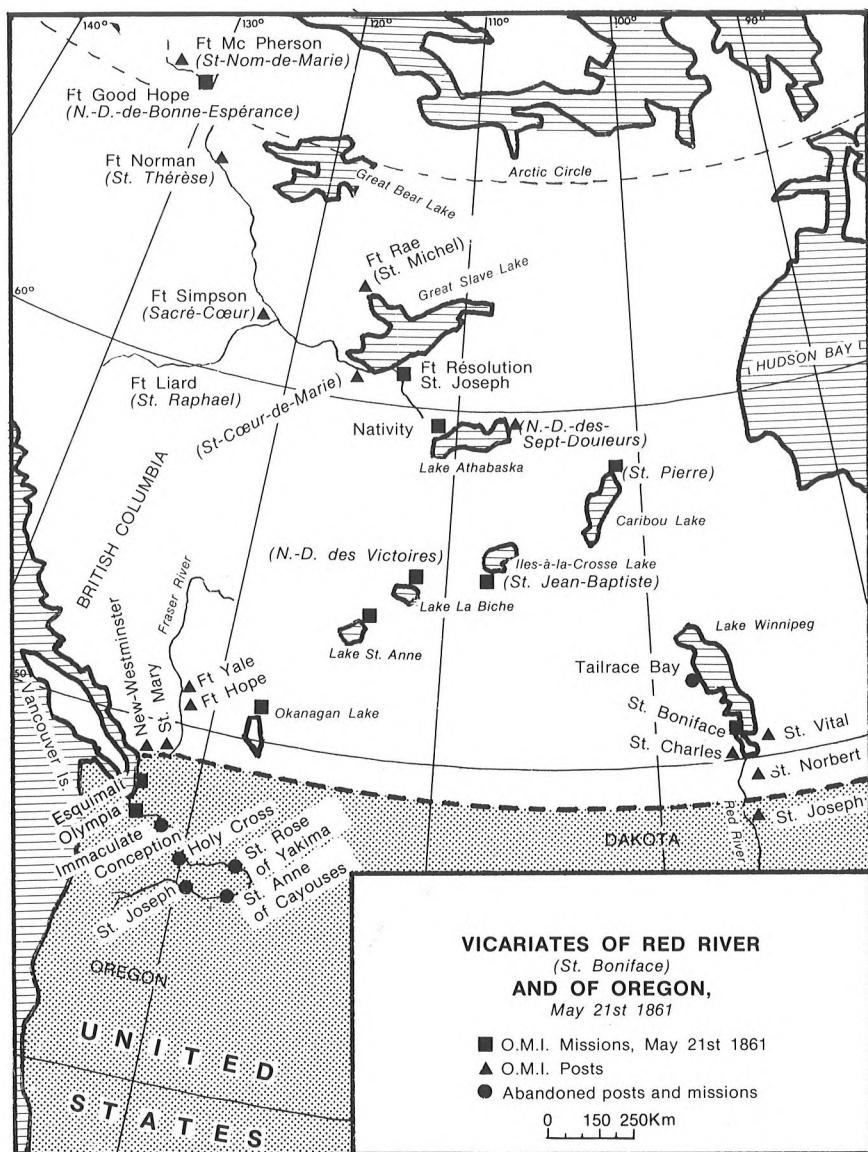


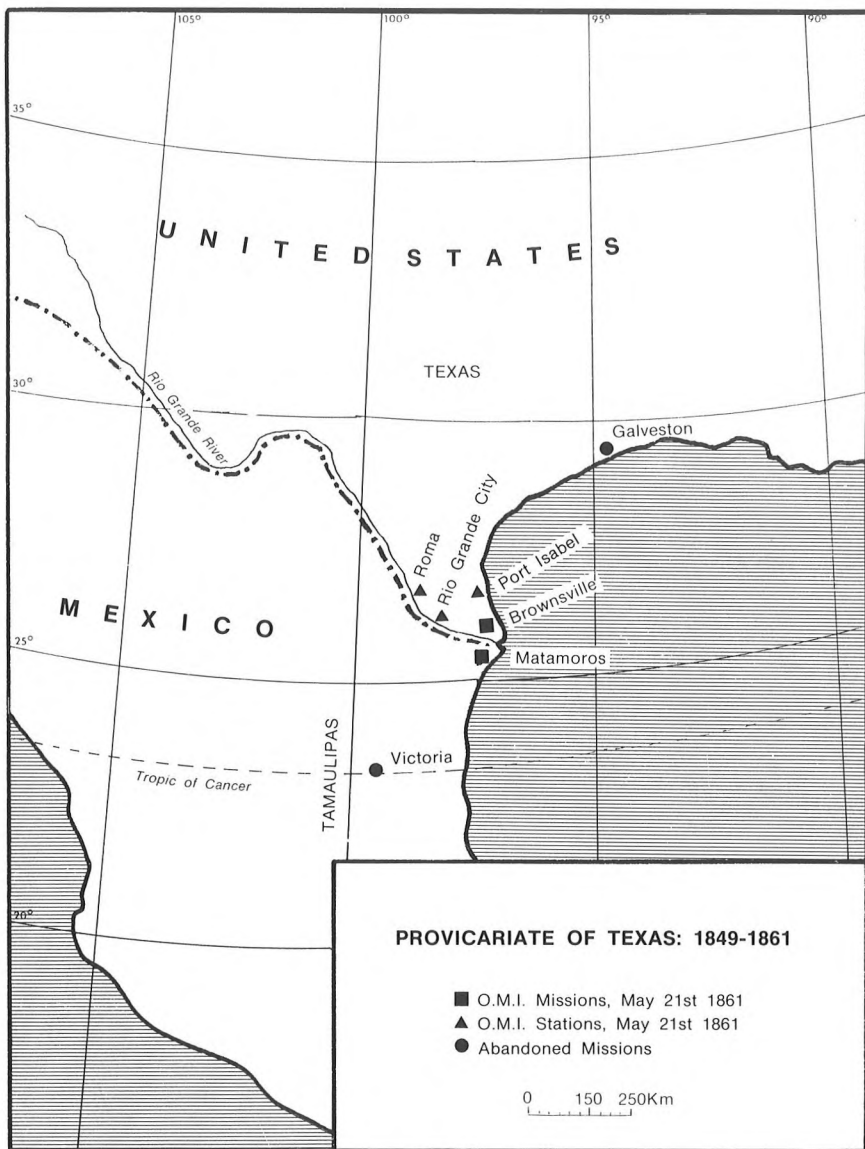


*Alexandre Antonin Taché (1823-1894). Born at St. Patrice, Rivière du Loup, July 23, 1823. Entered the novitiate of the Oblates of Mary Immaculate in 1844. Ordained priest at Saint Boniface October 12, 1845. Ordained Bishop of Saint Boniface November 23, 1851, by Mgr de Mazenod.*









1851

137. [To Monseigneur Guigues].<sup>1</sup>

*Happy return of Mgr Guigues to Canada after the General Chapter. The Fathers from Buffalo will go soon into the diocese of Toronto. Certain properties and territories must be left to the Congregation at Bytown. The unfortunate administration of Fr. Honorat at Saguenay; the missionaries working there. Success of Fr. Laverlochère's tour of Provence. Mgr Allard will make a good Vicar Apostolic; he must leave for Marseilles without delay. Fr. Bermond must remain in his present post.*

L.J.C. et M.I.

Marseilles, January 10, 1851.

My dear friend, I was waiting for a letter from you before resuming our correspondence. And now here is your letter of December 4, which gives me the news of your arrival. Until then I knew nothing except that you were drawing near to harbor, which I learnt from the letter which Fr. Leonard wrote me on board ship, but as it sometimes happens that one is pushed back into the open sea just when one thinks one is about to cast anchor, I was waiting for the letter which I have just received. It sets my mind entirely at rest, and I learn with pleasure that you have arrived at Bytown in good health. You decided not to go by way of Buffalo as we had envisaged, and what you tell me of that part of the country lessens my regret. And now with no further delay we must take possession of the mission which the Bishop of Toronto offers us, and even presses us to accept. I am going to write and tell him that I have given you a commission to send three subjects to him who had been intended for

<sup>1</sup> Orig. — Rome, Arch. Post. — L. M.-Guigues.

the diocese of Buffalo. There must not be the slightest delay in carrying out this operation. Frs. Amisse and Molony will set off immediately with a third, whom you are to choose, and a lay brother, in order to set up this establishment.<sup>2</sup> We will see later what can be done for Buffalo. It is always necessary to see that the livelihood of our Fathers is guaranteed wherever we place them, and, with regard to this, I cannot urge you strongly enough to think towards the future of the Congregation, to the end that it may be able to sustain itself by its own resources. This is something I have always insisted on. When we accepted the mission of Bytown, before anybody could have imagined that a member of the Congregation would become Bishop there, it is true, I had written again and again to ensure that some property was purchased in this town of the future; I cited the example of the Sulpicians at Baltimore and of others who, because of the rise in value of property they acquired early, built up a revenue that was more than enough for their communities. Again, it was in accordance with this principle that I authorised you, when you became Bishop of Bytown, to build for the Congregation the house that you proposed to me for this purpose. I do not need to tell you how upset I was when you suddenly changed your mind, after all that you had said to me to gain the consent that I gave you. Now you make another suggestion for the college. I presume that in your area it is not possible to build during the winter, and so we can postpone a decision until you have spoken with Fr. Tempier.

I have just read a letter written to Fr. Tempier which is very interesting for the details that it gives. Among other things it speaks of the visit to Hamilton of our Fr. Chevalier. What the letter says about that confirms me in the resolution that I mentioned to you above. It is a matter of urgency that we profit by the good dispositions of Mgr de Charbonnel, the more so because if he were disappointed, instead of showing himself the warm friend to us which he has been up until now, he could be tempted to repay our ingratitude at least with indifference. The observations which you yourself make, on the advantages of an establishment more within your power, and under a bishop of your province over whom it would be more easy for you to exercise a certain influence, persuade

<sup>2</sup> Mgr Timon, during his visit to Marseilles at the beginning of the year 1850, had offered a parish and a college. Fathers Amisse, Molony and Pourret stayed at Buffalo no longer than 15 days since the parish of which they were to have charge was occupied by a Scottish priest.

me that you must not delay in carrying out this plan. As for me, I have received a letter from Saguenay which confirms me in the judgement I had already made on the unhappy administration of our good Fr. Honorat. Work is going on to make good his mistakes.<sup>3</sup> Father Durocher gives the credit for this to Brother Pinet, and asks urgently that he be left with him still, since he believes that he is threatened with his removal. You will be able to judge for yourself the suitability of such an arrangement. Fr. Durocher anticipates the objection which I had been tempted to make to him. That is, the need that this good brother has to study in order to advance in his orders, for he has not entered the Congregation in order to remain a businessman for ever. Fr. Durocher dwells on this point a good deal. He regards as disastrous any resolution to take Bro. Pinet away from him. I have learned with pleasure that Fr. Grenier has got on well and that little Father Arnaud has regained his courage for the mission to the Indians. His zeal had failed in the mission with Fr. Laverlochère. It must be admitted that this mission to the Indians of Hudson Bay is more than purely natural strength can endure. Ceaseless miraculous aid is necessary if a man is not to succumb in it. Also, knowing the intentions of our Father Paillier I made him talk with Father Laverlochère, who concealed from him nothing of the incredible sufferings of his mission, which did not discourage Father Paillier at all. This being so, I agreed to his joining his lot to that of Father Laverlochère especially for the mission to the Indians of Hudson Bay. There is another excellent subject of whom I deprive Europe. You would not believe the success that this good Fr. Laverlochère has had here, at Aix and Toulon. This is something to thank God for. We have heard here all the bishops of the missions who have travelled around France. None of them has produced such an effect without excepting Mgr Flaget. There is something divine in the simplicity of this man of God! As the dean of the faculty of theology at Aix said, one sees in him the personification of the divine Christian apostolate. He took Aix by storm, a city where it is not easy to arouse emotion, with priests and faithful in tears at his speeches, and the Archbishop delighted with him. The gentlemen of the Conferences of St. Vincent de Paul came to beg him to give them a talk during one of their meetings, and his success beggars all description. Fr. Courtès said to me in one of his letters: "Our Father Laverlochère has aroused even more veneration and admiration since

<sup>3</sup> Several proper names and other words have been scratched out in the original.

his return to Aix. His sermon at St. Jean caused many tears to flow and reawakened faith and zeal. The next day the gentlemen of the Society of St. Vincent de Paul had a special meeting at which the Father made all arrangements and bore all expenses. For at least an hour he held the attention of these talented young men, who included among their ranks magistrates, lawyers etc., with an exquisite politeness, a choice of anecdotes perfectly suited to his audience, philosophical insights of great profundity which were of a kind both to give powerful edification and to charm the élite intelligences that were present....” In an earlier letter, Courtès said to me: “The audience at St. Sauveur was immense, and I repeat, the effect of his words, so simple and so apostolic, was excellent. M. Polge (professor at the Faculty) said to me soon afterwards that he had wept on hearing and seeing the living testimony of the divine character of the christian apostolate, the successor of the fishermen of Gennesareth converted like them into a fisher of men, and renewing in his own person the miracles of Pentecost....” These remarks are entirely just, and our own impressions are no different. I have given these details to you to give you pleasure, and to lead you to thank God for giving us an apostle like him. What an excellent heart this good Father has! You would not believe what it cost me to separate myself from him, never again to see him in this world. After this digression I will return to the subject of our letters. You must understand that the remarks you make to me on the subject of our future Vicar Apostolic are superfluous. You are writing again the story of what happened in your own case. He has been appointed by the Pope — what remains to be said after that? For the rest, my conscience is entirely untroubled. I know Vicars Apostolic who lack the combination of qualities that our own has. As for what you think he lacks, that will be supplied to him. Meanwhile, without delay, urge him to set out so that he may arrive as soon as possible, for the orders have arrived for me from Rome. Console him as best you can, and do not add to his suffering. I have a little fear regarding what the clergy of Canada or our own Fathers may say as I had on the occasion of your own election. I wish for them all the virtues and the other qualities of him whom they presume to undervalue. Fr. Allard must have received my command, which is *sub gravi*; he must obey it and leave at once on a good boat. If Fr. Bermond commits the serious fault of leaving his mission of his own accord, not only do I deplore his sin, but I fear his usual indiscretion. When he arrives, therefore, watch yourself carefully, so as to shut him up. You know what I am speaking of. These professional murmurers have so lax a conscience

that they shrink before no detraction, and are often in danger of uttering calumnies when they believe themselves to be doing no more than allowing themselves to speak critically, but are in fact saying things that amount to mortal sin because of the enormity of the things they say and the rank of the persons of whom they say them. Before finishing I will tell you that I have received a letter from Fr. Antoine, dated from Plymouth where their boat arrived in poor shape after a voyage of 74 days in five consecutive storms which caused them to turn back to England when they were in sight of New York. Goodbye, and a thousand blessings for the year and for your life. I embrace you.

† C. J. Eugène, Bishop of Marseilles.

[in margin] P.S. I presume that the letter that I wrote to Fr. Taché has reached him. In any case, I ask you to repeat to him what you know, that I have written to tell him to come to be consecrated by me, and from there he will go on to Rome.

#### 138. [To Fr. Antoine, at Plymouth].<sup>4</sup>

*Thanks to God because Fr. Antoine and his companions have had their lives saved in the storm on the Atlantic. News of Frs. Marchal, Conrad and Paillier.*

Marseilles, January 17, 1851.

My dearest little Father Antoine, how could I express to you the emotion that the letter I have just received from you aroused in me? It arrived after a time of anxiety that was prolonged by the fact that I had had no news from you and I heard of the calamities of your voyage which was so dangerous. Clearly, you have only been saved by a miracle, but also what a grace was the courage that sustained you in the middle of such great gales! I thanked God first for having saved you, but also for having sustained you for the honour of your ministry and the good of those who had nobody but you to console them. I would have liked very much to have received another letter from you before I set out for Rome. I begin my journey with this regret. However, I hope that Father Aubert will have visited you in order to calm a little the distress that you must feel, as well as your three companions in misfortune. They will be less cheerful than you

<sup>4</sup> Orig. — Ottawa, Arch. Deschâtelets.

when the time comes to re-embark, but we must believe that the sea will eventually lie calm beneath your feet. The trial that they have undergone is equal to many other trials, but they could not weaken when they saw the courage of their father. I thank Fr. MacDonnel for the warm welcome that he has given you: we should have expected no less from his priestly virtues and his friendliness, and I charge you expressly to convey to him my gratitude for this, and to give an affectionate greeting from me to the other priests whom I saw during my journey in those regions, to which I would gladly return if I were younger and freer than I am. The account you give of Bro. Louis makes it seem very suitable to hasten the time of his perpetual consecration. Wait for that until you have arrived in America. After one year of perseverance in his quinquennium, he may be admitted to perpetual vows if this is judged appropriate in the province to which he will belong.

The Fathers and Brothers are very appreciative of your kind memories of them and do not forget you. Fr. Marchal continues to do well in his work. Fr. Conrard is fighting with courage and intelligence the schism brought about in Sion by the three Baillard brothers. Bro. Jeanmaire is at his work in the major seminary. Fr. Paillier is to join Fr. Laverlochère for the mission in North America. He was not discouraged by the terrible picture that Father Laverlochère may have painted for him. I hope he will not draw back in the time of trial as others have done. It is indeed a work above the powers of nature, but what strength the mighty grace of Jesus Christ can inspire! This is proved by Fr. Laverlochère, who has cooperated with that grace. Goodbye, my dear little Father Antoine. As I have been writing these lines I have placed before my eyes your portrait, but every day, morning and evening, I see you with eyes other than those of the body in the presence of our divine Master in the prayers that I make to him at the foot of his tabernacle and at the altar for all the members of the family that he has given to me in his generosity. I bless you, you and our dear brothers whose sufferings I have felt, recommending myself more than ever to your prayers.

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

P.S. Not knowing your address at Plymouth, I send my letter to Fr. Aubert so that he can have it sent on to you, or give it to you if you are with him.



**139. [To Fr. Baudrand].<sup>5</sup>**

*New Year greetings. He is to write even if the Superior General does not reply.*

[Marseilles] January 17, 1851.

It is plain, my dear Father Baudrand, that you are a man who knows no pity; you make no allowances for your poor neighbour, however excusable he may be. In wishing to punish me for the lateness of my letters you have yourself to blame for not having been just; nor have you been sympathetic or charitable. Two of my letters have been lost. Have you no regret, my dear son, for your lack of generosity, since I am clearly innocent of the crime for which you wished to punish me by suspending your correspondence with me, even on the occasion of the New Year? Nonetheless, I wish you a very Happy New Year, and I call down on you blessings for the year in your position as superior of a large community.

**140. [To Fr. Durocher].<sup>6</sup>**

*Fr. Tempier is Visitor to Canada. He is to be confided in as in the Superior General.*

[Marseilles] January 17, 1851.

You would not believe how painful it is to me that I do not know personally all those whom God has given me in the New World, and especially you, my dear Father. I am sending Fr. Tempier as Visitor of our houses in Canada. You will be happy with this Visitor, my first companion in the family to which we all belong. You can speak to him with the same confidence as to myself; we have but one heart and one soul, and this is how I wish it to be with each one of you. That was always our vision, like that of the first Christians; it is because they have forgotten this that many have abandoned the spirit that I wished to establish in our Congregation.

<sup>5</sup> Ms. Yenveux V, 69.

<sup>6</sup> Ms. Yenveux V, 172.

141. [To Mgr Taché, coadjutor of Saint Boniface].<sup>7</sup>

*Mgr de Mazenod regrets that the Bishops of Canada have not consulted him before nominating Mgr Taché to be bishop. He is to come to Marseilles to be ordained by the Founder.*

[Marseilles] January 19, 1851.

My dear son, I have always blessed the Lord for all the good that he does by means of your ministry; and I pray ceaselessly that you may be preserved and accomplish God's purposes towards these poor Indians who until now have been plunged in the terrible shadow of death. However, I must add that you should not have been nominated for the episcopate without my being consulted and my consent awaited, as the Rule demands. It is not, of course, that I would have opposed a resolution which was arrived at certainly for no other reason than that of the greater glory of God, the honor of the Church and the salvation of souls. I would have agreed with the idea and applauded it, as I agree with it now with all my heart, but it was my duty to cry out against the forgetfulness that has been shown towards an essential point in the Constitutions. The Bishop of Montreal knows this well, since it fell to him to obtain my consent when Fr. Guigues was presented for the bishopric of Bytown. And so I repeat, I would have consented to give this approval the need for which has been overlooked, just as I very gladly give it today when it is no longer necessary, since the Holy See has gone further and instituted you as coadjutor of Saint Boniface.

However, I hope that it will not be resented that I insist that you come to receive episcopal consecration from me. This is the very least that can be asked, that there be established between a son of my family and the father of that family bonds and a sacred union that nothing will ever be able to weaken. You will be able to take advantage of this opportunity to make the acquaintance of the brothers whom you do not know and to make your pilgrimage to the tomb of the holy apostles. There will be no lack of objections to this plan; regard this prayer which I make to you as an order....

I do not know the Red River mission well enough. I must not hide from you the fact that it has been represented to me in such unfavorable colors that I have asked myself whether we should not

<sup>7</sup> Ms. Yenveux IX, 205.

withdraw our subjects from there.... So come, that is not too much to ask from a beloved son, to whom I am about to entrust the most precious concerns of the Congregation, I mean the direction of its subjects in one of the most difficult missions.

**142. [To Fr. Baudrand].<sup>8</sup>**

*Thanks for news of the work of the Oblates at Montreal. The Pope has approved all the regulations made at the last General Chapter. Fr. Allard is continually expected at Marseilles. Fr. Laverlochère has been nominated a Missionary Apostolic. The plan of the church of St. Peter at Montreal is not good.*

L.J.C. et M.I.

Rome, March 25, 1851.

My dear Fr. Baudrand, I do not wish to leave Rome without thanking you for the good things that you tell me about Canada. I see with pleasure that your zeal has not flagged and that each of you is working well for the glory of God and the salvation of souls. They must consider themselves lucky to have you at Montreal. Your work speaks for you and answers all the objections that have been raised in order to delay doing what I have been asking for so long. You have made great progress in the raising of the moral standards of that abandoned part of the town, and I see from the brief account of Fr. Garin that you are not limiting yourselves to evangelizing the inhabitants of your suburb. May God bless your efforts more and more. I would have liked rather more than simply the names of the missions and retreats that you have given in the diocese of Montreal. It is good to make a note at least of the principal features of each mission. This will be good for the edification of those who will come after us and for the honour of the Congregation. I have just obtained from the Holy See the approval of all the regulations that were made in the General Chapter. I am going to send you Fr. Tempier to America as Visitor Extraordinary, and he will tell you about everything concerned with this important matter. He will have had instructions from me for regulating everything that concerns the Congregation in your country. Moreover, the Pope has granted us a Brief that does us great honor which will be, I think, a great encouragement for all our

<sup>8</sup> Orig. — Rome, Arch. Post., — L. M-Baudrand.

men scattered today in all parts of the world. At Propaganda they do not cease praising them, or at least the Mother who has given them as children to the Church. They wanted to give us other Vicariates Apostolic which have been formed; but I begged them for the moment to be contented with what we are doing in our various missions to which must be added also the beautiful mission of the land of Natal. The Bishop of Maurice has said some very consoling things to me about this mission which promises great things for the near future. Also, I am waiting impatiently for the head of this mission, our Fr. Allard, who, instead of listening to the voice of his own modesty, would have done better to have set out as soon as he received my letter. In happenings of this kind the will of God must be recognised in the commands of the Superiors, and of a Superior who is no less than the Head of the Church, and one must walk in faith and simplicity, assured of protection from on high, which never fails the obedient man who casts out his net in the name of the Master.

Fr. Laverlochère will be with you almost as soon as my letter. Tell him that I have received with great joy the letter he wrote to me in Paris. The good that this excellent Father has done in his journey through France is incalculable; the spirit of God was with him, and that is why he produced such a great effect wherever he showed himself; and it was not only the common people whom he moved to the bottoms of their hearts, but there were people from the highest and best-educated sectors of society, and that is truly wonderful. You must tell him that I have requested for him from the Pope the faculties of a Missionary Apostolic, and the faculty of administering the sacrament of Confirmation in these missions to the Indians. If only he could have travelled throughout France! But he has done more than human strength is capable of in the short tour he made on his way to the port where he was to embark, with the devoted companion he has obtained to join him in the difficult ministry of the conversion of the Indians of Hudson Bay.<sup>9</sup> So it is that out of respect for the desires of our subjects we sacrifice the interests of our European missions, where however our Fathers continue to do so much good.

I must confess to you, dear Father, that I was not overcome with admiration for the plan of your church. When something so important is being undertaken as a building of such significance, I

<sup>9</sup> Fr. Paillier.

would like several architects to be consulted, and a choice to be made after several plans have been presented. If one cannot innovate, there are so many beautiful models to imitate. I ask you to reconsider this matter and to think more carefully before adopting a plan. I ought to reserve the matter to my own judgement because of its importance, but the difficulties of distance have caused me to decide to accept the decision of the Visitor whom I am sending to America. The plan of the house should also have been sent to me: that is the rule everywhere. When buildings have been built, that is no time to await any observations that the Superior General may wish to make. In this case, the Visitor will give me an account of everything. I am happy, my dear Father Baudrand, that I have been able to write you so long a letter, thanks to the rain which has removed all nuisances far away. However, I do wish to say to you that the form of letter which you have adopted does not satisfy the desire I have to receive from you everything which, as you know, interests me so much. I bless you with all the affection of my heart.

† C. J. Eugène, Bishop of Marseilles.

**143. [To Mgr Guigues].<sup>10</sup>**

*Fr. Laverlochère may administer the sacrament of Confirmation in his missions. It is the express will of the Pope that Fr. Allard be Vicar Apostolic of Natal.*

[Marseilles] April 18, 1851.

Good Friday.

I have obtained from our Holy Father the Pope for Fr. Laverlochère permission to administer the sacrament of Confirmation in his missions to the Indians, and I had wished to inform him of this myself. He will have set out without knowing of the faculties which have been granted him, which is a great pity for the poor converts who certainly deserve this grace. I think that, the letter having been lost, I wrote to one of our Fathers in Montreal and spoke to him about this. But will Fr. Laverlochère believe himself sufficiently authorised by the indirect information which he will have received...?

I am writing by the same post to Fr. Allard to tell him of Rome's decision. You know that when he accepted to go to Natal as

<sup>10</sup> Ms. Yenneux I supplement, 108; III, 49.

a simple missionary, if I sent him, he gave me in his letters the reasons that he considered legitimate for refusing to be promoted to the episcopate as is necessary for a Vicar Apostolic. I first referred the matter to the Sacred Congregation of Propaganda where it was not judged necessary to hold back for the reasons that he gave. To avoid any further refusal, I spoke about the matter to the Holy Father himself, and he did not hesitate to order him to accept; he must set out in the name of the Lord. He is responsible for the inconveniences of a long delay. I call him, and the Pope sanctions this mission by his supreme authority; does he need any more reassurance?

**144. [To Fr. Tempier, Visitor Extraordinary to Canada].<sup>11</sup>**

*Best wishes for a good journey.*

Marseilles, May 1, 1851.

May God guard you, my dear friend, may he preserve you from all evil; may he bless you on your journey and in all your undertakings! I am with you in thought, with my most fervent good wishes. How the moment of separation was painful to my heart! To console myself, I must turn to that divine Master who inspired and sustained our half-century old relationship and led us to that service for which we are now suffering this violence. You are not yet at the station, and already I feel a need to express to you the sufferings of my soul. I am writing to you without knowing where I will address these lines to you. I do not know where you will go to in Lyons. From there on you will be travelling more quickly than my letter. For the rest, I have nothing to say to you, except to tell you to make plenty of arrangements, to commit no imprudence in the long journey that you have to make, and to write me often, very often. I have insisted that Fr. Rouisse go with you to England; you would not believe what that country is like for somebody who travels there without knowing the language.... He will be very useful, and you will be good for him. As you travel, give him some good advice. I believe that he can be useful. It is a fact that since he left Aldenham there have been no more conversions, although when he left the number was more than a hundred....

Goodbye, my dear friend; doubtless from time to time you will realise that you have not with you the companion of your journey

<sup>11</sup> Ms. Yenveux VII, 109; Rambert II, 345-346; Rey II, 383-384.

from Rome. Speak then to his guardian Angel, as I pray to yours, praying that he will take care of you, preserve you in good health and bring you back, full of merit, in less time than we have calculated for this long journey which you are undertaking for the glory of God and the good of the Congregation.

I embrace you with all my heart, and bless you.

145. [To Fr. Tempier].<sup>12</sup>

*The powers of the extraordinary Visitor to Canada.*

[Marseilles] May 1, 1851.

...We grant you full power for visiting these houses and you will enjoy there all the prerogatives that, according to our Constitutions, are within the competence of Visitors. Moreover, as an Extraordinary Visitor, you have very wide powers so that you may have the full right to carry out everything that seems opportune and truly useful. It is incumbent on you to proceed to a strict investigation of things and persons in each house, and to consider carefully everything that touches their good, both temporal and spiritual.

...Let nothing be strange to you that concerns the advantage of our Congregation or can contribute to its advantage in North America.

Moreover, the motive that has led us to send you to America is also the desire to promote the cause of religion by means of the extension of our Congregation, and in this field also we transmit to you our powers, giving approval to everything that you will undertake, and declaring ratified all that will be done to this end.

Go then in the name of the Lord, well-beloved son, towards that part of our family which is separated from us by so great a distance, which we have always present and intimately united to us, following it as we do with all the affection of our heart. Accomplish faithfully for its good the ministry that has been entrusted to you. May the Most Holy and Immaculate Virgin Mary, our most loving Mother, keep you continually under her protection; may the Angel of God also be propitious to you in your going and in your coming back; during this time, we shall not cease to implore from heaven an abundant shower of graces for you.

<sup>12</sup> Ms. Yenveux VII, 108-109.

**146. [To Fr. Tempier, extraordinary Visitor to Canada].<sup>13</sup>**

*Mgr de Mazenod has remained alone at Marseilles to attend to the business of the Congregation and of the diocese. Advice.*

[Marseilles] June 15 and 19, 1851.<sup>14</sup>

In the middle of a tempest of business which is crushing me, I can say that I am alone, utterly alone, both as regards the diocese and as regards the Congregation. All the work falls on me, and yet I am not for that reason dispensed from consecrating churches, visiting parishes and confirming this year nearly three thousand children in the city of Marseilles alone, with a fine attack of lumbago which began at Mazargues and which still has me in its grip.

I have no need to urge you to be good and observe the proprieties during your visitation, but what I do recommend is that you should not be timid. Hear everybody, study your notes so that you will be able to compare them with what is said to you, and establish everything on a firm footing, for it will not be easy to repeat visitations like that which you are now making. Send me an account of everything, even small things, with the inspections you make and the plans that you form.

**147. [To Fr. Tempier, Extraordinary Visitor in Canada].<sup>15</sup>**

*Fr. Tempier has arrived at Montreal. Mgr Allard is in Marseilles and is edifying everybody. The properties of the Oblates in the diocese of Bytown. He must be severe with those who criticise and are not obedient. The Provincial is to be chosen from Frs. Baudrand and Santoni. Fr. Tempier has been sent to Canada "not to approve but to reform".*

Marseilles, June 24, 1851.

May God be blessed, dear Tempier, since I know that you have now arrived on the continent. Doubtless, you still have a long road to travel, but you will soon be resting at Montreal, where I think you will make a fairly long stay. You have things to say there, and you must fortify yourself well against all the seductions and sophistica-

<sup>13</sup> Ms. Yenveux VII, 100. Rey II, 385.

<sup>14</sup> Yenveux dates this letter June 15 and Rey June 19.

<sup>15</sup> Rey II 386; Ms. Yenveux III, 47; V, 243, 246; VII, 47, 107-108; IX, 17.



tions of the man with whom you have to deal. You have to hear the holy Bishop of Samaria to form an idea of the egoism and the duplicity of that person.<sup>16</sup>

The holy Bishop of Samaria is at Marseilles<sup>17</sup>; we admire his virtue and his simplicity. He considers himself to be no more than a Father of the house of Calvaire where he is living. He asks it as a favor that he be not addressed with the title of Monseigneur which is his due. He goes to all the community exercises and pushes humility so far as to ask the superior permission to go and visit Fr. Telmon in the room, previously that of Monsieur de Lander, where we have put him so that he can receive the care and little attentions of Miette.<sup>18</sup>

So our good Fr. Allard's behaviour is that which is suitable to a religious who loves his Order, and who will never give us reason to regret having chosen him. I wish I could say as much of the other, who is walking along an entirely different road. Who would have imagined that he would have forgotten so totally all the conditions of my consent to his elevation? And so you will have to be firm, whatever he may say, in separating his financial interests from those of the Congregation. We cannot agree to his touching all the revenues and imagining that he has fulfilled his duty to the Congregation by feeding and clothing the subjects who serve in his diocese. Nothing could be more beautiful and edifying than to live in community with missionaries. That was what the Bishop should have done, instead of gaining control of everything and drawing everything towards himself, and he should have arranged matters in such a way that a way of life suitable to missionaries was assured for the present and above all for the future. He has done nothing of this. Why does he take the entire allowance from the Propagation of the Faith instead of sharing some of it with our Fathers? The Councils assume that he is for his former brethren what a Vicar Apostolic is for the missionaries whom he heads.

It is absolutely essential that the Fathers have an assured income from which to feed themselves, buy what is necessary for them, and

<sup>16</sup> Is he speaking of Mgr Guigues? It is probable that it is of him that he complains in this letter. Fr. Honorat had allowed himself to become the echo of the complaints of the Fathers of Canada against Mgr Guigues who was no longer defending the interests of the Congregation: "Episcopus frangit monachum," he writes on October 21, 1849, demanding insistently that a Provincial be named.

<sup>17</sup> The Bishop of Samaria: Mgr Allard.

<sup>18</sup> Miette: doubtless the maid of the house of Calvaire.

save something for emergencies and as provision for the future. It is the duty of the Bishop to arrange matters so that a life suitable for missionaries is guaranteed for the present, and above all for the future.

...If you had to deal with devoted and reliable men, this would be no problem, but how can one entrust the most precious interests of the Congregation to men who have not its spirit and have not attached themselves to it? I beg you to show no mercy about this, and to make them feel clearly how ridiculous, how absurd, how disordered it is to pretend during the life of the Founder to understand otherwise than he does the spirit of the Society and the direction in which it is moving! This is a form of opposition which I am very determined not to tolerate. If these Fathers, so proud, so headstrong as they are, do not return from this erroneous path, I shall be obliged to consider means for bringing this scandal to an end. The intentions of the one party and the conduct of the other are equally blameworthy.

Father Baudrand, who has wrongly expressed his opinion against the admission of bishops into our Congregation, dared to say openly that democracy must be introduced into our order. Father C., it seems, allowed himself to be seduced by these words, since he has let it be known that he will not go into the diocese of Toronto if that would involve becoming subject to Mgr Guigues; and that good child of Fr. Lagier was looking for an excuse to miss the consecration of the Bishop of Bytown, which he made known to all the clergy.

...Injustice has gone so far that it has even been said that Mgr Guigues schemed to arrive at the episcopate, which is a terrible calumny, and it is also said that he chose Fr. Allard as Vicar Apostolic in order to rid himself of him. These are slanders so gross that it is certain that they amount to mortal sin; but these Fathers have made it such a habit to speak without consideration about everything and to everybody that they no longer have any scruples at all....

I would not hesitate to propose Fr. Baudrand to you for the post of Provincial if he had the spirit of the Congregation, which is an eminently religious spirit, embracing everything that I could possibly say about the virtues to which we have committed ourselves by vow, but how can one commit the most precious interests of the family to one who with mediocre virtue unites an argumentative and contrary spirit, showing so little deference and respect to the head of the

family and its senior members, to the extent that he presumed to account as of no value the resolutions which were made in conformity with the holy Rules, which they observe and know better than he?

Mgr Allard realises that the Fathers in Canada have few personal contacts with the Superior General who is almost a stranger to them, and whose spirit they are rather in danger of losing, as though one could belong to a Congregation without having the spirit of its founder.

Whatever the powers that I have given you, I wish that nothing be regarded as definitive until I have given my consent. Fr. Vincens insists continually that Fr. Santoni be not removed from his novitiate.<sup>19</sup> However, if you judge that Fr. Baudrand is unable to carry out this office, although it might well be feared that Fr. Santoni would do no better, should he be sent to you? You must see each subject individually, have a good talk with him and try to lead him to a proper way of thinking. You must hold him responsible for all the evil that must necessarily result from a lack of unity; you must make them understand that they have no authority to make decisions, regulations or reforms according to their way of seeing things, etc.

Continue to keep me in touch with everything. However, before I end I wish to modify what I have said to you while writing this letter about the restraint that I have placed on your powers. That will be enough to show you the fear which troubled me that you might weaken in the resolutions that you will have to take. You have not been sent to approve but to reform. Act with authority, yield to nobody when it is a matter of reestablishing regularity, obedience, poverty, subordination.

When the time is ripe, make an account of your visit that is firm and solid, well considered, but making the principles clear. Make it a rule that each year each subject of the Congregation must write to the Superior General a letter of direction; each local Superior, every three months, must write a letter giving account of the personnel of his community without forgetting the matters that concern him himself; twice a year the Provincial Bursar must give an

<sup>19</sup> The Founder judges Fr. Baudrand severely, but nonetheless thinks of him as Provincial. Fr. Santoni was eventually appointed according to the decisions of the General Council of April 23-24, 1851.

account to the Procurator General, but this financial account must be made in due order, as a matter of conscience, as is obligatory, and in a uniform manner.

Farewell; I have space for no more except to embrace you.

148. [To Fr. Jacques Santoni].<sup>20</sup>

*The powers of a Provincial.*

[July 2, 1851.]

CHARLES JOSEPH EUGÈNE DE MAZENOD  
BISHOP OF MARSEILLES  
AND SUPERIOR GENERAL OF THE MISSIONARY OBLATES  
OF THE MOST HOLY VIRGIN MARY  
CONCEIVED WITHOUT SIN

To the well-beloved and Reverend Father Jacques Santoni  
priest of the same Congregation  
Health and Benediction in the Lord

As your learning, your piety, your prudence and your other excellent qualities are perfectly known to us, we, who have the responsibility of the government of the Congregation of the Missionary Oblates of the Most Holy Virgin Mary, have decided to place you at the head of the government of the Canadian Province, so that you may act in our place in the bosom of our family which works so vigorously in those regions for the salvation of souls and the promotion of the glory of the Great and Good God.

This Province, which includes Upper and Lower Canada, is bordered in the south by the United States of America; to the west and north it extends, at present, to the limits of the jurisdiction of the Canadian Bishops.

To you, dear son, and to all concerned, be it known by these presents that we name and institute you Provincial of the above-mentioned region, with all the faculties and rights inherent in that office according to our rules and constitutions; we command all and each of our Fathers and Brothers beloved in Christ who belong to the said Province to receive you as our vicar in whom our authority

<sup>20</sup> Ms. Yenveux VII, 123.

is invested and to show you that reverence, love and obedience by which subjects in religious institutes must honor their legitimate superior.

For the good government of the Province, there will assist you with the title and rights of consultors,<sup>21</sup> Fr. Baudrand, who will be your advisor, and Frs. Honorat, Pierre Aubert and Léonard, the two first constituting the ordinary council, while the two last must be caller to the extraordinary council; Fr. Chevalier is to be Procurator of the Province.

In the exercise of your charge, take care to do all according to the rules and constitutions, for the good, both spiritual and temporal, of the province which has been entrusted to you. Do not omit to render account to us every month, and more frequently if need be, of business conducted by you and of all that concerns the state of the Congregation in your Province.

Go then, dear son, under the auspices of obedience to the task that has been assigned to you; strive day and night to show yourself a good administrator, a good Shepherd towards our men engaged in the service of God in those parts, and strive to accomplish in your words and with your heart the duties of a prudent father. Be full of care above all to preserve among them the unity of the spirit in the bond of peace and to promote ceaselessly zeal and practice of regular observance; to this end we pray heaven to grant you powerful aid and the generous protection of the Blessed Virgin Mary conceived without sin.

**149. [To Fr. Tempier, Visitor Extraordinary in Canada].<sup>22</sup>**

*Fr. Vincens wishes to transfer to Osier the house of studies for the young Fathers and not to let Fr. Santoni leave. The consecration of Mgr Allard. The Sacred Congregation of Propaganda offers the Vicariate Apostolic of Malabar. Another stable establishment is to*

<sup>21</sup> The Consultors had been designated at the General Council of July 2, 1851. With regard to the appointment of Fr. Santoni, the Founder writes to Fr. Tempier on July 13, 1851: "Fr. Santoni must have left from Osier the day before yesterday. I have given him his letters as Provincial. You may modify them as circumstances require. Keep a look out for his arrival."

<sup>22</sup> Ms. Yenveux I supp., 128; VI, 41; VII 126; VII supp., 59; VIII, 216; IX, 17; Rey II, 386-387.

*be formed in the diocese of Bytown. Should a Provincial or a Vice-provincial be nominated? Title-deeds of properties.*

[Marseilles] July 19, 1851.

It does not matter, I will take my pen in hand, I will go as far as I can.

I begin by telling you that I have had to do here a very sad task. Would you believe that after all the discussions of three very difficult days in Council, composed of my three Assistants who are present in Europe, Fr. Vincens is no sooner arrived at l'Osier than he writes to me to change everything, and even goes so far as to ask that the house of studies that cost us so much work and expense to establish at Marseilles should without more ado be transferred to l'Osier from where Fr. Santoni and he claim that he must not move if we are not to see everything ruined?

However, we must finalise matters concerning this house of studies and see to it that it functions in a regular manner. I would like that there be a house of rest and studies for Canada at Longueuil.

I told you that I consecrated Mgr Allard last Sunday, assisted by the Bishops of Viviers and of Fréjus. The Bishop of Digne, after having refused me and obliged me to have recourse to the Bishop of Fréjus, nonetheless arrived several hours before him in Marseilles. The ceremony was very beautiful and touching; the Prefect was present. Everything went very well, even at table, where I accommodated all that my dining-room could hold, that is to say, 25 people. You will understand that I gave to someone other than Vincent the task of preparing the dinner.

I made the new Bishop officiate at Vespers, and Fr. Gondran, in the presence of the five bishops and an innumerable congregation, gave us a superb sermon on the episcopate which he had composed within a week with his prodigious talent which astonishes everyone. I have written to Propaganda to ask for the final instructions for the Vicar apostolic, and he will set out when I have received a reply.

Yesterday I received a very pressing letter from Propaganda inviting me to fill a new vicariate apostolic which is of great importance from several points of view. I was to put at the disposal of the Sacred Congregation immediately six subjects of whom one was to be raised to the episcopate.... I am very grateful to the

Sacred Congregation for having thought of us, but I stressed our invincible reasons for not accepting.<sup>23</sup> What I did accept was the major seminary at Fréjus. The Bishop was perfect in every way.

... You will have to investigate to see whether it is suitable to set up an establishment that is stable and belongs to us in that place. It would always be better for us to have a few communities well provided for from which the members can go out to give missions rather than these places scattered here and there, which must be left to secular priests, since it is useless to flatter ourselves that the Congregation would ever be able to take over responsibility for the whole diocese of Bytown.

The affair of the provincialate of Canada has been too fully discussed for it to be possible to reconsider the matter. It is not in the interests of the Congregation, moral or temporal, that the Bishop of Bytown be charged with this responsibility. He must have the kind of household that his character and position demand, the Provincial must make no mistakes, he must cooperate with the Bishop in such a way that the interests of the Congregation do not suffer, but the authority of the Provincial must be independent, and exercised over things and persons in conformity with the Rules....

I come back to the middle way (nomination of a Vice-Provincial) which you propose with regard to the Provincial. If it were possible to trust the sincerity of the one who has only exposed himself too much in opposing him on this point, I would not be against adopting it in a certain degree. It would be necessary for the Vice-Provincial, such as you conceive him, to have a slightly more independent authority both over things and over subjects. If the Bishop of Bytown retains the faculty of disposing of funds and placing subjects, that would be to expose ourselves to remaining in the state in which we are now, which so displeases everybody. It would be necessary to reduce his provincialate to little more than a title of honor, making him simply a necessary councillor for the so-called vice-provincial.

The Bishop of Samaria observes that too little care is taken regarding the title-deeds of our properties in Bytown and Montreal. Sometimes they are sent by post or by commissionaires, which should never happen. Have an exact account rendered of all the title-deeds, and have yourself provided with a copy to be deposited in our

<sup>23</sup> For Malabar, cf. A. Perbal in *Études Oblates* 23 (1964) p. 138, n. 58.

archives here; bring also a map of the town of Bytown on which are marked by numbers all the pieces of land of which we are proprietors. It is essential for us to have this map here to judge the suitability of purchases which might be possible for us, for we must guard against the danger of being restrained by excessive delicacy of conscience from having the courage to make acquisitions that would be suitable for us.

...In our purchasing we must not stop until we have made provision for the sustenance of our men. This is in accord with our Rules.

**150. [To Fr. Tempier, Visitor Extraordinary in Canada].<sup>24</sup>**

*Ordination of Mgr Allard, which has edified the community of the Calvaire house.*

[Marseilles] August 7, 1851.

You have read in the press of the consecration of Mgr Allard, but what the papers do not say anything of is the humility, the simplicity, the admirable regularity of the new Bishop; he is living in the Calvaire house; I deliberately did not insist on his staying with me, for he comes to my house when he wishes, and is entirely at home here; but I foresaw the edification that his attitude would give in the community; he is always the first at all the exercises and he pushes perfection so far as to ask permission to enter the room of a sick person, just as he asked permission to give some pictures to his relatives; his mission and all the sufferings that await him trouble him no more than if he had merely to make a journey from Marseilles to Aix.

**151. [To Fr. Ricard].<sup>25</sup>**

*Death of Fr. Leydier in Ceylon. Obedience to bishops.*

[Marseilles] August 13, 1851.

You mention to me the discouragement of brother (Blanchet).<sup>26</sup> I will redouble my prayers for him; above all I will invoke the martyr

<sup>24</sup> Ms. Yenveux IX, 18.

<sup>25</sup> Ms. Yenveux III, 149; IX, 147.

<sup>26</sup> Yenveux omits the name. The letter is probably referring to Bro. Blanchet; cf. Mazenod to Ricard, December 1853.



of charity who has just taken possession of heaven, dying in Ceylon at the service of the cholera victims, our good Fr. François Leydier, a true apostle, who has sacrificed himself for his brethren, those poor folk of the islands; he was taken within six hours, but through a marvellous disposition of Providence he had lost his way and arrived without expecting it at the township where Fr. Mauroit was, and in his hands he gave up his beautiful soul, after he had received all the sacraments. For your edification I will pass on to you the words of Fr. Semeria: "Fr. Leydier saw the end of his life approaching, not only with calm and serenity, but with a sensible joy; it was he himself who eagerly requested that the sacraments be administered to him. Fr. Mauroit and all who were there were moved to tears when the sick man received the holy Viaticum; you would have thought that he saw with his bodily eyes Our Lord Jesus Christ, hidden under the veils of the Eucharist. Our dear and lamented departed brother preserved his consciousness completely until his last breath. During his brief illness, he did little but hold to his heart and press to his lips the cross of his consecration, pronouncing often loving aspirations towards Jesus crucified. Then, the sentiments that escaped his lips from time to time towards Mary Immaculate were those of a child entirely devoted to the august Mother of God, our glorious Patroness and tender Mother, as he called her; finally he said himself that he was happy to be dying in the bosom of the Congregation that had adopted him as a child."

In spite of the fact that this holy and predestined one has no need of our prayers, you must nevertheless fulfil the duties which the Rule imposes on you, even if only to raise him yet higher in heaven.

...Profound respect for the episcopal dignity<sup>27</sup>, obedience with regard to what concerns external ministry, but absolute independence as regards our regime and our properties.

<sup>27</sup> Mgr de Mazenod did nonetheless permit himself to make judgements on bishops, especially the Blanchet brothers of Oregon. On August 10, 1851, he writes in his Journal: "Letter from Fr. Ricard dated April 27. What a miserable situation in those parts! the Jesuits have been obliged to leave their missions to the Flatheads (Indians: Ed.) under threat from the Indians who are under the influence of wicked insinuations from the enemies of the Catholic religion. Moreover, a great number of the priests put in by the archbishop are leaving their posts since they find them too difficult to occupy, and these good bishops do not understand that that kind of ministry is too difficult to be carried out other than by religious who are inspired solely by zeal." Rey II, 397.

152. [To Fr. Honorat].<sup>28</sup>

*Mgr de Mazenod hopes that the visit of Fr. Tempier will bear fruit and that it will have reminded the Fathers of the spirit of the Founder of the Congregation.*

[Marseilles] September 2, 1851.

Now he will tell me all about what he has seen and done in his memorable visit. I would bless God for this with more warmth in my heart if I could persuade myself that all those whom God has given me were well penetrated with the spirit which must fill every Missionary Oblate of Mary. What would we not then receive from the grace of the Lord who goes before us so marvellously in every place! Fr. Tempier seems happy. I am less so when I think how obstinately people have murmured against the decisions and government of the Superior General, who, as has clearly been forgotten, is the Founder of the Congregation and whose spirit must therefore be taken into account in the government of the Society, rather than people presuming to impose their spirit on him.

The habit of loftily blaming the local Superior has set them on this most reprehensible road, which I will in no way tolerate, so subversive is it of all order and so contrary to the most elementary notions of good sense. If only one subject had rendered himself culpable of this aberration, that would already be too much, but how could one not complain when one learns that he has formed a sort of school and that several others are joining him in the same error? I do not accuse you at all of this fault, my dear son, and I did not even mean to mention it to you when I took up my pen. It came to my mind quite naturally when I thought of men to whom I have given birth into the religious life and who allow whole years to pass without giving me a sign that they are alive and without thinking of learning from me the spirit which they must also show, if they acknowledge my fatherhood and the authority that the Church gives me over them. I hope that Fr. Tempier, in his journey and visit, will have recalled to people's minds the principles and laid down the lines of conduct that must be followed from now on, so that I myself will no longer have anything to complain of.

<sup>28</sup> Ms. Yenveux V, 242.

153. [To Fr. Verdet].<sup>29</sup>

*He is to come to Marseilles for an important communication.*

L.J.C. et M.I.

Marseilles, September 23, 1851.

I can no better reply to your little letter, my dear Fr. Verdet, than by summoning you to come to me at once. We will discuss this question face to face and weigh all on the scales of the sanctuary. Come with everything that you have for your own use, as if you were not to return to La Blachère, but before you leave the Sanctuary pray fervently to the Most Holy Virgin to obtain for us the light that we need in order to make a decision in harmony with the will of God, the edification of the Church, the salvation of souls and your own sanctification.<sup>30</sup> I have said much to you in few words, and I will do no more than add the expression of my tender fatherly love.

† C. J. Eugène, Bishop of Marseilles.

154. [To Fr. Santoni, Provincial of Canada].<sup>31</sup>

*Fr. Laverlochère recalled to France by the Council of the Propagation of the Faith. Novices. The bad spirit of certain Fathers.*

[Marseilles] September 30, 1851.

I have ordered Fr. Laverlochère to set sail for France. I have given way to the urgent request of the Council of the Propagation of the Faith, which will pay all the expenses of his journey here and back, and of his stay.

How is it that we have so few novices in Canada? The Jesuits absorb them all, it is said. Do we not have Jesuits around us everywhere in France? Does this stop us keeping pace with them? .... It is because our Fathers in Canada are not respected because of their detestable habit of making known outside the Congregation every tiny internal unhappiness; this is something that the Jesuits do not do, and they have plenty of troubles like everybody else, but their spirit is good, and so they do not make them known out-of-doors.

<sup>29</sup> Orig. — Rome, Arch. Post., L. M-Verdet.

<sup>30</sup> Fr. Verdet will be appointed, at the beginning of 1852, Superior of the Oblate missions in Texas.

<sup>31</sup> Ms. Yenveux II, 51; V 248; IX, 144.

There are Fathers who have a mania for calling everything to the tribunal of their own reason, misunderstanding and misjudging, openly criticising everything that is done, showing no mercy to anybody. Oh, how I detest this type of conduct! This is a wicked spirit which has taken hold of certain subjects of the Congregation.

155. [To Fr. Faraud].<sup>32</sup>

*Ordination of Mgr Taché who will be Vicar of the missions of Red River. Fr. Bermond will be Pro-Vicar until the Bishop returns.*

L.J.C. et M.I.

Viviers, November 24, 1851.

Although you are far away, my dear Fr. Faraud, I would have no difficulty in coming to be with you. My heart is so full of joy, so expanded with happiness that it must reach even as far as you. It was only yesterday that we laid hands on our excellent Father Taché who, without ceasing to be your brother has become your father in the hierarchical order of the Church. What a worthy subject you have sent us as a representative of your mission! Everybody is enchanted with him and I, the ancient patriarch of our large family, love him just as though I had lived with him always. From the very beginning he acted as a true son of the family, and showed that the high dignity to which he has been raised quite in spite of himself, in no way changes the feelings that he expresses for the Congregation and every one of its members, and in particular for you, the companions of his labours. On his return you will find him just as you have always known him. He has no other desire than to come and join you. I would very much have liked to delay his departure by a few months to give him time to preach in the chief cities of France on propagating the faith, but he shows himself too reluctant to defer his reappearance, according to his promise, among the Indians, for me to insist any further. However, yesterday he did give us a proof of the success that we must expect from this mission, for when he was asked without warning to stand up and say a few words to edify the clergy and people assembled in the Cathedral, he held the interest of all his listeners for three quarters of an hour with an improvised discourse which showed the true measure of his talent.

<sup>32</sup> Orig. — Rome, Arch. Post., L. M-Faraud.

Fr. Bermond will tell you that I have made a Vicariate of your mission of Red River and its dependencies, of which Mgr Taché will be Vicar, that is, regular Superior. From now on you will not belong to the Canadian Province. Your immediate superior will be the Vicar, for whom I will set up a Council in the Vicariate. Until he arrives in the area, I have named Fr. Bermond Pro-Vicar, and it is to him that you will owe obedience and with him that you will correspond on business, and the Vicar, and in the interim period the Pro-Vicar will correspond directly with me with regard to everything that concerns the Vicariate.

Farewell, my dear son; on this occasion I send you a double blessing, mine and that of your new Coadjutor Bishop.

† C. J. Eugène, Bishop of Marseilles.

156. [To Mgr Guigues].<sup>33</sup>

*Ordination of Mgr Taché, who is leaving for Rome. Canadian visitors to Marseilles. Sickness of Fr. Laverlochère. Return of Fr. Tempier.*

L.J.C. et M.I.

Marseilles, December 1, 1851.

My dear friend, it is now eight days since the great ceremony of the consecration of our Fr. Taché took place at Viviers, and I am still full of the joy which I felt at the happy moment when we gave to the Church so excellent a prelate. I presume that M. Larocque will have given Montreal the details of that beautiful festival, and I will only speak to you of our happiness. The young Bishop edifies everybody by his modesty, his sweetness of manner, his perfect regularity, and he has given us proof of his talent at Viviers on the very day of his consecration in an instruction which was entirely improvised, and which the earnest appeals of everyone present, except myself who kept silent, obliged him to give. Had he not been in such a hurry to return to his mission, he could have filled the gap left by poor Fr. Laverlochère by visiting the chief cities of France, but he did not want to miss the departure of the boats of the Company at the end of April or the beginning of May, and it is really entirely right that he

<sup>33</sup> Orig. — Rome, Arch. Post., L. M-Guigues.

should give a few weeks to his excellent mother, who has been so generous in sacrificing her beloved son whom she had not seen for more than five years. And so I will put no obstacle in the way of the departure of our good bishop, who will be in Montreal in February in order to leave from there in the boat of the Company. When he has given a few days to me he will go first to Rome, where he does not intend to remain for long, he will spend some days with me on his return, for he knows the affection I have for him and values it, he will then go to London to conduct there some business concerning his mission, and from thence he will take his flight for your country, but I assure you that he will leave in my heart the warmest fatherly feelings.

I have felt very keenly the suffering of our poor Fr. Laverlochère;<sup>34</sup> the most recent news of him that you give me reassures me a little, but so violent an illness attacks a man's constitution too gravely for one to be able to hope to see him regain his former strength. We must hope that God will not wish to deprive the Indian tribes whom he evangelises of the comforts of his ministry. His experience coupled with his zeal made him very valuable for that most difficult mission. I hope that he will let himself be well looked after by your charitable Sisters so that he places no obstacle in the way of his recovery. I ask you to convey to him my distress and my most affectionate sentiments. I cannot write to him because at the moment I have with me some guests whom I must look after, the Coadjutor of Montreal, M. Larocque, M. Desautels and another priest whose name I cannot remember, who wishes to devote himself to the instruction of the deaf and dumb. It is this also that prevents me from writing by this post to Fr. Aubert, and this is also the reason why, contrary to my usual practice, I have had to use a small piece of paper to write to you. We are all to dine at the Calvaire, where Mgr Prince said Mass this morning at the end of the great octave of the Presentation, and where the Bishop of Arath will preach after Vespers and give the solemn benediction, while Mgr Prince will go to give benediction at the Orphelines, where he will find the most select young ladies of the town who have held their feast-day today. The Bishop of Arath said Mass for them this morning and gave them a little instruction. You see that I am doing

<sup>34</sup> "This indefatigable apostle, returning in the middle of September to his dear Indians, had an attack of paralysis, which has left its aftermath with him!" Cf. Mazenod to the Council of the Propagation of the Faith, November 17, 1851.

my best to do the honours of my cathedral city to my truly delightful guests. When will I have the happiness of doing the same for you? Will you let me die without the consolation of embracing you for a last time? If you are faithful to the promise you made at the Consecration, I have still the hope of seeing you again, but I shall always regret that I did not lay hands on you myself. Fr. Taché has no regret at the obligation that I laid on him to come to me. Why did I not have the same courage in your case? This is a void in my life as a patriarch, my heart suffers from it every time that I think of it, and this pain was renewed even more strongly at the beautiful family consecration which we have just celebrated.

I have been so absorbed in business since Fr. Tempier came back that he has hardly been able to render me an account, in rough outline, of his visit. What I do know is that everything proceeded in a suitable fashion, and that is what I ardently desired. Be always a protector of the Congregation, as you are one of its dear sons, and may all operate to the glory of God, the service of the Church, for your own consolation, and for the regularity and the fidelity to all their duties of all the members of the Congregation. I embrace you with all my heart.

† C. J. Eugène, Bishop of Marseilles.

**157. [To Fr. Ricard].<sup>35</sup>**

*The sufferings of the missionaries of Red River. Foreign missions are "the mission of the apostles".*

[Marseilles] December 6, 1851.

Foreign missions compared to our missions in Europe have a special character of a higher kind, because this is the true apostolate of announcing the Good News to nations which have not yet been called to knowledge of the true God and of his son Jesus Christ.... This is the mission of the apostles: "Euntes, docete omnes gentes!" this teaching of the truth must penetrate to the most backward nations so that they may be regenerated in the waters of baptism. You are among those to whom Jesus Christ has addressed these words, giving you your mission as he gave their mission to the

<sup>35</sup> Ms. Yenveux I supp., 107; IX, 53, 205.

apostles who were sent to convert our fathers. From this point of view, which is a true one, there is nothing higher than your ministry and that of our other Fathers who are wearing themselves out in the glacial regions to discover the Indians whom it is their task to save.

On the Red River, the missionaries and even the Bishop are working with their hands, like Saint Paul.... Fr. Bermond had nothing to sustain him for eight days but a small piece of salted meat; after two days these meagre provisions were finished, and he had to resign himself to dying of hunger when Providence led him to discover a nest of some bird whose incubating eggs Fr. Bermond ate, gaining from them enough strength to travel ten leagues further and so to arrive home.

Mgr Taché went five years without eating a piece of bread. He is the regular Superior of the whole Red River and of Hudson Bay, that is to say of an area 700 leagues by 500.

**158. [To Fr. Santoni, Provincial of Canada].<sup>36</sup>**

*The good example of Mgr Taché at Marseilles. The Founder is happy with the good will that the new Provincial is inspiring.*

[Marseilles] December 16, 1851.

Our good Mgr Taché is a charming man, and I love him with all my fatherly affection. Here he has constantly given the same example of regularity as Mgr Allard; nobody was more punctilious than they at all the community exercises. Mgr Prince was one of the assistants at the consecration. M. Larocque, M. Desautels, another priest and a layman assisted.

I was very consoled to learn of the good will that you have inspired; I was not wrong, then, in choosing you for Provincial of Canada. I did not doubt that, while safeguarding the interests of the Congregation, you would heed all the little considerations of which one must always be aware if one is to please Monseigneur.

<sup>36</sup> Ms. Yenveux IX, 197, 206.



159. [To Fr. Ricard].<sup>37</sup>

*The expansion of the Congregation in France.*

[Marseilles] December 16, 1851.

The Bishop of Fréjus has given us his major seminary and he cannot contain his joy at having thought of this; the Archbishop of Bordeaux has established our men in his diocese; they are already doing wonders there. The good that has been done everywhere else is immense.<sup>38</sup>

Requests shower on us from every side. It is marvellous what is being achieved in Lorraine through their ministry; in the Vivarais we have no cause to envy St. François Régis. In a word, the steps of our missionaries are everywhere marked by prodigies of grace.

<sup>37</sup> Ms. Yenveux V, 174.

<sup>38</sup> Mgr C.A.J. Wicart, Bishop of Fréjus; F.F.A. Donnet, Archbishop of Bordeaux.



1852

160. [To Fr. Pierre Aubert].<sup>1</sup>

*The Bishop of Marseilles' unending occupations. Fr. Aubert is to write more often with news of the missions on the Red River.*

L.J.C. et M.I.

Marseilles, January 11, 1852.

My dear Father Aubert, I have been reduced to using only half a sheet of paper to write to you in order not to run the risk of prolonging a letter which it is so agreeable to me to write that it could easily make me forget that my letters have to be sent to the post before the postman leaves. But you will ask me why I have waited so long before writing to you. I have asked myself that before you, while regretting the fact that I cannot blame myself because the fault is not mine. Had I consented to wait for the next post it might have been otherwise, but how many times has it happened that, in spite of my own wishes, I have been turned away from my purpose at the very moment when I was getting down to my duty of writing letters, including a letter to you? My position becomes worse every day, and grows more difficult because of the demands of so many people who have business with me. It has to be seen to be believed. I try in vain to begin my day in the early morning; it is not yet light when I say Mass, and behold! there are people waiting for me in the passage way, some of them, and these are priests, wanting to go to confession, and others for other purposes; but there is no way of escaping, and my service begins from that moment and lasts until very late at night. We do not hold our prayers until after ten o'clock. It is always after half past eleven when I go to bed, for I have the office to say. Today I imprisoned myself, walling myself in on every side in order to get on with my correspondence with America and Ceylon, and more than fifteen people knocked insistently at my door one after another, and had to go away disgruntled. But you, my dear friend, who do not have all these nuisances, should you not reproach yourself for writing to me too rarely? You cannot be in any doubt

<sup>1</sup> Orig. — Rome, Arch. Post., L. M-Aubert P.

about the pleasure that your letters give me. You must have so much to tell me. I know very little of what is going on in your part of the world, and yet there is there a large portion of my dear family, and without doubt each of you is working as hard as he possibly can for the glory of God, the salvation of souls and the honor of our Congregation. I would enjoy every line that told me about you and what you are doing! To my great regret I am deprived of this consolation. It must not be left entirely to the Provincial's correspondence with me, with the result that I no longer hear anything from elsewhere. But you, who are a local superior in the chief city of a diocese where so many of our men are exercising their zeal, you should certainly be keeping me informed about your administration and their work. It is time for you to walk along the road that I am indicating to you. Do not restrict yourself to the strict obligation on local superiors to write to the Superior General four times a year to give account to him of their administration; write to me much more often, and at length. It is not necessary to write the entire letter at one time: if necessary your letter can stay on the stocks for eight days, but when it reaches me let it be a full one. I would not be displeased if your letters contained your views on the state of our mission on the Red River, your considered opinion on persons, even those in high positions, and on things. You must be in touch with everything that concerns that country. Your brother who is writing next to me is pressing me, the time of the post is near, and I must end. I send you my best wishes for the New Year, and my paternal blessing, which I ask you to communicate to all our Fathers, whom I bless together with you, and whom I embrace with all my heart.

† C. J. Eugène, Bishop of Marseilles.

161. [To Fr. Verdet].<sup>2</sup>

*Fr. Jean Verdet is nominated Superior of the new mission in Texas.*

L.J.C. et M.I.

Marseilles, January 14 and  
February 11, 1852.

My dear Father Verdet, I have not at all lost sight of you, although it seems that you have forgotten me. And so I come to you

<sup>2</sup> Orig. — Rome, Arch. Post., L. M-Verdet.

today, and this is not a letter intended to present my compliments to you.

We have decided on the manning of all our missions. You have been chosen to be superior of one of our new establishments. It is in a hot part of the country, whose climate will not be unfavorable to your illness. You must leave here in the first week of March. You will need to study English.

February 11

I do not know how it has happened that this letter has remained unfinished, buried under a pile of papers. Nonetheless, it is time that you were informed of your destination, so that you can make the necessary arrangements. You are to walk at the head of a colony of apostles, all of them worthy of their vocation by reason of their virtues and their devotion. Since you fear the climate of Marseilles, it is enough for you to come here during the first week of March, since you will have to leave soon after that in order to reach Paris and Le Havre a little before the middle of the month. Mgr Odin, a truly excellent and holy prelate, has arranged everything so that our men who are destined for him and other ecclesiastics whom he has acquired from elsewhere, together with the Sisters who are also going to establish themselves in his diocese, may all leave together. We are setting up two establishments in his Texas. One is in Galveston, his episcopal city, and the other on the Rio Grande at Brownsville, where Fr. Telmon has already built the chapel and laid the foundations of the house. There is so much good waiting to be done in this country near to Mexico. The mere presence of a priest there is enough to reform morals. And Texas is not far from the Indians, who will be brought later to the knowledge of the true God and of his son Our Saviour Jesus Christ. I repeat, the Bishop is the most worthy prelate one could hope to meet. He will be a father for all of you.

On Sunday, I am to ordain the charming and virtuous priests who will be accompanying you.<sup>3</sup> The Director of the Oblates told me

<sup>3</sup> On February 18, Mgr de Mazenod wrote to the President of the Council of the Propagation of the Faith that six missionaries were leaving for Texas, Frs. J.M. Verdet, P.F. Parisot, E. Vignole, J.M. Gaye, R. Olivier, P.J. Keralum and the catechist brother P. Roudet. So he names seven who were in fact all missionaries in Texas. One of these was probably destined for the Red River missions, but Mgr Taché found that his health was not strong enough for the difficult climate of that mission. Cf. Mazenod to Faraud, May 1, 1852.

that it is impossible to be better religious than they are. I congratulate you on your good fortune. It was time for you to come out of your shell. The field that is opening out before you is full of great hopes. These hopes will be realised if you respond worthily, as I do not doubt that you will, to your vocation.

Receive my blessing, the expression of my paternal affection.

† C. J. Eugène, Bishop of Marseilles.

**162. [To Mgr Provencher, Bishop of St. Boniface].<sup>4</sup>**

*Return to St. Boniface of Mgr Taché with new missionaries. The Fathers are to be sent out two by two.*

[Marseilles] January 24, 1852.<sup>5</sup>

I send to you Fr. Taché, now Mgr Taché, Bishop of Arath by the episcopal consecration which he has received in the cathedral of Viviers. If I have had the consolation, with the cooperation of the Bishops of Viviers and Martyropolis,<sup>6</sup> of raising so good a religious to the high dignity of the episcopate, it is you, Monseigneur, who deserve the credit for this good and great work, it is you who chose him, it is you who have presented him to the Church. I do not think that you have anything to regret in the fact that your Coadjutor has made a tour of Europe. He was so persuasive that I give him four brethren to help you in your difficult mission.<sup>7</sup> I had to recognise the will of God in all that has led to this result. Frankly, persuaded as I was that this mission on the Red River would only yield poor results, I was considering seriously withdrawing the Oblates.... And now you have had the thought of choosing an Oblate as Coadjutor and the letter by which you informed me of this choice not having reached me, the Holy See was the only judge in the matter. If this letter had reached me, very probably my Council and I would have given our opinion against the appointment. The Pope has decided otherwise,

<sup>4</sup> Ms. Yenveux I supp., 124; IX, 206.

<sup>5</sup> The extract in Yenveux I supp., 124 is dated September 24, but seems rather to be part of the letter of January 24.

<sup>6</sup> Mgr Guibert and Mgr Prince.

<sup>7</sup> Only three missionaries left for Red River, cf. Mazenod to Faraud, May 1, 1852. They were Frs H. Grollier, R. Rémas and V. Végreville. Cf. Also Mazenod to Martinet, February 19 and 20, 1853.

and it seems that God has had his hand in the matter.... Instead of suppressing this mission, I strengthen it with four new subjects. They will form your crown, Monseigneur, for you are the true founder of that mission; you will bless these men whom I place under your shepherd's staff, or better still, in your heart; you will be a father to them now that they find themselves so far away from him who adopted them on the day of their religious profession.

I recommend Mgr Taché, your Coadjutor, to send out the missionaries two by two. The mere fear that can overtake a man otherwise has caused several to withdraw to whom I had suggested that they undertake this mission. It is better to visit fewer places than to expose your priests to an isolation like that in which Fr. Faraud and others were left. On this point you may need to remind our good Mgr Taché of this recommendation, for his zeal would like to embrace all at once the immense territory not yet explored which is your share in the field of the Father of the family.

**163. [To Brothers Surel and Janin].<sup>8</sup>**

*Do not worry about the future. To leave the Congregation without permission is apostasy.*

[Marseilles] March 11, 1852.

You earnestly requested to be sent to the foreign missions. Surely you did not expect to lead a delicate and easy life. It is known that this sort of mission crucifies human nature, and that there is much to suffer in them. So it should not have astonished you to find many difficulties there; that is precisely what arouses the zeal and the fervor of all those who ask to be preferred for such appointments. My dear children, you should therefore not become so troubled about this as to lose your peace of soul. As for what you fear, which is to be left without resources for your old age, I cannot conceive how this fear has entered into your head. Is not the Congregation obliged to provide for all your needs while you are on earth, just as it must furnish the means for you to go to heaven, your true home?

<sup>8</sup> Ms. Yenveux I supp., 111; VIII, 265. The brothers are not named in Yenveux, which reads simply 'in America'. Fr. Deschâtelets wrote on the Yenveux copies the names of Surel and Janin, who are very probably the addressees. Cf. C. Aubert to Ricard, March 20, 1853.

Why do you wish that, contrary to your vows, I authorise you to be owners of property? Can it be that the demon of avarice has entered your heart, as it entered the heart of Judas? And is it because of these miserable concerns that one of you has asked me for a dispensation from his vows? Do you imagine that one could take such an extreme step just as if one were giving you permission to go out for a walk? That is a diabolical idea! He adds that, since it is to be presumed I would delay in replying, he will take matters into his own hands before my reply reaches him. He might as well tell me that he wants to go to the devil. What he has in mind is quite simply apostasy. And do you not know that by apostasy, that is, by breaking of your own accord the bonds that attach you to the Congregation, you are committing a mortal sin, or rather, to say that is not to say enough, you are establishing yourself in a state of mortal sin. Good God! Who could have told me that this would happen when I chose you as one of the best of my brothers, who inspired in me the most confidence? What demon has got into you? Come back to yourself, my dear brother; if there is something to improve in your situation, it will be done. I am going to write about this matter to the father superior; be calm, and go back, both of you, to carrying out all your religious duties; it is only on this condition that I give you my blessing.

**164. [To Fr. Santoni, Provincial of Canada].<sup>9</sup>**

*Reply to Fr. Santoni's complaints against the General Administration. Fr. Baudrand must not be expelled.*

[Marseilles] March 12, 1852.

My dear Father, although the tone of your letter was a little more severe than is suitable, I do not wish to become angry about that. However, I would like you to know that I am not as culpable as you suppose. You say to me, quite bluntly, that when one cannot carry out a task oneself one must entrust another with it, you speak to me of the negligence of my administration, which, you say, is giving rise to murmuring and criticism and results in a weakening of authority.

I would like to tell you that in fact I had asked one of the assistants to write to you, and that I had myself written to you very

<sup>9</sup> Ms. Yenveux IV, 43; V, 70; VIII, 265; IX, 215.



succinctly, leaving it to my assistant to reply in detail. You can see that by being too severe one runs sometimes the risk of being unjust, which becomes a rather grave matter when one is criticising a superior in the very exercise of his governing authority. I would like to tell you that the day after I wrote to you I left suddenly for Aix (December 17) to be present at the last moments of my venerable mother, who passed to a better life during the night of December 17 to 18, 1851. You will grant that these unhappy circumstances deserved a little indulgence for the delay that there has been. I shall not explain the other reasons why my letter has not reached you.... And now I will reply to each one of your questions.

You ask me that Fr. Baudrand be expelled.<sup>10</sup> I would have liked some explanations why so rigorous a measure was requested.... If he has deserved this punishment, which is truly a condemnation to death, I would not refuse it, even though to pass this sentence always costs me a great deal. What a lot of defections! What has become of the vows and the oath in America? Does it not seem that one can be released for the slightest misdemeanor, under the frailest pretext? They are breaking their sacred bonds on their own authority; they leave as soon as the whim takes them; they have no horror of apostasy, which places them in a habitual state of mortal sin and brings down on them a terrible excommunication. In spite of this, in the deplorable state of soul that they are in, they ascend the steps of the altar, they are accepted by bishops to occupy posts almost in the same places in which the Congregation that they have deserted is established. These are dreadful scandals. For our part, we must be on our guard against making these defections easier by giving way inopportunely. One must take care of the weaker subjects, and avoid breaking the thread by which they still hang on to life; in a word, one must do everything that one can to avoid coming to this extremity. My Council, which is to pronounce on this question, entirely shares my views; and so it is not likely that they will consent to Fr. Baudrand's departure.

...In the litanies, the saints are to be divided according to months; before this can be done, the names of all the patron saints of the lands that have been evangelised must be collected.

<sup>10</sup> Yenveux writes simply "B". Fr. Deschâtelets, in the Yenveux copies, completed the name as Baudrand, which is very probably correct, granted the critical attitude of Fr. Baudrand; the General Council does not mention him.

...We have lost three brothers in one month; they are the lay brothers Plottier and Favier and the scholastic brother Alexandre Silvy, all of whom died professed and like angels. What holy deaths these three brothers died! The promise of God is fulfilled.

**165. [To the Rev. Fr. Faraud, priest Oblate of Mary Immaculate, on the Red River].<sup>11</sup>**

*Sending of new missionaries. The Founder's love for his children.*

L.J.C. et M.I.

Marseilles, May 1, 1852.

My dear son, although I had written to you before I received your most interesting letter, I want to thank you for it, with the help of the brethren whom I am sending to be with you. They must leave in a few moments, and it is this that prevents me from writing to you at the leisure that I would have liked. I have been unable to prepare my post properly. I was trapped until the last moment, and so I am now forced to chase the postman so that I can write to all those who have the right to expect a little remembrance from me. I had meant to send you four fathers and a lay brother. Only three of the fathers will set out, for the Bishop of Arath was afraid that one of those whom I had chosen was not suitable for your mission. The three that remain are excellent. Fr. Grollier is already in Canada, having gone with Mgr Taché. In a quarter of an hour the two others will be setting out. They are two absolute angels, who since they entered the Congregation have not ceased to be perfect models of regularity and of all the religious virtues. It is impossible not to love them; this is a very lovely present that I am making to your mission, which all the other missions envy. It does not matter, my dear son, that you are at the end of the world, for you are always present to my heart, which feeds itself on the love that I feel for you. Believe that this is the feeling that is uppermost in my soul, and I do ask you the favour that you will never imagine, if it has ever happened that I have made any little observation that you might have been able to take as a reproach, that my esteem and my affection for you could ever have been lessened in the tiniest degree. You could never love me with one hundredth of the love with which I love you. God, who destined me

<sup>11</sup> Orig. — Rome, Arch. Post., L. M-Faraud.

to be the father of a large family, has made me a sharer in the immensity of his love for men. So do not delay in writing to me. Take advantage of the opportunity that offers itself twice a year. I would be very happy if you were to send me a present of two nice full letters twice a year. The last letter that I had from you had all the qualities that I desire to see. Do not stop there. I for my part will do my very best to repay your attention to me; and I will arrange matters in such a way that I will be able to put in an appearance nearly everywhere in your ice-covered lands.

Farewell, my very dear son; I press you to my heart and bless you.

† C. J. Eugène, Bishop of Marseilles.

**166. [To Mgr Charbonnel, Bishop of Toronto].<sup>12</sup>**

*Regret that the Oblates have not been able to be employed in the diocese of Toronto. Reproach to the bishop who too readily accepts Oblates who leave their Institute.*

Marseilles, July 26, 1852.

Highly confidential.

Monseigneur,

I was agreeably surprised to receive a letter from you. This memory of you recalled to me the time when I had the consolation of seeing you from time to time and of hearing from your own mouth the expressions of good will which you were so kind as to make to me, and to the family of which God has willed that I should be the father.

It is not my fault if my children have not been able to be employed in the diocese of which you are the Pastor. They were intended for you, and in the choice which I was obliged to make among so many different proposals, it would have given me pleasure to place them under the patronage of a prelate who had promised me that he would be a father to them.

You have been prevented by obstacles that seem insurmountable from adopting as cooperators in your apostolic ministry the legiti-

<sup>12</sup> Orig. — Toronto, Archdiocesan Arch.

mate children of my family. This has saddened me, although I recognise that it is for you to decide on the conditions of their admission.

I would not have allowed myself, Monseigneur, to address to you the least observation on the ease with which you receive the apostates of our Congregation, but since you yourself mention the matter to me, I cannot refrain from telling you that it is deplorable that men who are wavering in their vocations should be encouraged to apostasy by the assurance that on leaving the Society where they had solemnly sworn to remain until their last breath, they would be received with open arms into a diocese that would act as a refuge for them, support them in their disobedience and insubordination and offer them sustenance adequate to satisfy their greed, a fourfold profanation of that which is most sacred on earth: perpetual vows of religion and the oath of perseverance, undertakings accepted in the presence of Jesus, and sealed at the same moment by sharing in his adorable Body.

Monseigneur, how can you call the arrival of such subjects in your diocese a good fortune, and invite us to congratulate you on it? If I did not know your kindness, Monseigneur, I would take this suggestion as an insult.

May God preserve me from judging your intentions; but it is my right to condemn the unworthy conduct of subjects of the Congregation of which I am Superior.

The last of those whom you mention, Fr. Ryan, is a true apostate. He left, bound as he was by his vows and oath, not only without my authorisation, but in spite of my prohibition, since I did not judge the reasons that he gave me sufficient for me to grant him a dispensation which I cannot give arbitrarily. He is therefore under all the censures that the canons make against apostates. And allow me to say that you did not have the right to lift those censures, from which it follows that this unhappy man is in a deplorable state of conscience. There is nothing else for him to do but place himself under obedience once more to his legitimate superiors and to await any further decisions that I might make in his case.

As for Fitz-Henry, it seems that he is in a more regular situation. But what of his position before God? One cannot deceive that all-seeing judge! When one has made in the presence of Jesus Christ, and immediately before receiving him, as a pledge of the sincerity of

one's consecration, perpetual vows of obedience, poverty and chastity, and when one has added to those vows the oath of perseverance until death in the Congregation with which one makes the contract and which accepts it, I can understand that one might feel a certain remorse at having provoked without reasons that are more than legitimate (and they are legitimate rarely enough) a dispensation from those vows which is ordinarily granted only '*ad duritiam cordis*'.

It is well known from other cases that when somebody recognises that he should not have extorted, so to say, this fatal dispensation, there remains the obligation for him to do on his side all that he can to reenter the family which he should never have left. It is this that seems to me to explain the conduct towards you of Fitz-Henry, whom I do not know.

It was said to me some time ago that it was after a conversation that he had had with you that he had asked to leave.

These are the thorns of this way of life. One must resign oneself to them; but one cannot prevent oneself from deploring the blindness of men who play so lightly with their souls. The Irish, of whom you would like to have a community, are less trustworthy than the others.

I beg you to accept, Monseigneur, my most respectful good wishes.

† C. J. Eugène, Bishop of Marseilles.

167. [To Fr. Verdet].<sup>13</sup>

*Fr. Verdet was wrong to regroup the Oblates of Texas at Galveston to work in a college. "We were founded to give missions."*

[Marseilles] September 2, 1852.

I can understand that your zeal may have inspired you to do something for poor souls so forsaken, but it was not necessary to do so much all at once. I have read your letter to the Council. Their reply, with one voice, was that it was never intended to form a college in the sense that you intend, the care of which would absorb

<sup>13</sup> Ms. Yenneux II, 27.

all our forces in Texas. We send missionaries to convert souls and not to compete in a college with establishments already founded elsewhere and well established. How can we attempt to rival in such a body so rich in subjects as the Jesuits? How is it that you are all together at Galveston, when half of you were destined for the missions, and you ask for help, and you even say who you would like to be sent to you?

You must understand that our Congregation is not a teaching congregation like the Jesuits. We were founded to give missions etc. Our family is too young in the Church and too poor in subjects for it to be possible to take a large number of them away from the special vocation that distinguishes us and to use them in colleges. For that purpose we would have to give ourselves to studies other than those that are necessary for missionaries to be able to fulfil their ministry worthily. So it is only exceptionally that we have been able to take on the responsibility of a college, and we cannot take on a second without all the conditions that are necessary to ensure the success of such an establishment.

168. [To Mgr Guigues].<sup>14</sup>

*Why it had been proposed that the Oblates be withdrawn from Red River. Severe letter to the Bishop of Toronto. Hopes of becoming established in Quebec. Several expulsions from the Congregation.*

[Marseilles] October 8, 1852.

You know that I was on the point of abandoning Red River before Fr. Taché was made bishop. The difficulty of corresponding with that mission, the system, absolutely contrary to our Rules, of sending out missionaries alone and in isolation in that wild country, to the extent that one was left for more than a year without being able to meet a priest for confession, the meagre result that these missionaries glean from their work and their daily sufferings, were the reasons, more than sufficient, for recalling our Fathers to use them in more fruitful and less dangerous ministries.

<sup>14</sup> Ms. Yenneux I, supp. 125; VII, 39; VIII, 217, 256, 261.

I have written a rather severe letter to Mgr de Charbonnel, and he has felt it. Is it tolerable that a bishop open wide the doors of his diocese to the weak or discontented members of a Congregation, and that in this way he encourage them to apostasy? I could not suffer such a scandal without making a fully justified complaint. He had informed me of the fine acquisitions he had made, in a lofty tone, as if he were speaking of a mere trifle.

I replied in a very serious tone. He claims that he received our subjects after they had had very honorable certificates from their superiors. I think that he cannot have read those certificates properly. I am very pleased by the good reports you give me on all of those of our Fathers who are employed in your diocese.

I am waiting impatiently for the results of the approaches you have made to the Archbishop of Quebec in order to set up in his city a community of our Fathers. Everything that Fr. Tempier has told me about Saguenay makes me desire ardently to see our men leave. They have suffered enough. At Quebec, our Fathers will consolidate the good that they have done in the dockyards there. Furthermore, I consider it important that our communities should be in episcopal cities. You know how much I have insisted that we make a foundation in Montreal, do you not? We are at Bytown, at Buffalo, at Galveston. We would be in Quebec if my advice had been followed; we must neglect no means of moving in there, and you are a very suitable person, because of your acceptability, to press for this result.

There are still thirty novices in the novitiate, but I am keeping the young priests at the Calvaire so that they can study hard for one year to prepare themselves for preaching. This work is succeeding, as we are able to judge from the exercises that are held from time to time.

But Lavigne, who was compromising us by his ridiculous sermons, has had to be dismissed. In his folly, he is reclaiming from the Congregation ten thousand francs, which he claims to have earned. Chaîne, by a second act of desperation, has separated himself from us. These names have to be added, together with that of Dunne, a consummate knave, to those that you have on your list. For the rest, and let it be said without our seeking any consolation from the fact, the Jesuits have far more of this kind of problem than we have. So goes the world, I mean the world that is inspired by the devil.

**169. [To Mgr Taché].<sup>15</sup>**

*Thanks for his letter received on July 21, and for his brotherly greetings.*

[Marseilles] November 30, 1852.

Dear Monseigneur, nothing more than the last letter that I received from you on July 21 was necessary to set my heart at peace. From one end to the other it is all that I could have desired, that is to say, full of that brotherly and friendly feeling that corresponds so well to the affection that I have avowed for you.... If, my dear friend, you join in your heart a love of the Congregation to the desire that you have to give glory to God and to save souls, you will arrive at the desired end.

<sup>15</sup> Ms. Yenveux IX, 203.



1853

170. [To Fr. Baudrand].<sup>1</sup>

*Fr. Baudrand appointed Superior of the community of Galveston in Texas. He must leave as soon as possible.*

[Marseilles] January 9, 1853.

My dear Fr. Baudrand, I ought to be discouraged when I see myself so misunderstood. I thought I had given you on many occasions unambiguous proofs of my confidence and friendship. God has refused me the consolation of enjoying the pleasure of a requital of feelings which, perhaps, mean too much to me. Nonetheless it is true that I have never had any other intention in your regard than to use your talents and your devotion, in which I have always believed. I write to you today, independently of the orders which Fr. Vincens is to communicate to the Father Provincial, in order once more to open my heart to you and to set yours at rest; thus it can only become yet better disposed to accomplish willingly all that obedience will require of you. Our young missionaries established at Galveston have need of a superior who will command their respect by his experience and who will be worthy of the confidence that the Bishop is showing in our Fathers. My eye has fallen on you to be in charge of this new-born mission. There is much good to be done there, for we are to be entrusted with those who are offering themselves for the service of the Church in the ecclesiastical state. You know that in the United States the seminaries are used also for the education of the young men of the country, and that the seminarists are used to teach them; in this way they are of help to those in charge. When you are there you will work in cooperation with the excellent bishop, who is

<sup>1</sup> Ms. Yenveux VII, 233-234.

perfectly disposed in our favor. The Fathers who will form your community will not be very difficult to direct. They are excellent religious, full of the spirit proper to their holy state. It goes without saying that you will live in full accord with Fr. Verdet, whom I had earlier put in charge of that house. You will both be superiors of your communities, you at Galveston, he at Brownsville. The mutual respect that you will have for one another will lead you to work together for the greatest good of our mission to Texas. Until you receive further orders, you will be subject directly to the Superior General, and you will correspond with him. Texas is a land of the future; use all your zeal and all your strength to arrive at good results for the glory of God, the salvation of souls and the honor of our Congregation, the only one, I believe, which is serving that infant Church. I am sorry to have to leave you, my dear Fr. Baudrand, but I have so much writing to do that I have not enough time.

Yours, etc....

P.S. Do not delay in going to take possession of your post. It is urgent that we form a suitable relationship with Mgr Odin. I am writing to him by the same post to inform him of your arrival. I am writing also to the three Fathers who are at Galveston and who are awaiting the superior that I send them. I am writing again to Fr. Verdet so that he may be informed of arrangements which he was insisting should be made quickly. It goes without saying that the Canadian provincial funds will advance you the money necessary for your journey, and that an account of them will be sent to him. But go, whatever arrangements may have been made in Montreal for missions, retreats or jubilees. I will send them a Father from here to replace you.

**171. [To Fr. Verdet, in Texas].<sup>2</sup>**

*The direction of the seminary at Galveston is to be accepted. Oblates who have died or left the Congregation. Work done by the Congregation in France.*

[Marseilles] January 10, 1853.

We can accept the direction of the seminary, not in order to form it into an academy that will be able to compete with the colleges

<sup>2</sup> Ms. Yenveux II, 27, 107, 151; VI, 160; VIII, 261.

of the United States that are directed by religious whose Institute has the mission of fulfilling this ministry, but in order to form ecclesiastics for the service of the diocese and to use them, as is done elsewhere, to teach Latin to the young pupils whom anybody may be pleased to entrust to the establishment.

I do not know how we are going to be able to fulfil all our engagements. God is claiming his share for paradise. He has taken from us one after the other Fr. Pierre Clausset and Bro. Urbain Vacher, who followed soon after Bro. Alexandre Silvy. You will see in the necrology that others have gone before them, but you will not find the name of George Featherstone, who died in England on July 5 and was forgotten on this list. And in a few days we shall lose Bro. Winter, who will die as holy a death as the others, whose deaths were those of the predestined. Thus it is that one passes from the Congregation to heaven.

What will become of the apostates? I tremble for them. I would like to hide their shame, but you must be told that Dunne, Walsh and Grey are among this unhappy number. *Ipsi viderint.*

Our Oblates are continuing to do well and the novitiate leaves nothing to be desired. We have just been in a certain manner obliged to take charge of Sion where our men have already done so much good in preserving the area from the seduction of the Baillard brothers. The Bishop of Nancy has put our men in charge of the prisons, a form of work that occupies a subject very well and provides for the needs of the house. We are being asked for at Poitiers and the Bishop of Orleans would like to put us in charge of a famous shrine of the Virgin, one of the most beautiful churches in France, and a very convenient place for us to live, in the belief that the Oblates of Mary will restore this sanctuary to its former place of honor, neglected as it has been through indifference and perhaps also by lack of zeal.<sup>3</sup> Thus it is that work is going on everywhere to extend the Kingdom of Jesus Christ and for the sanctification of souls. I thought this news would give you pleasure. We must all say *omnia mea tua sunt.*

Farewell, dear son. I give you and your community my paternal blessing and my good wishes for the New Year.

<sup>3</sup> Notre Dame de Cléry, where the Oblates began to work in 1854.

**172. [To Mgr Odin, Bishop of Galveston].<sup>4</sup>**

*Fr. Baudrand sent as Superior of the seminary of Galveston.*

[Marseilles] January 11, 1853.

I trust always in your good will towards my children, who have become yours, since I have placed them with confidence in your embrace. I advise them always to approach you directly, and to deal only with you, in spite of the little contradictions of this advice that they may hear from elsewhere.

I am sending to you Fr. Baudrand to direct the seminary.... He is one of our best subjects; he will be missed in Montreal, where he has done so much good ever since the Congregation of Oblates of Mary was called to that region.

**173. [To Mgr Guigues].<sup>5</sup>**

*The Founder has confidence in the good judgement of the bishop of Bytown.*

[Marseilles] January 11, 1853.

My dear Bishop, as for the delicate question that I had put before you, your opinion settles my uncertainty; you know the high opinion that I have always had of your good judgement.

**174. [To Fr. Baudrand, Superior at Galveston].<sup>6</sup>**

*Encouragement of Fr. Baudrand in his new tasks as Superior of the seminary.*

[Marseilles] March 3, 1853.

My dear Father Baudrand, whom do you wish me to address myself to when I have a delicate and confidential task to assign? Must I send young men or those who have not been proven rather than an old member of the family who is well trained for the ministry and whose experience and habit of religious virtue give me every kind of guarantee for the success of the mission with which I entrust him? How would I be able to respond to the demands that divine

<sup>4</sup> Ms. Yenveux III, 144; IX, 42.

<sup>5</sup> Ms. Yenveux IX, 136.

<sup>6</sup> Ms. Yenveux VI, 14; VII, 235-236; IX, 42. The text of IX, 42 is identical with that of VII, 235-236, and is dated April 5.

Providence makes on us if I had to allow myself to be stopped in my course by the feelings of humility expressed by the subjects whom I call to fulfil the most important tasks? In such a case there is only one thing for it: to do as I do. No, dear son, I am in no way moved by the arguments which your modesty and, if you will, your delicacy of conscience make you put forward. In order to reassure you, I need do no more than remind you of an old letter you wrote to me in which you said that as a result of a retreat that you had just given in our house, you had understood that you were as well able as another to exercise the functions of a Superior and that you even thought it your duty to tell me that you would not be afraid to take on the post of master of novices. My dear son, go back to that time and take once more the same courage, which will not fail you in the precise moment when obedience calls on you to put into practice and develop these excellent sentiments. The grace of God always accompanies, enlightens and fortifies the man who walks according to his vocation along the road which obedience marks out for him. I must tell you once more that you will meet no difficulties among those at whose head I place you; their spirit is excellent and soon you will all be one man, and you will have only one heart: *cor unum et anima una*.

As for your request for permission to go when necessary for confession to the Bishop, I give it to you very willingly; I would only wish this not to become so much a habit that it became too clear that you did not wish to make use of the ministry of our Fathers. You can confess when it seems good to you to Mgr Odin, while also confessing, in accordance with our customs, which are in conformity with Canon Law, to one of your brethren.

So be at peace, my dear son, and accomplish your task in full liberty of spirit, with all the zeal that you have in you, and the confidence that must be inspired in you by certainty that you are doing the will of God in accomplishing the mission that I am giving you in his name.

**175. [To Fr. Bermond, at St. Boniface].<sup>7</sup>**

*Arrival at St. Boniface of Fr. Rémas and Végreville. Fr. Bermond's responsibilities as an elder of the Congregation, procurator of the Vicariate and chief collaborator of Mgr Taché.*

<sup>7</sup> Ms. Yenneux I, supp. 107; IX, 51.

[Marseilles] April 5, 1853.

I am delighted to hear of the happiness that you felt when you saw the good brothers whom Divine Providence has destined to collaborate with you in your so difficult mission. I cast myself down before all of you in spirit when I think of your devotion which consecrates you to labors which I would say were almost above the power of human strength. How can it be that those who should be better able to understand the immense sacrifice which you are imposing on yourselves remain insensible to it?

My dear friend, I need you to keep me faithfully in touch with everything that concerns your mission. Do not leave anything for me to guess, but speak frankly, and always give me your own judgement as well as the facts. Remember that you are the man in whom the Congregation places its trust, who must look after its interests, not only in the material order, in your position as Vicarial Procurator, but also in the moral order, as the first of our apostles after Mgr Taché.... It is very important that Mgr Provencher should realise that he has not done a favor to the Congregation in calling it to that terrible part of the world, but that on the contrary it is he who should be grateful to the Congregation.... My dear son, I would like you to consider carefully, with the help of God's inspiration, the position of that mission, the good that it is hoped to do there, what you foresee as happening either when Mgr Provencher leaves for Canada or when he dies.... Whatever happens, act with great prudence, encourage and support our men, be a rallying-point and an angel of peace, and if before God you judge it opportune to say anything to Mgr Taché, do so with simplicity, but with moderation, and without exposing yourself to the possibility of treating him with less respect than you owe him.

Farewell, my very dear son; I am writing to you in great haste, but I wish this letter to be a sign to you of the fatherly affection which I feel for you, whom I have always loved, and whom I love with all my heart.

**176. [To Fr. Santoni, Provincial].<sup>8</sup>**

*Fr. Marie Joseph Royer sent to America. Journey to France of Fr. Laverlochère.*

<sup>8</sup> Ms. Yenneux VI, 132; IX, 92.

[Marseilles] May 3, 1853.

You will thank me, my dear Father, for sending you a subject so excellent as Fr. Royer. All his reports during his novitiate were perfect; I had only to see him and to speak with him for a few moments the day before yesterday at Aix, where I was for the consecration of the Bishop of Grenoble<sup>9</sup>, to realise that I was truly making a gift to you. His feelings of affection for the family, his friendly manners, his docility, all won my heart, although I had already made up my mind in his favor. His mere appearance in our communities at Aix and Marseilles had the same effect. He is setting out gladly, and only because God's will has been shown to him in the command he has received; he would not wish anyone to seem to be grateful to him, as if he had had to make the smallest sacrifice. So you will have very good service from this excellent Father; use him in your communities; he loves the Rule and we have found that he can take good care of himself, without worrying about the difficulties involved. I think that you will find in Fr. Royer the man you need for Detroit.

I consent to Fr. Laverlochère's journey; however, it cannot be accepted as a principle that you should send back to France all our Fathers who have a serious illness.

Let Fr. MacDonagh stay where he is; the fact that he would like to go back to England is not sufficient reason for withdrawing him.

177. [To Fr. Ricard].<sup>10</sup>

*The Prefect of the Sacred Congregation of Propaganda is inviting the Oblates to remain in Oregon. The Bishops from now on will show themselves more flexible; the Fathers too must be more conciliatory. Relations with Fr. Accolti. Necessity of learning English. Spiritual care of the Brothers. What has become of Fr. Lempfrit? Vocations.*

L.J.C. et M.I.

Marseilles, May 12, 1853.

My dear Fr. Ricard, however hard I were to work, I would never succeed in satisfying everybody. If I complain about your

<sup>9</sup> Mgr J. M. A. Ginhouliac.

<sup>10</sup> Orig. — Ottawa, Arch. Deschâtelets.

silence, which has gone on for too long, it is because I know that, sadly, you have not a great deal to do, and it would be very easy for you to grant me a few moments of each day in order to fill four pages of a letter to me. But you have the courage to blame me, who go to bed at midnight and get up at five o'clock, and still often do not have a moment free in the day which I can use at my own will. In order to write to you today I have had to forego being present at the High Mass, and half of the time that I had wished to devote to you has been robbed from me against my will by three people, three priests, who succeeded in occupying me with their concerns and turning my attention away from you. But let us leave these details aside; everybody knows of the busy life that I am compelled to lead without the slightest regard for my age, which it seems people do not believe in because God has preserved my health and a strength which is truly that of a young man. However, you must not imagine that I have forgotten either you or the difficulties of your mission. I have always kept the Sacred Congregation in touch, and it was my complaints and protests which merited the Bishops some serious observations which must have made them change their attitude to you. I judge this less by your letters than by those that I receive from Rome. I cannot but pass on to you their content, at least in part. They put an end to our irresolution. After the complaints I had made on the basis of the grievances that you had made known to me, it was feared at Propaganda that we were intending to leave Oregon; His Eminence the Cardinal Prefect has written to me on this subject a pressing letter, full of consideration, which I have had to consider as the will of God, because it is by this means that the Head of the Church gives assignments for the various parts of the world where the Gospel must be preached. I would like to have the time to translate this precious document for you. It is a call to our zeal, with the end that we should not abandon a mission that has been entrusted to us, and which would lack anybody to work there if we were to carry out our intention of leaving it. The Cardinal assured me that he had not failed to urge the Bishops to a more suitable way of thinking, and that it seemed from the most recent letters of the Archbishop that the bishops were abandoning the ill-conceived system whose consequences they had not adequately foreseen; and further, that they attached great importance to keeping the Oblates. He counts even more on the charity of our Religious because everything indicates that the difficulties which up till now have given cause for complaint will cease for the future, and this will enable them to continue with



zeal and greater ease a ministry which they have shown themselves able to carry out in less favourable circumstances. The Sacred Congregation calls on me in my office as a Bishop to recognise the importance of the request that they are making to me, not doubting that I will not refuse to give to the Holy See this proof of my desire to cooperate with it in the great work of propagating our holy faith. These are the very words of the first letter. You can see, my dear Father, that there was no question of hesitating; I was obliged to reply that our Congregation had the obligation of obeying not only the orders but also the mere wishes of Propaganda, which was for us the interpreter of the wishes of the Head of the Church. In answer to this most natural reply I promptly received a letter of thanks which also I would like to be able to translate for you. It was repeated to me that the Bishops had been recommended to have more friendly relations with the bodies that assist them in their ministry, but I was asked also to urge our missionaries to take advantage of the bishops' improved dispositions towards them to support them, since the good of a mission depends on perfect accord between prelates and missionaries. That is what I am doing at present. So in all the relations that you necessarily have with bishops, conduct them in a tone of gentleness and of the greatest respect, which does not mean that you should renounce your legitimate rights, nor that you should abstain from saying what you judge suitable for the good of the mission and congruent with the dignity of your position. It is plain that the bishops are eager to keep you, and so they will not refuse to give you the position you ask for. Your mother house, so near to Olympia, gives you opportunities for exercising your ministry among the Whites. It does not seem to me that prevents you from concerning yourselves also with the Indians. I am too far away to judge, and it is for you who are on the spot to decide such questions. I am glad to see that your good relations with Fr. Accolti are continuing; you should consult each other on everything that concerns the interests of the mission. We must remain, because the Sacred Congregation asks us to, but we must set up a suitable establishment, which cannot be refused to you. I am sorry that you have not sent me a copy of Fr. Accolti's letter. It would have enabled me to form a better idea of the issues involved and of the men who have to be negotiated with. You often speak to me about a subject who would speak English, but have you not Bro. Blanchet? He must have made great progress in that language, since he is in intimate communication with people who speak nothing but English. He

should even have given lessons in that language to the Fathers, and even to you. My brother-in-law is much older than you, old enough to be your father, but he has taught himself English all alone. He can translate any book as he reads it, and if he were among English people he would speak the language too. I say this to you because we have no English subjects available. There are none in the novitiate and there are only two studying theology, who are absolutely necessary for the mission in England which is crying aloud for help and certainly needs it. Shall I speak to you of your Brothers? Really, ever since you put them in charge of property, they have lost their head. They used to be sensible men, really good religious. I do not understand their language. They have failed to understand that, being religious, they cannot be more than nominal owners of properties which have been acquired in their name, and that these lands must be acquired for the Congregation. No, they have got it into their heads that these lands were to be like an inheritance from their fathers, and that they are the true proprietors so that they can dispose of them as if they had inherited them. That is where their error lies. Try to make them understand this without offending them because they are complaining that they are being treated too harshly, that they have been made into slaves, and that nobody cares for their spiritual welfare, which is serious, for this is a right that nobody can deny them, and I must ask you to provide for them in this matter so as to acquit yourself of an obligation from which you cannot be dispensed. Also, their load of work must be decreased: this is a duty in charity and justice.

If you think that Fr. Lempfrit has written to me, you are mistaken. I know neither what he is doing nor what has become of him. However, it is for you to recall him to his duty, for you must be able to find out his address. In what other religious order do things happen like this? I realise that he had been humiliated by having been deceived by the Indians, of whose docility he spoke so much, and about whom he had written such marvellous things, but this disappointment did not dispense him from the obedience owed to his superiors, and first of all to you, whom he should have consulted before leaving the mission which you doubtless had given him; he should have awaited your decision for the new mission that he desired. Try to regularise his position, and if he has apostatised, let us know so that we can act accordingly. If this good Father had had some common sense, he could, by working in the proper way, have prepared for our entry into California, which would have opened up

a path for us to reach as far as you. It is a pity that your health has prevented you from taking such an initiative yourself. Perhaps God has allowed this delay to give us the time to replenish our numbers a little with new subjects; it takes such a long time to form them! There are 14 about to come out of the novitiate who have not done their philosophy! Do not complain that you have no Irishman to speak English with you, for the one I had sent to Natal with the Vicar Apostolic has played him the trick of abandoning him there, apostatising without ceremony, and he is not the only one of that nation. They have had some of the same trouble in Canada. You are reassured now, are you not, with regard to the fear that you always had that we would leave you to die of hunger? I hope that this year we will not have a smaller allocation than last. I charge you specially to convey a thousand tender greetings to each of our Fathers and Brothers, whom I greet, all of them, and bless from the bottom of my heart. Our Fathers here send their greetings to you as well. Farewell.

† C. J. Eugène, Bishop of Marseilles.  
s.g.

**178. [To Frs. Tissot and Maisonneuve, at Ile à la Crosse].<sup>11</sup>**

*Letter of encouragement to the Fathers, who have difficulties with their Superior.*

[June 1853]

My dear Fathers and beloved children, how your letters make me suffer! How is it that you, who have been sent by God, the true apostles of those nations which have never seen the blaze of the torch of truth, you who have received so sublime a mission, you whom I revere, my children as you all are, before whom I prostrate myself in spirit, you have shown yourselves so weak when called to surmount some vexations, to endure a little opposition, to the extent that you are ready to leave the field free for the devil in the empire where the Church has sent you to do battle? Courage, then, my children, and beware of succumbing to such a gross temptation.

<sup>11</sup> Ms. Yenveux V, 173. Yenveux forgot to give the date of this letter. However, it is known that Fr. Tissot had written to the Founder on January 17, 1853 to complain about Mgr Taché and ask for his recall to France. On January 11, 1854, after receiving this letter, he will write again to say that he is remaining at his post. This letter was therefore written in the summer of 1853, about the same time as that addressed to Mgr Taché on June 1.

I want to believe, my dear children, that you have some just cause for complaint against your superior.... I suppose too that he may have been unjust to you. And what is it that this does to a soul that is truly religious? It is a means that God provides for it to crucify itself and advance in perfection.

My dear children, I have read your letters three times, and I have carefully considered all your expressions, and I assure you that I am greatly upset to hear that you have felt badly treated, as seems to be the case; I wish that no more than 50 leagues separated us, so that I could come to console you, but I must be contented with recommending you to God and to our Immaculate Mother.... You must not allow yourselves to become so upset, and above all there was no cause for you to fail in your duty towards your Superior, for that must never happen. I have written to Mgr Taché to encourage him to show you that if he is your Superior, he does not cease to be your loving brother.

I have every hope that if everybody does his part, that peace which only the devil can have disturbed will be reestablished. Take heart again: write to me as soon as possible to console me; do not resist the inspirations of the Holy Spirit, be faithful and you will be happy.

Goodbye, my dear children; I give you my blessing and embrace you, as I look at your portraits which show you to me as you were when you left me to set out for the combat....

**179. [To Mgr Taché].<sup>12</sup>**

*Thanks for his letter and the expression of his feelings. Grievances of certain Fathers against the Bishop.*

[Marseilles] June 1, 1853.

I could not express to you the pleasure that it gave me merely to see your handwriting; and this pleasure was increased when I read avidly your kind letter, which I had been waiting for so impatiently. The feelings that you express to me in it match so well those that I feel for you; they remove any pain that my heart, which loves you so much, may have felt on seeming to detect that its affection, so warm

<sup>12</sup> Ms. Yenveux IX, 203.

and so deep, was not returned. Reassured on this point, I can speak to you with greater ease and simplicity on every occasion when we encounter one another.... I cannot excuse the disobedience that has been shown to you. I must however make known to you, frankly and affectionately, the grievances that have been expressed against you.<sup>13</sup> It is my duty to say something to these Fathers and to express the pain that I feel at everything that has happened.

**180. [To Fr. Santoni, Provincial].<sup>14</sup>**

*Fr. Honorat may become Provincial Procurator.*

[Marseilles] August 8, 1853.

I am very glad to agree to the appointment of our good Fr. Honorat as provincial procurator. This dear Father, who would not thank me for not speaking to him in a frank and friendly way, knows well the apprehension I have always felt with regard to the excessive ease with which he spends money.... And so I recommend you, my dear Father Provincial, not to grant him absolutely free use of the key to that lock of which he will have control.

...Since the provincial fund is obliged to come to the aid of the houses of the Province, this is in no way a loan. Why else does each house have to pay its surplus money into the same fund?

**181. [To Fr. Baudrand, Superior at Galveston].<sup>15</sup>**

*No Fathers will be sent to Texas for the present. The two houses must be organised in such a way that regularity is maintained. Death of Fr. Dalton in England. Prudence during the epidemic.*

[Marseilles] October 27-30, 1853.

You are going to have to work hard to help yourselves with the forces at your disposal, and for that reason it is necessary that you should have as high opinion of yourself and of your skill as I and

<sup>13</sup> Yenveux writes "an exposition of the complaints of Frs. Tissot, Maisonneuve, Grollier and Faraud follows."

<sup>14</sup> Ms. Yenveux VII, 130.

<sup>15</sup> Ms. Yenveux II, 127; IV, 5, 47; V, 52; VII, 165; IX, 72. Some of these extracts are dated October 27, others October 30.

other people have. One cannot have everything as one would wish from the very beginning; a man of spirit shows his value in difficulties, in surmounting obstacles. It is no great marvel to do well when one lacks nothing and has everything as one would wish. So take courage, for we succeed when we really want to. Meanwhile, we will work hard to form good subjects, but for the present we have in Europe no subjects at our disposal who are suitable for work in Texas as you would like. It is very desirable that your two houses at Galveston and Brownsville should be constituted in a regular manner. I will give definitive directions as to who are to be the assessors of the two houses and who is to be procurator of each of them. Meanwhile, I recommend to you exact observance of everything that the Rule prescribes for maintaining regularity and a good spirit in your communities. You must have been sent my circular letter of August 2, which must be read and re-read in all our houses.

We always have some new loss to lament. Now Fr. Dalton has been taken from us in England by a very early death. This young Father went to heaven like those who have gone before him, but we miss him sorely. I was counting on his admirable devotion, of which he had already given us proof. These are great sacrifices which God imposes on us. You must grant him the suffrages prescribed by the Rule.

Please be kind enough to write as soon as possible to set my mind at rest. I know what epidemics are, for I was struck down by one in the first years of my ministry. It was prison typhus, and all who were struck by it died except me, whom God did not want, although ever since I had been a priest I had prayed to die that death, every day at Mass. In those days I was alone, and I could make such a vow; you must not do such a thing, for you do not belong to yourselves any longer. Here we pray every day that God will preserve you.<sup>16</sup> Farewell, my dear son; I bless you with all the affection of my heart.

<sup>16</sup> While Mgr de Mazenod was writing this letter, Fr. Baudrand was already dead. He died on October 1 after he had been in Texas a few months. The Founder must have received this news at the end of October or of November: the dates of the Yenveux extracts are not certain. When he has heard the news he passes it on to Fr. Vincens in a letter which Yenveux dates November 25, and writes to Mgr Guibert, in a letter which Yenveux dates (Ms. IX, 41) October 29, but which is more likely to have been written at the end of November: "This delay enables me to tell you the bad news that I received yesterday: it is of the death of Fr. Baudrand, who has been taken from us by the yellow fever at Galveston in Texas. I had sent him to that mission so that he might be at the head of the community to which the Bishop, Mgr Odin, had

182. [To Fr. d'Herbomez].<sup>17</sup>

*Little hope of converting the Indians. Would it not be better to go to California? Fathers must not be left on missions alone.*

[Marseilles] November 11, 1853.

If I were to write you only two lines, my dear Father d'Herbomez, I would be content, for they would be enough to let you know the great pleasure that your letters always give me, and that I am happier the longer they are. I never lack time to read the letters that are written to me from the mission, but I wish it pleased God that I could find the means of replying to them just as easily. You have done well in speaking honestly to me about the state of affairs in Oregon. Fr. Ricard has never hidden anything on that subject. It is only that he was too preoccupied with his fear of dying of hunger, and that was the one thing that did not trouble me, for we will never lack funds from the Propagation of the Faith. What grieves me is the lack of hope that these unhappy Indians give us. We are having the same experience as the Jesuits, that is, the lack of solidity of the conversion even of those whom we have managed to baptise. Is it worth sacrificing so many missionaries when we do almost nothing there? What is this that you tell me about the ministry of Fr. Chirouse and Fr. Pandosy, and what is to be done at Nesqually? I too was resolved to abandon this mission, but Fr. Ricard has brought it to my attention that if we leave there are no more secular priests in that area, for nearly all the secular priests have left. So we would have to wait for one of them to come back to replace you. If we really cannot hope to produce any more fruit among the Indians, what a truly accursed race they are! Keep writing to me and letting me know what you think. I am still troubled about the nomadic and isolated life that Frs. Chirouse and Pandosy are living, and I have never heard of our Fathers living separated for so long. I regard it as essential that our missionaries should walk two by two, for isolation cannot be tolerated except rarely and for brief periods. What do you

entrusted his seminary. He had only been there a few months and the building had already reached the second floor.... It has pleased God to cast us back into the open sea. We have lost the only subject whom I could spare to direct this difficult enterprise and our poor young missionaries are left without a head and exposed to the same danger, for that disease is continuing to rage cruelly and of five secular priests, four have died, our Father Baudrand making the fifth to die...."

<sup>17</sup> From a copy made by Fr. Ricard: Ottawa, Arch. Deschâtelets.

think of the mission to California? Let me have a few words on this as well. After what I had heard of the good that could be done there, it was there that I was proposing to send you when you had left Oregon.

**183. [To Fr. Santoni, Provincial].<sup>18</sup>**

*Reproaches. He must remain Provincial. As such he must give an example of total submission to the Superior General and carry out faithfully what is decided.*

Marseilles, November 24, 1853.

My Reverend Father<sup>19</sup>, the letter that you have sent me has deeply afflicted me.... I will not speak of what has given me personal sorrow in my heart.... but I cannot disregard the duties of my position, which oblige me to point out the inconvenience and irregularity of your way of proceeding, which is unheard of in a religious Order, ever since they began to exist in the Church.... Where have you seen in a religious order people resigning from posts to which they were appointed in virtue of holy obedience?.... What if you were to weigh before God, on the scales of the sanctuary, the reasons you advance for laying aside your responsibility?.... I do not wish to go so far as to call you to the judgement of God, for I am too sure that that would result in your condemnation....

You dare to give as your reason the fact that you agree with me so little.... Read our holy Rules on obedience.... it is not a question of agreement.... this agreement of which you speak is not something for which one must look in relations with a superior. And what if the superior concerned is the Superior General?.... Had you the superior wisdom that one must suppose you imagine yourself to have in order to set yourself up in opposition as you are doing, because

<sup>18</sup> Ms. Yenveux III, 126; VII, 119.

<sup>19</sup> Fr. Santoni must have protested first at the beginning of the year when Fr. Baudrand was sent from Montreal to Texas and later, in August or September, when Fr. Amisse left America for England, as superior of Liverpool. On this subject, the Founder had written to the Provincial of England, Fr. Bellon: "I am expecting a storm from Canada. Fr. Santoni, the Provincial, has not the habit of blind obedience. He thinks it his right continually to plead the so-called rights of his Province, a system that only seems good and which I cannot blame enough when it delays the decisions of the Superior General, which the slightest delay can seriously upset because of the complex total pattern of arrangements" (Letter of August 20, Ms. Yenveux III, 124).



you cannot agree with your legitimate superior, you would nonetheless still be lacking one essential thing, the grace of office.... To end the matter, in religion it is not a matter of agreement: obedience alone is known.... And so in virtue of holy obedience I command you to continue to serve the Congregation in your present office of Provincial.

I recommend that you re-read attentively my circular letter of the month of August, which recalls precisely what a provincial must be, and what Provincials in fact are in all well-regulated Orders. I have here the Provincial of the Piémont Province of the Order of Jesuits.... I have asked him about the relations of Provincials with their General. How far we are, we who are only just being born, from the regularity of the machinery of that ancient body which has managed to stay alive in all its vigor? Everything converges on the head, in total subordination; it never even comes into their heads to hide the tiniest thing. Every week they write directly to the General to inform him about the smallest details, not of what they are doing, but of what they are intending to do, awaiting the General's order before they begin. When they fear that the reply will come too late, because of the General's heavy load of work, they do not allow themselves to murmur: even less do they think of reproaching their superior for the delay; they content themselves with writing to their assistant to tell him that they have submitted a certain matter to their General, and to ask him to remind the General, etc....

You have yourself to blame for having obliged me to write to you as my duty directs; if I often had to write such letters, I would have been buried long ago....

I bless you and all your subjects.

**184. [To Mgr Blanchet, Bishop of Nesqually].<sup>20</sup>**

*Regulations concerning the property of the diocese and the property of the Congregation. Hopes of better agreement in the future, for the good of souls.*

[Marseilles, December 1853].

I received in due time the letter you addressed to me with the one you wrote to Fr. Ricard, where the various matters of discussion

<sup>20</sup> Copy made by Fr. Ricard, Ottawa, Arch. Deschâtelets. Fr. Ricard writes simply: December, 1853.

between your Lordship and this Father are given, with the various points for and against. I do not think it is necessary now to enter into a detailed discussion of the arguments on either side. I sincerely regret that this misunderstanding between you and the Oblates of Mary in Oregon has lasted so long, has caused you trouble, and has in part hindered the good that could have been done in an area where the needs of religion are so great. I have reason to hope that in the future such problems will not recur. Already before I received your complaints I had decided not to withdraw our Fathers from Oregon. This is what I have told the Sacred Congregation of Propaganda in the replies that I have made to their requests on this subject. I had also written last summer to Fr. Ricard telling him the same. As for the relations between the Oblates and Your Lordship with the other prelates of Oregon in temporal matters, after what you say in the papers that you have sent to me, and after your letters to Fr. Ricard, I do not see that these need raise any serious difficulty from now on. The Oblates will continue to make to the Propagation of the Faith their requests for help independently from those of the bishops. This allocation will serve first for their food and sustenance, and then for the maintenance of the central house which the bishops recognise must exist in each diocese as the exclusive property of the Congregation of Mary Immaculate. The places which our Fathers will occupy in Oregon, other than the chief house of which I have just spoken, under whatever title they have been erected, whether that of mission or that of parish, belong by right to the diocese. The properties attached to these establishments do not belong in any way to our Congregation, the Congregation will only have the usufruct of them, and if the Congregation leaves, all reverts to the diocese, both the movable and the immovable articles of the church and the presbytery, of which there must always be an inventory which establishes what the Fathers found there, and what they leave behind them when they go. This does not exclude the possibility that the Fathers may have bought something with money other than that of the mission or the parish, for example with money that they have saved, and this will truly belong to them, with the result that they may dispose of it. Now that matters have been spelt out and agreed in this way, it seems to me that there is no longer room for any misunderstanding, and that from now on the Oblates of Mary will be able to devote themselves with all the ardor that their zeal inspires to various labors of the apostolic ministry and especially to the establishment of the faith among the Indians.

In order to make it a little easier for our Fathers in Oregon to achieve so desirable an end, I have promised to Fr. Ricard the help of some new workers whom I intend to send to your distant region next spring.

Receive, Monseigneur, my best wishes, etc....

† C. J. Eugène, Bishop of Marseilles.

**185. [To Fr. Ricard, in Oregon].<sup>21</sup>**

*Deaths of Frs. Dalton and Baudrand. Encouragement of Brother Blanchet.*

[Marseilles, December, 1853].

...greater service to the Church. There are two more who have gone to enter into glory. The first is called Dalton, a young Irishman whom I had ordained priest in July '52. He had hardly returned to England when he died, a victim of his own zeal for the conversion of his compatriots. That was his special vocation. He was on fire with a longing to do good for them, and how attached he was too to the Congregation! He spoke of it until the very end with love and gratitude. The other loss is immense. It is of Fr. Baudrand who was taken from us by yellow fever after an illness lasting only four days. He too died a very holy death, but how we miss him! He was at the head of the community and seminary of Galveston in Texas. He had been in the Congregation many years and had great experience of our holy ministry, and was a talented man, being a good speaker of English.

You have to do nothing other than to offer for him the suffrages that are indulgenced. As for the Masses, my intention has been formed already and there is nothing for you to add; but pray to God that he will give me strength to endure the bitter sorrow that all these losses, cruel as they are, cause to my heart.

We have sent you by two consecutive posts the Circular Letter that I have written to the entire Congregation, and you are to make it known to each of our Fathers. You will see in the table annexed to it

<sup>21</sup> Original: Ottawa, Arch. Deschâtelets. This incomplete letter is without date and addressee. The context easily enables us to say that it is addressed to Fr. Ricard. It seems to be from the end of 1853, after the death of Fr. Baudrand, heard of in Marseilles at the end of November. We date the letter December 1853, like that addressed to Mgr Blanchet.

the division of our Provinces and Vicariates; this will give you a good idea of the present state of the Congregation, and you will be able to realise what a great need we have for God to send us some subjects. I thank him for having given us in your area the good Fr. Jayol, but I am very much afraid that nobody will follow his example in a country so deprived of priests. But what is dear Blanchet thinking of? How is it that the sight of such great and pressing needs does not put a little energy into his soul? We need only to will it, and with the grace of God we would overcome even greater obstacles: is this not something that we see every day in our ministry? What a pity that such a lovable child, whom I love so tenderly and for whose sanctification I would shed my blood, should sit down like this and refuse to walk forward any more. I cannot understand this way of thinking. It seems to me that it is impossible that a man, a religious, who is so good, so full of good qualities and real virtues, should not say once and for all, "I will: the grace of God will not let me down"; I press him to my heart, and bless him together with you and all our Fathers.

† C. J. Eugène, Bishop of Marseilles.  
s.g.

**186. [To Fr. Pierre Aubert, Superior of Bytown].<sup>22</sup>**

*Fr. Santoni, discontented with the decisions of the Superior General, has written a letter unworthy of a former master of novices.*

[Marseilles, December 5, 1853].

And since I am talking about him, I cannot hide from you how displeased and even shocked I was by the letter he wrote me, which I know from your letter that he had told you about. You should have tried hard to dissuade him from allowing himself such a piece of nonsense. Where would we be if at every little inconvenience men were to lose their tempers and abandon their posts?

I have felt obliged to write him a rather severe letter, because he had so forgotten both the obedience and the respect that he owes me. The fault of that good Father is to be a little too self-sufficient, and to think a little too highly of himself. He has the weakness of imagining that he knows more than his masters, and so any remark

<sup>22</sup> Ms. Yenveux III, 125. Yenveux gives September 5 as the date, but context shows that it is much later, more probably December 5, after the letter to Fr. Santoni of November 24.

that is not in accord with his views seems to him to be an offence. This is to be pitied. This time, he felt humiliated because, in spite of his resistance, I stood by what had been very sensibly decided, and he took offence, and was not content with so far forgetting himself as to write to me as he did, but had the impudence to tell others about his discontent, which was a very unsuitable and blameworthy way of behaving.

He has gone so far as to speak to you about his lack of agreement with me; this is a terrible thing in religion, where we know of nothing but obedience. But this poor father, who grew accustomed too young to dominating, and has certainly been spoilt by the compliments that have been made to him on his administration, has lost sight of the fact that his authority is nothing more than the reflection of the superior authority of which he must only be the echo. So much the worse for him if he does not know how to bend his own reason beneath the legitimate authority which is not accountable to him for its decisions and to whom he has a duty in conscience to show obedience. This is the ABC of religious life, and I am more and more amazed that a religious, who had the task of teaching others about it for many years, has shown himself so little able to apply his teaching to himself. All in all, this affair upsets me a great deal, and people should spare me sufferings of this kind if they had in their hearts the feelings that are due to me as their father.

#### 187. [To Fr. Lempfrit, in California].<sup>23</sup>

*Fr. Lempfrit, expelled from the Congregation for his scandalous conduct, is encouraged to return to the Charterhouse which he should never have left.*

[Marseilles] December 17, 1853.

...There remains nothing for me to add to this sad correspondence except to urge you to have pity on your soul. Poor priest, go back to the solitude of the Charterhouse which you should never have left, or go and enclose yourself in some Trappist monastery where you will be able to do penance for the rest of your days and so make amends, insofar as is possible, for the sins you have unhappily committed in the exercise of a ministry for which you were not made.

<sup>23</sup> Ms. Yenveux VIII, 249. The General Council, meeting on September 20, had decided to expel him after having received letters from Fr. Ricard and Mgr Demers denouncing his scandalous conduct in the diocese of Vancouver.



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188. [Reverend Fr. Ricard, St Joseph's House, Olympia, Washington Territory, North America, via Liverpool and New York].<sup>1</sup>

*Visit to Marseilles of Fr. M. Accolti, S.J. Two Fathers to be sent. Fr. Ricard to go to California to found a mission there: Fr. d'Herbomez to take his place in Oregon.*

L.J.C. et M.I.

Marseilles, March 7, 1854.

My dear Fr. Ricard, I was waiting for the visit of Fr. Accolti, so eagerly expected, before writing to you. Now at last he has arrived. He has spent only two days at Marseilles, and today he goes to Rome, but I have made it a duty for myself to show him every possible courtesy. I cannot tell you how much this father has given me pleasure. I could not prevent myself from expressing this to him, while expressing to him at the same time my warmest gratitude for the friendship of which he has given you so many proofs. I invited him to dine with some of our Fathers and we spoke for a long time together on everything that concerns you. He has brought me up to date with everything, but he was indignant at the proposal that M. Brouillet has made to you. He intends to reproach him for it next time he sees him. He would not have thought him capable of lending himself to such trickery. On this matter he said to me that he could not even imagine why some time ago you agreed to cede half of your claim<sup>2</sup> because it was all yours, as Valamet<sup>3</sup> is theirs, and he proved this to them by selling it. I was going to send you the two subjects whom I

<sup>1</sup> Orig. — Ottawa, Arch. Deschâtelets. The address was written in English by Fr. Casimir Aubert.

<sup>2</sup> A "claim" was an option or right of development on a plot of land.

<sup>3</sup> Valamet or Walamet was a locality.

have been able to procure for your mission with so much difficulty.<sup>4</sup> I am holding an ordination for them on Saturday, but Fr. Accolti has assured me that he intends to return in May, and so I have preferred to wait so that they can make the journey with him by way of Nicaragua, for the route round Cape Horn is too long.

This is what we have agreed with regard to our missions with Fr. Accolti. His view is that we must not delay any longer going into California, which makes me greatly regret that you did not decide to go to that region with him when he suggested it to you. By now we would have been well established in the area, and the Bishop<sup>5</sup> would not have had cause to form bad impressions because of the folly of the infamous Fr. Lempfrit who has brought dishonor on us all over that part of the world. But Fr. Accolti says that we are still in time, and he has taken it on himself to dissipate all the clouds that may have formed in the mind of the Bishop. After that, this is what we must do. When Fr. Accolti comes back, you will go down with him to California to establish yourself there with one of the fathers whom I will send you and whom Fr. Accolti can leave in San Francisco while he goes on to Oregon to conclude some business. You will still be Superior over all the missions, but you will hand over to Fr. d'Herbomez the superiorship of Oregon as a Vice-Vicar, always subject to your government. I hope, and so does Fr. Accolti, that your health will improve in the climate of California, which is much milder.<sup>6</sup>

#### 189. [To Fr. Pierre Aubert].<sup>7</sup>

*The sentence of expulsion of Fr. MacDonagh has been sent to the Father Provincial. Fr. Molloy will be withdrawn from the Province to go and help Fr. Ricard in California. How is it that there are no vocations in Canada?*

[Marseilles] March 28, 1854.

So you have had no success with the poor MacDonagh? There is something about that nation that can fill one with horror. I could not

<sup>4</sup> The following were designated for Oregon: Fr. P. Durieu, Bro. P. Richard and Fr. Molloy of Bytown, replaced in Canada by Fr. N. Burtin, who came from France.

<sup>5</sup> Mgr Alemany, Bishop of San Francisco.

<sup>6</sup> The rest of the letter is by Fr. C. Aubert.

<sup>7</sup> Ms. Yenveux VII, 258; VIII, 133 and 267.



in conscience grant him a dispensation,<sup>8</sup> or rather, to speak more precisely, I should say that I could not give way to the poor reasons that he gave me for ruining him with a dispensation, the greatest evil that can happen to an unworthy religious who wishes to break the ties by which he has bound himself for life on oath. It seems that you have all agreed with your Provincial, that he was behaving in such a way that he deserved to be expelled. Now that this sentence has been passed, I no longer have any difficulty, but always the regret of administering the final blow which, to all appearances, will assure his disgrace. I am sending the fatal document to the Provincial. Thus he will be free to join the college of Judas. You will have four of them from that nation in America who, with the four other Irishmen and an Englishman in England, will make a round total of nine who have committed apostasy or the equivalent. It is horrible!<sup>9</sup>

I am writing to the Provincial to warn him that I am sending Fr. Molloy to California, where Fr. Ricard will be going. This mission is linked with that of Oregon. It is absolutely necessary that Fr. Ricard have an Englishman to go with him; this is settled, and there is no more to be said about it. One of the two Fathers who were destined for Oregon will stay in Canada in Fr. Molloy's place. I beg you most urgently never to impede the arrangements that I am obliged to make for the general good of the Congregation; you understand their value, even if they cause a little inconvenience here and there. For the moment I could not add more than one subject to the one who is to replace Fr. Molloy. But one notices that in a Catholic country like Canada it is always necessary to send subjects from elsewhere. How is it that there are no vocations among so many good Christians? Each Province in a Catholic country should be self-sufficient. And in your college of Bytown, directed by our own men, not a single pupil makes his way towards us! It is incredible! Even Oregon has provided us with a priest. From Texas we have two.<sup>10</sup> We have only just appeared in Scotland, and an excellent priest has left his diocese to come to our novitiate at Sicklinghall.<sup>11</sup> In Canada nobody, absolutely nobody moves; on the contrary, our subjects establish

<sup>8</sup> This letter has been poorly transcribed in Yenveux, and several phrases are unclear.

<sup>9</sup> 1850-1856 was a sad period for the Founder; there were 27 deaths and 30 departures, not counting the scholastics.

<sup>10</sup> B. Duperry and J. P. de Lustrac entered the Congregation in Texas, and Fr. Jayol in Oregon.

<sup>11</sup> William Bennett, who made his vows on September 21, 1854.

themselves there and then apostatise. So pray with a little more fervor at the midday litanies and above all at Mass....

**190. [To Fr. Santoni, Provincial of Canada].<sup>12</sup>**

*Sadness caused by Oblates who are unfaithful to their vocation.*

[Marseilles] March 28, 1854.

Another traitor who must be expelled! This is the heaviest cross that I could have to carry, the sorest wound, which bleeds continually. I cannot accustom myself to such infidelity.... I call all these unworthy men to the tribunal of God, who will know how to reverse the sentence which has been torn from us by force here below.... But it is a terrible thing to have consciences of such a temper! I could never deplore sufficiently this calamity that has come upon him. He is to be pitied above all because he has not understood it.... So he is already of the society of Judas.

**191. [To Fr. Verdet, superior at Brownsville].<sup>13</sup>**

*He is to consult his Council often. Regularity. Powers of Fr. Verdet as Superior and master of novices.*

[Marseilles] May 4, 1854.

You cannot leave your brethren outside your making decisions, on whatever matter. Nobody in the Congregation has the power to act on his own ideas, without taking the advice of those who form his Council. It is not always necessary to follow the advice of others, but they must always be consulted; and when one is not in agreement it is suitable, even on matters that fall within the proper competence of a superior, to consult with the major superior, for fear of being too full of one's own ideas and deceiving oneself as to what is opportune or suitable.

<sup>12</sup> Ms. Yenveux VIII, 267. This letter was written at the end of March, after the General Council meeting of March 20 at which Fr. F. MacDonagh was expelled from the house at Bytown; already on January 3 Bro. H. T. Clement had been expelled from the house at Montreal. We have dated the letter March 28, like the letter to Fr. Pierre Aubert on the same matter.

<sup>13</sup> Ms. Yenveux VII, 141, 165, 202; VIII, 104.

Follow the prescriptions of the Rule so that regular discipline does not suffer through your fault. Be the first to give an example of faithfulness and regularity in everything.

The more you have my confidence, the more your manner of government must be gentle and kindly so that peace of soul and contentment may be preserved in all things.

You may receive novices without my prior authorisation; when the time for their oblation has arrived, you will present them to me in good time.... In any case, once you have consulted your Council, and are satisfied that the subject is one whom I will accept, you may receive their vows before you have had my reply, and the novice will be fully committed to the Congregation; but in such a case he must realise that the Congregation is not committed to him except by the consent of the Superior General; this will make matters easier for you.

**192. [To Fr. Bermond, at Saint Boniface].<sup>14</sup>**

*Sending of Fr. Grandin. Respect, charity and good relations with Mgr Taché. Fr. Rey continues the letter, giving news of the Congregation. Mgr de Mazenod lives "only by the heart."*

[Marseilles] May 26, 1854.

I am sending you the excellent Fr. Grandin; he has all the virtues and qualities necessary for a good missionary, and he is leaving with so much devotion and good will that it is impossible that God will not use him to do good in the mission to which his goodness is calling him.... For such difficult and dangerous missions, I would not send a subject who was not interested in going; that would not be wise; I propose these posts to the zeal of our Fathers, and I wait for somebody to ask to go. This time, only Fr. Grandin has presented himself, without fear for the difficulties of the cold.

I regard your mission as the most difficult of all.... As a result it is you who are closest to my heart. I suffer through your privations more than you could possibly imagine. I wish I could help you in

<sup>14</sup> Ms. Yenveux I, supplement 95; V, 159; IX, 98, 186, 203.

every possible way. I admire the heroism of your sacrifices with all the more reason because it is you, who endure so much suffering, who have urged me not to withdraw you from a country where you struggle along against the demons of infidelity and heresy. I hope that the demon of discord who also had come to join you will have been repelled totally. How could one not fear the judgement of the Lord, *omnis domus contra se divisa*?.... Everybody must do his own part.

I assure you that one could not have better feelings than those that Mgr Taché expresses in all his letters. He replies victoriously to all the reproaches that have been made against him with too little moderation, and he does this in terms of wonderful humility and charity. It is not possible for me not to recognise that he has been seriously wronged. You must warmly recommend our fathers to lay aside all prejudice, and to live in perfect harmony with their superior, who has a double right to their respect. For you to persist in an estrangement of the heart which would no longer be excusable before God would cause me great unhappiness.

The appointment of Mgr Taché to the episcopate was providential because I was on the point of abandoning that mission.... the nomination of one of our men has in a way affiliated this mission to the Congregation.... It is only with a difficulty that is almost insurmountable that one can do good in missions that are governed by bishops whom the missionaries do not know. The Jesuits had to leave Oregon for this reason.... and without the insistence of Propaganda we would have done the same. Also, the Jesuits do not refuse these days that the Vicars Apostolic of their missions should be chosen from among themselves. In an episcopate of this kind there is nothing to fear.

Fr. Rey will not omit to amuse his Saint Thomas by giving you some interesting news about the Congregation, of which he would make a good historian. He works very hard; I could not be more satisfied with his entire conduct; I am glad to tell you this, because I have not forgotten that it was you whom God used to enrich the Congregation with him.

I often speak about you with Fr. Rey; he will be able to tell you that I love you; and I can repeat it. But will you one day be so good as to say the same to me? That would bring too much happiness to me, who live only by the heart.

193. [To the Oblates of the diocese of Saint Boniface].<sup>15</sup>

*Complaint because the missionaries write too little. The Founder will not live long, but his life will be continued in his sons. Counsels of charity, faithfulness to the Rules, etc.*

L.J.C. et M.I.

Marseilles, May 26, 1854.

To my dear sons the Missionary Oblates of Mary Immaculate in the diocese of Saint Boniface.

I wish I had four hands so that I could write at the same time to all my dear Fathers to whom I would be glad to give a sign of my fatherly love, at least now and again. They know how much I love them and that they are always present to my memory as they live in my heart, which age will never cause to grow cold. I pray for them twice a day, not counting the *pro fratribus nostris absentibus* of the litanies which we also recite every day. Oh no! Distance only separates bodies: the spirit and the heart leap over it easily. But I do beg you, do not leave me without letters from you. Often the post arrives and brings me nothing. In the last post I received nothing but a letter from Fr. Rémas: can it be that the others were not able to make use of that post? Twice a year is very little; why then do people allow years to go by? Do you realise what a torment they are for me? Every first day of August I receive an incurable wound.<sup>16</sup> It does not matter, I will have the consolation of leaving behind me a phalanx of good missionaries who spend their lives in extending the kingdom of Jesus Christ and weaving a crown for themselves to wear in glory. You would not believe the joy that this thought gives me. I feel that I will continue to live through you, that I will continue to gain merit by your works. Death, which is approaching, will be sweet for me. You are all young, and others will walk in your footsteps; and so receive my blessing, my dear children whom I love with so tender an affection. Live for God and for the Church, for the sanctification of the poor heathen, for the Congregation to which you give honor, in return for the favor that she does you in welcoming you into her bosom. Be united, *cor unum et anima una*. Constantly re-read your

<sup>15</sup> Original: Winnipeg, Provincial Archives. This letter was published in *Les Cloches de Saint-Boniface*, December 18, 1915.

<sup>16</sup> The rest of this letter is dated "May 28, from S. Eugène d'Endoume, on pastoral visitation".

holy Rules. By being faithful to them you will become holy. Be full of the respect that you owe to your superior, who represents in two ways the person of Jesus Christ our Master. Put aside every thought that could lead you to loosen the bonds that should unite you. Remember that *Deus charitas est*.

I would love to continue my conversation with you, but I must leave for I have to sleep at Allauch and so to continue my pastoral visitation, and he who must bring my letter to you sets off the day after tomorrow. No matter, you will find in these few lines the expression of my fatherly tenderness and my sincere wishes for your sanctification, your happiness, and also your health, in which I am more interested than in my own. I press you all close to my heart and bless you with all my soul.

† C. J. Eugène, Bishop of Marseilles.  
Superior General

P.S. My dear children, please accept this letter to all of you, since it has been impossible for me to write to you individually.

**194. [To Mgr Taché].<sup>17</sup>**

*Thanks for his last letter. Affection, Sending of "an angel in the person of Fr. Grandin".*

[Marseilles] May 28, 1854.

Your last letter did me so much good.... I would like to receive a letter like that every month, if it were possible. If only you knew how happy I am that mine have given satisfaction to your heart. Be well assured that there is no affection like that which unites me to you, to whom I am bound by so many bonds. Many times a day I pass before the portrait that reminds me so well of your features, and each time I greet it with an act of love towards him whom it represents. And thus you are always present to me, as also at the holy sacrifice and at my evening meditation.

I am sending you an angel in the person of Fr. Grandin; you may know him; you saw him in the novitiate and your choice fell on him. He is delighted to consecrate himself to your difficult mission;

<sup>17</sup> Ms. Yenveux I, supplement, 96; IX, 98, 202.

he is a generous soul, just what you need. I would very much have liked to send with him a companion of the same calibre, but the one on whom I had set my mind has a terrible fear of the cold. To have sent him would have meant doing violence to him, while he is going willingly to Ceylon. You know that for distant and difficult missions I make it my duty to take our subjects' desires into account; to do otherwise would expose me to many disappointments.

195. [To Mgr Guigues].<sup>18</sup>

*Mgr Taché has good principles and good feelings, and his missionaries must follow him. Complaints to Mgr Guigues, who writes too little.*

[Marseilles] June 15, 1854.

Mgr Taché's last letters are admirable in the principles and the sentiments that they express. I can only fear that our missionaries have been too biased against him, and even unjust.... I know that Mgr Taché is very impressionable; perhaps at one time he was upset with all of us; but if he has modified his ideas, if he is showing himself to be a worthy son of the Congregation, as it is impossible to doubt, why do our Fathers hesitate to attach themselves to him in his double rôle as bishop and as superior?

Without doubt, my dear Bishop, the post has been delayed between Northern Canada and Marseilles. Who could remember the date of your last letter? Mine are clamouring in vain for a reply. We must be content with thanking God at least for the fact that you are well, which I learn by hearing echoes of your news. It is not to make you ashamed that I am writing today. I wished to take advantage of a few hours of solitude which I have found for myself in the seminary to prove to you that my heart is as firm as my hand, which, as you see, is not yet trembling. However, in two months' time I will have completed 72 years. Nonetheless, I carry this burden on my shoulders, although I do not feel it, for God has preserved me until now from all illness. But if you acquire the habit of writing to me only once a year, I fear that it will take me a long time to receive letters from you. I would not like to be forced to mention the great difference between the correspondence of the Bishop of Viviers and your own, both of you in exactly the same position with regard to myself....

<sup>18</sup> Ms. Yenveux IX, 202; Rey II, 501-502.

**196. [To Fr. Pierre Aubert, Superior at Bytown].<sup>19</sup>**

*Complaints against sons who do not write to their father, like Fr. Gaudet. Weakness of the Fathers at Buffalo.*

[Marseilles] June 17, 1854.

What can one say of others like Fr. Gaudet who let several years go by without giving me a sign of life? Should I draw from this the sad conclusion that one can only count on the affection and gratitude of a very small number of people? This is not something that should be assumed to be true in a Congregation like ours, especially during the life of the Father who has brought you all up to the life of perfection in the holy family whose ornament you are, and who has handed on the priesthood to most of you by the imposition of hands, which means that it is from me that you have that which is your glory and assures your happiness. I feel things like this, and that is why I am more sensitive than another would be to forgetfulness of them, which happens too often.

As for the discouragement of the Fathers who compose the house at Buffalo, this is due to a slackness which I wish I could pretend was not there. It is precisely when we meet difficulties that we must strengthen our resolve to bring to a successful outcome the task with which we have been entrusted. What do people think of soldiers who run away in face of the enemy? One dies at one's post; such are the laws of honor. Should the laws of religion be any less obliging?

**197. [To Fr. Santoni, Provincial of Canada].<sup>20</sup>**

*The Congregation is not governed by a parliamentary regime. The Founder proposes changing the Provincials and Superiors according to the terms of the Rule.*

[Marseilles] June 26, 1854.

I wish to say something to you about the way in which you inform me of your business, and in which, it seems, you deal with it in the Council. It resembles a little too much the parliamentary way

<sup>19</sup> Ms. Yenveux V, 60, 182. Another brief extract of this letter was recopied in Yenveux (VII, 165), but unintelligibly.

<sup>20</sup> Ms. Yenveux VII, 23, 234.



of proceeding. This is not the manner of government that I have established in the Congregation. I ask you not to forget what I have said.

Once more you ask me insistently to be replaced in your position as Provincial.... The reason for the term of three years for the duration of a Provincialate which our Rules prescribe has a real value which merits your consideration. Also, I assure you that I desire sincerely to be able to renew regularly in this way both Provincials and local Superiors in the Congregation; but you know that this is not easy, granted the state that our provinces and our houses are in.

**198. [To Fr. Baudre].<sup>21</sup>**

*Fr. Baudre is nominated Superior of the community of Galveston.*

[Marseilles] August 23, 1854.

My dear Fr. Baudre, in appointing you Superior of our community of Galveston as you leave your novitiate, at the very moment when you make your oblation, I am giving you an important sign of my confidence. This confidence is based on the testimony that others have given me to your virtues, your zeal for the glory of God and the salvation of souls, your attachment to the Congregation, your respect and deference towards your superiors, your charity towards your brethren, and your desire to devote yourself entirely to the works that will be entrusted to you by obedience.

**199. [To Fr. Vignole, at Galveston].<sup>22</sup>**

*Fr. Baudre sent to Galveston as Superior. Who can be bursar of the house?*

[Marseilles] August 23, 1854.

Once again I come to your aid in sending you Fr. Baudre as Superior. This dear Father has not been in the Congregation long, but he has been a priest for many years, and is experienced in the

<sup>21</sup> Ms. Yenveux IX, 43.

<sup>22</sup> Ms. Yenveux VII, 237.

exercise of the sacred ministry. Moreover, he is full of zeal and devotion; he is leaving with the desire of living with you in the most intimate possible union of fraternal charity. This is the man you have been needing. With him I am sending an excellent Brother, who will be of great use in your establishment.<sup>23</sup>

To constitute your house, I name Fr. Baudre as local Superior of our community of Galveston, you as first assessor and Fr. Parisot as second assessor. The first assessor will be the admonitor of the superior. I do not appoint a spiritual Father, since as you are only three you will be able to be confessors to each other. However if, as I hope, Fr. Verdet will allow you to have one of the Fathers who are at Brownsville, the oldest of you is then to be spiritual Father. I need to consult you to know which of you should be procurator or bursar. I would like to appoint the man whom you consider to be most precise and most economical. I am asking you a serious question, and I ask you to reply to it categorically as soon as possible, that is to say, by return of post. Frankly, I do not know what you think about this, and so I need to rely on your conscience. Tell me at the same time whom you judge to be more suitable for this delicate office among those of our men who live at Brownsville.

**200. [To Fr. Verdet, superior at Brownsville].<sup>24</sup>**

*Fidelity to the Rules. Formation of aspirants.*

[Marseilles] August 24, 1854.

Once again I recommend you to be the first to give an example of the most precise discipline and of fidelity to all the prescriptions of the Rule. Re-read attentively the chapter on local Superiors and conform your own conduct to it, both as regards what you do yourself, and as regards your relations with others. Also, do not neglect the theological conferences, and be meticulous in the way in which you hold your Councils. Do not lose sight of the fact that, although you are a superior, you must not undertake or decide anything without taking the advice of your assessors and that, in the accounts which you send me, you must explain why on any occasion you thought it your duty to act against their advice, having been

<sup>23</sup> Brother Lucian Bodard; Cf. Mazenod to Fr. Baudre, March 14, 1855.

<sup>24</sup> Ms. Yenveux VII, 161; VII, supplement, 18.

obliged to make up your mind without an opportunity to consult me. These are the rules of wise administration, which, moreover, have the force of law among us.

I greatly desire that you should see the number of your aspirants increasing; I recommend you to give them a good initiation into the principles and practice of religious life; self-denial, indifference in all things, abnegation, obedience, interior life, regularity, love of one's vocation, etc.

**201. [To Mgr Blanchet, Bishop of Nesqually].<sup>25</sup>**

*Fr. d'Herbomez to be Vice-Superior of the mission and to keep in contact with the Bishop.*

Marseilles, September 12, 1854.

...I will not return again to the question about which we are now in agreement. I had never doubted the correctness of your feelings and the fairness of all your decisions. Now that the various claims have been perfectly and finally answered, there is no longer any need to fear the slightest misunderstanding between you and Fr. Ricard. You will not therefore be displeased that I am leaving this good Father in his post. After all that has happened it would not be easy for me to find among our older members somebody willing to replace him, and I have made it a law for myself not to send to distant and difficult missions any but men of good will who have asked me as a favor to be sent. However, I have found a way of accepting your views in part without recalling Fr. Ricard, who is so weakened that he would die on the journey. I will nominate a Vice-Superior who will relieve him of some of his responsibility, and who will correspond with you if you wish. This Father is already in the area. He is full of virtues, and has experience of missions. It is Fr. d'Herbomez, of whose merits you have already had occasion to hear. Soon two other missionaries will join their brethren, accompanied by a Brother. That is all that I have been able to do this year for Oregon. I was unable to satisfy the wishes of Mgr Demers. The relations that he has had during his long stay in Europe with various

<sup>25</sup> Copy: Chancery of Seattle, Washington, register of letters written by the Bishop of Walla Walla from September 29, 1846 to September 25, 1859, p. 256.

religious congregations will enable him to find himself some subjects from one of them.

Accept, Monseigneur....

**202. [To the Bishop of Montreal, at the Minerva, Rome].<sup>26</sup>**

*Joy at being able to see Mgr Bourget again soon. Letters from the Oblates in Canada to be given to Mgr de Mazenod's valet.*

From the Quirinal, November 17, 1854.

My dear Monseigneur, I would have come eagerly to find you this morning had I not been prevented by the terrible weather. However, I will not delay in seeking the pleasure of a long conversation with you. It will not be this afternoon because I have been invited to go and officiate at the pontifical first Vespers of the Dedication at Saint Peter's.

However, I very much desire to receive news of my dear spiritual family. So I am sending you my valet de chambre, and I ask you to hand to him the letters which you have been kind enough to bring to Rome.

My dear Monseigneur, accept the expression of my joy, which I feel at the thought of seeing you again after so many years of separation, and a renewed assurance of my respectful attachment to you.

† C. J. Eugène, Bishop of Marseilles.

**203. [To Mgr Taché].<sup>27</sup>**

*Joy at receiving Mgr Taché's letters. Frs. Rémas and Grandin. Only subjects who ask for it are sent on missions.*

[Rome] November 29, 1854.

My good, dear Monseigneur, son, brother and friend, I have received your letter. How could I express the emotion that your

<sup>26</sup> Orig., Montreal, Archiepiscopal Arch.: Oblates. The two prelates had gone to Rome for the definition of the dogma of the Immaculate Conception.

<sup>27</sup> Ms. Yenveux I, supplement, 96; IX, 98, 186, 202.

admirable letters produce in me? You would need to witness it to believe it. I do not know which feeling is uppermost in my heart at such a time; what I feel is a mixture of the most sweet, affectionate and consoling feelings that can exist in the heart of a father. In order to arouse apostolic zeal, we have had your letter copied so that it may be read in the novitiate.

Do not stop writing, dear friend, and do not ever be afraid of writing too much. When I have finished reading your letters, I begin again.

What you tell me of Fr. Rémas has consoled me greatly. He is so virtuous; it would indeed have been a pity if the difficulty of learning languages, which in the end one overcomes, had deprived you of so devoted a missionary. I am therefore very glad that you have reconsidered a first judgement which it would have given me a great deal of pain to concur with.

The excellent Fr. Grandin must be with you; he is a true saint and a totally devoted man, just what you need.

The practice of the Jesuits for the foreign missions is not to send anybody who does not ask to be sent, and even then true will has to be distinguished from a mere velleity. It is so difficult when one makes a mistake in this matter. We have discovered this in Natal, an infinitely less difficult mission than your own. We have had to expel one of the companions of Mgr Allard, and another is pestering me to recall him. These are indolent souls, unfaithful to grace; but that does not mean that they cause less disorder in our ranks. While I have been edified to learn of the work you are doing, I was distressed to see that your missionaries are not always in pairs as I have so often recommended; in such a situation it is always better to have fewer missions.



1855

204. [To Fr. Ricard, in Oregon].<sup>1</sup>

*Instructions on the regulations relating to the goods of the Oblates in Oregon.*

Marseilles, February 20, 1855.

My very dear Fr. Ricard,

Your letter of October 12 last, and the letter of Fr. d'Herbomez which came with it did not impress me greatly at first, because, although it proved to me clearly enough that the Bishop of Nesqually is far from following the instructions that I had given in my letter of December 1853 concerning your relations with the Bishops of Oregon in temporal matters, nonetheless, since in fact he left you in free possession of all your goods, both in your principal establishment at Olympia and also in the other places where our Fathers have made acquisitions, I did not think it necessary to enter once more into these disagreeable questions. Also, I was waiting to receive, before replying, another letter from you that would tell me of the arrival at Saint Joseph of the two Fathers and the Brother whom we have sent you, and in which you would also have spoken to me of all that concerns our establishments and our Congregation in the country where you are living. That was how matters stood, when only the day before yesterday, I received your letter of the beginning of last December, together with the copy of the note that Mgr Brouillet had written to you on behalf of the Bishop of Nesqually. I must tell you that to read that letter produced in me a feeling of

<sup>1</sup> Copy: Register of copies and extracts of the most important letters from January 1855 onwards, Rome, Arch. Post.: DM 10. This register will be cited as: Reg. letters 1855-1863.

annoyance and distaste so great that I do not know how to express it. How is it possible that there be such a misunderstanding about the meaning of the arrangements that I had put forward in my letters in 1853? How then must one construct one's sentences, if conditions expressed as clearly as those to which I refer can have been interpreted in a sense so opposed to that which I intended them to have when I wrote them? Surely at the very least such absurdities and contradictions should not have been attributed to a man to whom, granted that not much honor is shown to him, at least one might grant an ordinary measure of common sense and judgement? And what annoyed me even more, was that not only the Bishop of Nesqually and his Vicar General, but also you and the members of your Council could have allowed such an interpretation of my words and that in consequence you could have been ready to give over your properties to the diocese. That the bishop and his men should have tried to deceive you concerning my intentions with regard to the matters under discussion is understandable, for it is in their interest and it is easy to deceive oneself when one is convinced that one is acting for the best and even fulfilling a duty of conscience. But that you others, who should have been put on your guard by the need to defend the interests with which you have been entrusted, should have been so simple as to renounce your own judgement concerning the interpretation of arrangements that I had wished to establish as the rule to be followed from that time on in your relations regarding temporal matters with the Bishops of Oregon, and that in adopting their interpretation, or rather their pretensions, you should have been quite ready to sacrifice your rights — that is what is inconceivable. How could you possibly have imagined for one instant that I was obliging you by force, and in virtue of my high authority, to renounce that which belongs to you, when you know that in one of my letters I reproached you severely for having given up part of your land to the diocese, because one or two phrases in one of your letters had led me to imagine that that was what you had done on one occasion? Is it not clear, when one goes back to the very first letters that I wrote on the points at issue, that I have always clearly and formally maintained your rights to property, both to the land that you have received from the government as American citizens, and to the other goods, both real estate and furnishings which you have been able to acquire as a result of your savings? If, then, in the letters in which the arrangements in question were formulated, there was a distinction as regards proprietorial rights between the principal



establishment in each diocese and the simple houses (missions or parishes) which are entrusted to our Fathers by the Bishops, this distinction could not have a retroactive effect, nor could it annul existing rights: it was to regulate the future, and the incontestable proof of this is that the verbs in the communications that I have in mind here are in the future, and that the words "in the future" and "from now on" are frequently employed there. But in order that there may no longer be room for misunderstanding or any mistake concerning my true intentions, I will formulate them again, and it is in the light of this present declaration that what I have written or caused to be written on this subject must be interpreted. 1 — The property that the Oblates of Mary have acquired in Oregon, both real estate and furnishings whether by concession of the American government or by their own industry, by their savings, or by any gift, belong to them and cannot be claimed by the diocesan authority, and even less by any individual, of whatever status he may be. 2 — The Oblates of Mary in Oregon must have the same rights in temporal matters as they have in the other foreign missions and in the countries of Europe where they are established; their proprietary rights over the goods both real estate and furnishings that they have acquired by the methods indicated in no. 1 are everywhere recognised. 3 — Therefore, when it has been said that the lands, the buildings whether chapels or presbyteries and the objects with which they are furnished, in the mission-posts, do not belong to them but remain the property of the diocese, this was not intended to apply to missions other than those already set up by the Bishops, or those that it was intended to set up at the expense of the diocese, to which the Oblates will be called by the diocesan administration. 4 — The method adopted up to now for providing for the expenses of supporting and feeding the Oblates of Mary in Oregon, and for the expenses necessary to maintain the missions that they have already founded, will be continued, and the Bishops may make no alteration in it except by agreement with their Superior General or his legal representative. 5 — The Oblates of Mary are not *regulars* in the sense given to that term by Canon Law, but are simply religious, and do not form an *order* in the true sense, but only a Congregation; their vow of poverty is a simple vow which does not remove from them the right to property as individuals, and even more as a corporate body. In consequence the title *regular* cannot properly be invoked against them to curtail or annul their capacity or power of possessing and of performing the legal acts of one who owns property.

There, my dear Father, you have a series of quite clear articles which, I think, answer your needs as regards the bishops of Oregon. They must be informed of them so that they will not be able to plead ignorance. However, it is my view as it is yours that all you should do is remain on the defensive and that it is better for you to stay than to leave that poor country. I also gladly adopt the view that you and Fr. d'Herbomez have put forward in your last letters, that you should limit yourselves for the moment to the establishment of St. Joseph of Olympia and to the two missions of Yakima and the Cayouses distributing your personnel there according to the agreed plan. You will do there all the good that it is possible to do, and our Congregation will grow stronger and develop there while awaiting a more favorable time to expand further and undertake other missions. We will continue therefore to secure for you the necessary aid by means of the Propagation of the Faith. With this in mind I must remind you that although it is likely that the Councils will grant you the allocation that we have requested for you, so that you can count on having fifteen thousand francs, no money must be drawn from us as yet, but you must wait until we send you positive information on the matter when it will have been notified to us officially from Lyons, which will happen towards the end of next March.

Farewell, my dear Fr. Ricard; I have no space to say anything except that I embrace and bless you all from the bottom of my heart, including the new arrivals, of whom I am waiting for some news.

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

**205. [To Fr. Maisonneuve].<sup>2</sup>**

*Thanks for his letter of September 23 which reassures the Founder on the good dispositions of Fr. Maisonneuve with regard to the Superior General and Mgr Taché.*

L.J.C. et M.I.

Marseilles, March 1, 1855.

I have still a few minutes left, my dear Fr. Maisonneuve, and I use them to thank you for the letter you wrote to me on September

<sup>2</sup> Copy: Rome, Arch. Post.

23 last year. That is a consolation of which I had been deprived for long enough to be able to appreciate it at its true value. Moreover, your letter contains so many satisfying things that I can only feel a real joy on reading it. How many times I had said that I had sent you too far away from me, that if I had left you the time to get to know me better you would have loved me enough to have spared me a good number of headaches? You would have had enough confidence in me to have consulted me when you had doubts, and to have looked to me for comfort in your troubles. For that to come about moreover, you would have had to keep in touch with him whom you should have recognised as your father even more than as your superior. But no, instead of having fostered in yourself that regard that was due to me for so many reasons, you preferred to seek your inspiration elsewhere. That was not the way to find peace for your soul, or to meet happiness. You have learnt that by experience. These are not reproaches that I am making to you, my dear son, but merely observations dictated to me by my heart, which can inspire in me nothing but thoughts of love and of tender affection for you. I was heart-broken to see you walking along a road that led you to lose all the merit of so many sacrifices, and a great part of that reward which God grants only on certain conditions. I have suffered a good deal, believe me; had you known me well you would have understood this better. So I repeat to you with joy that your letter has put all my fears to flight, and has filled me with joy as I read the sentiments that it expresses. That is how I desire you to be: God will bless you and your ministry will be fruitful. Write to me from time to time, or, rather, make use of every opportunity that you have to write to me. You know that I cannot remain a stranger to all the good that you are doing. If you knew how often I speak of you and of your brethren, and always with admiration for your devotion and compassion for the privations and the sufferings that you are enduring! Your mission is the one that touches my heart most, precisely because of the difficulty of your work. I did feel, it is true, that pain of which I spoke to you earlier, because it seemed to me that the charity that ought to reign among you had been wounded, but today I am entirely at peace: peace will be reborn because charity has regained her rights. Your letter, those of the Bishop, and others give me assurance of this. And since I have mentioned your Bishop, I must say that his letters contain not a single complaint, and that he could have read them to you before sending them to me. So let all your worries vanish; love one another with all your hearts, and do

not lose sight of the fact that he is doubly your superior, which is enough to make him your father and mother and my representative. Farewell, my dear friend; I am doing a rash thing in writing to you, for my letter is being awaited for fear that it might miss the post. Believe that I am unable to express to you all the fatherly affection that I would like to express. Farewell: I embrace you and send you my blessing.

† C. J. Eugène, Bishop of Marseilles.  
s.g.

**206. [To Fr. Baudre, superior at Galveston].<sup>3</sup>**

*Deaths of several Fathers. Mgr Odin is too demanding. There is no Father available for the missions this year. Opening of the College. Aid from the Propagation of the Faith and charges for the upkeep of seminarians. Congratulations for his respect and firmness towards the Bishop. Bro. Bodard remains as a lay brother.*

Marseilles, March 14, 1855.

My very dear Father Baudre,

If I have put off writing to you until now, it is because I was waiting to receive all the information I need to make a decision on our establishment at Galveston and to make a precise reply to the questions in your various letters which I have received from time to time. As I knew from elsewhere that in the interval you must have received a letter from Fr. Aubert which crossed with your last letter written in January, I thought that would enable you to be patient for a while in waiting for mine.

Before I reply to the various points in your letters, let me express to you, my dear Father Baudre, all the satisfaction that I felt on learning, first that you had arrived safely at your destination, and then that you, as well as our other Fathers and Brothers at Galveston, were continuing to enjoy good health in spite of the yellow fever which, it seems, makes fairly frequent visits to Texas. Would that it had pleased God that in Brownsville we had escaped the attacks of

<sup>3</sup> Copy: Reg. letters 1855-1863, Rome, Arch. Post.: DM 10.

these cruel epidemics in the same way! Alas, it has not been so, and you know what a loss we have suffered in the person of Fr. Duperray, who has been taken from us by an early death, just when he had hardly begun a career which he would have followed so well for the greater glory of God!... Sadly, that is not the only loss of this kind that we have sustained since the beginning of the year, for two of our fathers have already died, one a professor at the major seminary at Romans,<sup>4</sup> and the other Fr. Pasqualini of the house at Vico in Corsica. We have another, Fr. Rossi of the same house, on whom the doctors have given up, and finally Fr. Amisse, Superior of Liverpool who has been sent here for a change of air and whose health does not give much ground for hope. With all this, how can one provide the establishments of the Congregation in foreign lands with the subjects whom they ask for, and above all how can one provide them with subjects who have this or that particular quality? For this reason, Mgr Odin seems very demanding in wishing not only that I should replace the subjects whom death takes away, but that I should give him subjects whom I do not have. To be sure, he was not so difficult when, three years ago when he came back from Rome, he was so insistent to have us in his diocese that I ended by giving him some of our men. I find his conduct with regard to you very tactless, to say the least, since you arrived at Galveston, and you have done well to hold to the orders that I gave you, without letting yourself be discouraged by the ungracious reception the bishop gave you, or by the unsuitable plans to which he wished personally, to turn you aside. He would have liked a superior who knew the English language, and I do not disagree that that would have been preferable; but it was important also that this matter should be in my power; and in default of the man he wanted, he should have seen that the man I sent had enough other qualities to deserve being accepted with gratitude. But now at last you are on the road, your college is opened, your courses have begun, you have already more than sixty pupils all told. This is truly a good beginning, and I doubt whether even the most flourishing colleges of the United States were able to gather together a similar number of students when they began. To ensure the complete success of your work you ask me two things: 1. that I send you two subjects who know english well so that you might do without professors who do not belong to the Congregation. Doubt-

<sup>4</sup> Fr. Casimir Chauvet died January 9, 1855.

less it is in principle truly inconvenient to have these professors, and in consequence I should try to replace them by professors who belong to us. But where am I to find these subjects, especially if they must be English or Irish? We are having infinite difficulty in providing our English province with the fathers it needs if its foundations are to start working properly; would it be right to take subjects away from there when what they need is larger numbers to meet their own needs? So do not ask me for something that it is not in my power to grant you. I say this not only of English or Irish fathers, but of all other fathers, whoever they are. I cannot give you one this year. Try to set your college in motion with what you have in your hands, and let them be enough for you for the moment. However, I do realise that Fr. Parisot has too much work to do, and that a way must be found of unburdening him, and for that reason you have done well in insisting to Fr. Verdet that he send you Fr. Olivier, who was intended to form part of your community. I will say a word to him myself in the letter that I am going to write to him, so that he will set this father on the road to Galveston at once, assuming that he still has him with him.

2. As for the financial help that has been promised you, I have a more satisfactory reply to make, which is that your allocation for 1854 is twenty thousand francs, after deduction of your contribution to the general fund for the expenses of the education of Oblates and Novices. Five thousand francs of this sum are for Brownsville and fifteen thousand for Galveston. I think this is exactly what you are asking for. Since the Council at Lyons does not close its accounts until this month, and it only sends us the sum that the Propagation of the Faith has allocated for our foreign missions then, we must wait a few more days before we send you your share. When he is ready to do that, the Procurator General will send a letter of credit for you on the bank at New Orleans from which you can draw your fifteen thousand francs. I have also a few words to say to you regarding the living-expenses of the seminarians whom Mgr Odin would like you to take, and whom you have done well not to accept. A hundred dollars per pupil is plainly too little for a country like the United States where money has less value than in France. This is so well understood that Mgr Timon in his agreements with our Fathers for his college at Buffalo agreed to give 130 dollars for each seminarian, and then he recognised that this was not enough and raised the sum to 150, giving also permission for the seminarians to be employed in

the work of the college. The Bishop of Galveston cannot object to your asking as much, or 125, for the pupils that he is going to entrust to you himself. Further, it seems to me very mean and small-minded of him to wish you to pay rebates to him for those seminarians of whose time you take a little for the service of the college. Abandon this system of an hour or two a day. It is better to employ only a few of the seminarians and to give them a more significant load of work, half their time for example, and then you could repay to Mgr Odin half of their fees. If any of the pupils remain with you during the vacation, all except those of the diocese must pay so much a month in proportion to the annual charge for living-expenses.

Finally, I must not end this long conversation with you, my dear Fr. Baudre, without expressing to you my approval of the line of conduct to which you have held in carrying out your mission and in particular in your relations with the Bishop of Galveston. I see with pleasure that you know how to join with that respect that is due to the episcopal character firmness in defending the interests of the Congregation which you represent. Your conduct in looking after these interests and in advancing your work prove to me also that I have made a good choice in making you Superior. Courage then, my dear Father, and do not be astonished if you meet with difficulties. That is the mark of enterprises which God blesses and which for that reason cannot fail to succeed sooner or later. I have space for no more except to say that I love you and bless all of you from the bottom of my heart.

† C. J. Eugène, Bishop of Marseilles.

P.S. You must take care at once to make a note of your needs and of your extraordinary expenses, which you must send to us by the next post, and which will serve as a basis of the request that we must make for you at the Councils of the Propagation of the Faith, in the assessment of the current year (1855).

Brother Bodard must not insist on your consenting to his continuing his studies, against the decision that was made last year in my Council. This decision was made for reasons that were maturely examined and seriously discussed. This brother must accept that and be content to do the will of God in the state that was made his with his own consent.

**207. [To Fr. Chevalier, Superior at Buffalo].<sup>5</sup>**

*Reproaches to Fr. Chevalier who has not been honest in ceaselessly asking for money from the general administration for his establishment at Buffalo, which will have to be abandoned.*

Marseilles, May 28, 1855.

Reverend Father,

Your two letters of the end of April which were brought to us by the last post from America have made a very distressing impression on us, not so much because of the sad news of the imminent collapse of our establishment at Buffalo as because of the reflections to which the letters have inevitably given rise and the painful conclusion to which they have led us. It is evident that your conduct towards us in this whole business of the purchase made at Buffalo has not been frank, and still less has it been in conformity with the true spirit of religious life; it is clear that you have deceived us and that we have been duped in reposing too great confidence in you. This is the conviction to which we have been forced, in examining closely the path you have followed ever since the beginning of this unhappy affair. In fact, you only asked at the beginning for a loan of money in order to meet the payments of the first year, with a formal promise to pay the interest. But when the time drew near for the payments of the second year, it was necessary again to find you the means of meeting them, and in order to secure a deeper commitment in the matter from us, you assured us once more that this was the last time, and mentioned the possibility of losing by compulsory expropriation all the advantages that had already been acquired from this establishment, together with the sum spent on the land. The third year arrived, and you employed the same tactics, pleading with particular insistence that you would not be abandoned in the difficult position that you were in, as you said, only as a result of circumstances quite outside your own control. The matter began to become serious, and it was going rather far to oblige us in this way once more to make ourselves responsible for the payment in question, in order not to lose the money we had already provided. Nonetheless, rather than risk everything, we ended by agreeing to come to your aid once more, But Fr. Tempier, who has special responsibility for remaining in

<sup>5</sup> Copy: Reg. letters 1855-1863, Rome, Arch. Post.: DM 10.



touch with you, took care to recommend you not to use the credit that he made available to you, if you could find the necessary sum on the spot or elsewhere. And you, in spite of a wish so clearly expressed, on one hand take the money that our fathers in Montreal had borrowed to rescue you from embarrassment, and on the other put into your own funds the sum for which Fr. Tempier had granted you credit. The difficulty that you had had in obtaining this aid both from Montreal and from Marseilles must have made you realise that you could no longer count on the one or the other for the payments that you would have to make from that time on. You should have taken care from that time on to take the necessary steps yourselves to protect yourselves from the terrible fate of expropriation, if you were unable to pay at the due time. That is what simple common sense required from you. But no, the tactics you had followed so far had succeeded quite well, and so you have found it easier to try it once again. You had been asleep all the rest of last year and the first months of this in perfect security with regard to your obligations to the owner of the land at Buffalo, when all of a sudden a cry of alarm like that caused by a terrible accident that one could have avoided, arises from you and is transmitted to us by a letter that allows us no time to get a reply to you until almost the day before your payment is due. It is plain that you were wishing to pursue your system of deception and to oblige us once more to provide the sum necessary for fear of what would follow if you could not pay. But we had been duped long enough and too long by these tactics, so disloyal and above all so unworthy of a religious. That is why Fr. Tempier told you in my name and in that of my Council not to count on us for your payments in the future and to rescue yourselves from your own embarrassment. Whose fault is it if this reply was made too close to the time when your payment was due on May 1 of this year, and whose fault is it if, finding yourselves without the necessary means, you have been reduced to extreme measures, to ruinous expedients in order at least to reduce the effects of the terrible catastrophe that has struck our establishment at Buffalo? In order to save something from this great disaster and to avoid for the Congregation the total loss of the advances that have been made to you, we have decided to make a last effort. Fr. Santoni will be accredited with the sum that you need at the present moment, he will go in person to release the property by means of payment on the spot, he will discuss with you what needs to be done for next July and at the same time will concern himself with all the arrangements that need to be made and all the measures that

need to be taken both for the interests of the Congregation and for the good of your community at Buffalo in particular, as well as for the future fate of the establishment itself. I end by blessing you all, for I cannot forget that I am your father.

† C. J. Eugène, Bishop of Marseilles.

**208. [To Fr. Santoni, Provincial of Canada].<sup>6</sup>**

*Money sent to settle "the desperate situation of our establishment at Buffalo".*

Marseilles, May 29, 1855.

Reverend Father,

You no doubt already know of the desperate situation of our establishment at Buffalo, whose superior has not been able to find the means to make the payment due in the month of May. In this cruel extremity we hope nevertheless that he will have been able to sustain a legally valid opposition to compulsory expropriation and will have obtained the delay of execution that the law allows in such a circumstance. In order to spare your Province so great a misfortune there is no sacrifice that we should not resign ourselves to. For this reason we have borrowed the eleven thousand francs necessary to satisfy the creditor. I charge you with the duty of drawing this sum and taking it to its destination. Fr. Tempier is having a credit opened for you for this purpose, by the agency of M. Dromel of our town, on the house of Jazigi and Goddard at Boston. All that you have to do is to write to these gentlemen on receipt of my letter to request that, M. Tempier having authorised you to draw on them for the sum of eleven thousand francs of the credit opened for you by M. Dromel their correspondent in Marseilles, who has notified them of this, they inform you of the most simple way of drawing this sum. Once you have this money at your disposal you are to go to Buffalo to set to rights the sad affairs of that house. You are to make the payment demanded by the creditor, raise the morale of the community of our fathers a little and try to set everything in the best order possible in order that they may be able to survive until the vacation. Between now and then we will have all the time necessary to see what must be

<sup>6</sup> Copy: Reg. letters 1855-1863, Rome, Arch. Post.: DM 10.

done further and to make a final decision on our establishment at Buffalo.

I end this letter by blessing you all with all my heart, as I love you.

† C. J. Eugène, Bishop of Marseilles.

**209. [To Mgr Guigues].<sup>7</sup>**

*Establishment of an Oblate house and parish at Bytown. Project for a foundation on Hudson Bay. Two Fathers sent to Red River. Fr. Bermond wrongs Mgr Taché.*

Montolivet near Marseilles, June 2, 1855.

My dear friend,

I was waiting to write to you until I had a decision to communicate to you on the great matter of the establishment of the Oblates of Mary Immaculate in your diocese. The question has been discussed several times and examined from every point of view. The most embarrassing aspect of the matter was the absolute divergence of the opinions of the Bishop and of the Oblates. It was necessary to safeguard the just rights of the Pastor while at the same time not forgetting that, the diocese having in fact been created by the Oblates, they deserved some consideration so that their position did not become impossible. This I think is what we have managed to achieve. You will be able to judge for yourself from the copy which I enclose with this letter of the letter that I have written to the Provincial. As my decision is not in accord with their desires, I do not expect that the Fathers will be happy with it. It will be for you to soften the pain that it will cause by the opportunities and help that you will give them for building their church and their house, and by arranging matters in such a way that not all the Canadians will be taken away from them. I give thanks to God for all the blessings that he pours down on you and on your diocese. You have done much good, but there is too much left for you to do for you to look forward to a rest which you will not find until you reach heaven.

When the ever-growing prosperity of your clergy allows you to send the Oblates back to their central house at Bytown, they will be

<sup>7</sup> Copy: Reg. letters 1855-1863, Rome, Arch. Post.: DM 10.

able to devote themselves more particularly to missions, continue to have sole responsibility for the docks, and later on to provide a colony to promote the project you mention of settling them in a house in the direction of Hudson Bay to make their ministry more useful to the Indians whom they evangelise. I was happy to learn that Fr. G[renier]<sup>8</sup> has had success in replacing Fr. Laverlochère, who is nearly cured of the illnesses that he had contracted in those regions that are so cold and damp.

I am going to send two more subjects to Mgr Taché in order to avoid the serious disadvantage of leaving our fathers isolated at such great distances from one another. I have already remedied this unhappy state of affairs in Oregon; I am most anxious that such isolation should not happen anywhere. But the zeal of this good bishop makes him push ever further afield his conquests for the faith, and so, by multiplying the number of missionary posts he can only with difficulty provide our missionaries with companions. The letters that he writes me are utterly charming. I have done everything I can to bring our missionaries into contact with him to inspire in them the confidence that he deserves. It is amazing how far they had allowed themselves to go in making criticisms against him that could only do great harm. I will not hide from you the fact that I consider Fr. Bermond incurable. The last Father I sent, who is a perfect religious, wrote to me to say that if I had forewarned him as I had done against all that might be said to him in the way of insinuations directed against the respect and the confidence that he ought to feel for his first Superior and his Bishop, he would have allowed himself to fall into the trap. On this subject I will tell you that I consider this state of affairs so serious that if it does not change I will be obliged to withdraw Fr. Bermond from that mission in spite of all the experience that he has gained and his knowledge of languages. What do you think? Give me your opinion on that, and on everything that can concern the glory of God, the good of souls and the honor of the Congregation, in every place where you can fix your gaze. Do not be afraid of being indiscreet. I will profit by your opinion, and I will never compromise you.

We did not hear of Fr. Aubert's serious illness until after his recovery. That news was all I needed to overcome me with misery. I

<sup>8</sup> The copyist has written only 'G'. The letter is perhaps speaking of Fr. Grenier who had been a missionary in the Saguenay area.

had here his brother in great danger, and death was knocking loudly all around us. Farewell, my dear friend; at least today I have had leisure to write you a few lines. I have come to Montolivet to conduct a small ordination of three of our Oblates whom I wish to raise higher in the general ordination at the end of the year. I have stopped in this new central house of our Congregation to catch up with my correspondence with our various missions. There is not one that is not crying for help: what am I to do? We need time to form subjects. There are plenty of them at the moment, but they are not far advanced in their theological studies. For the rest, all goes well at Marseilles, and it is edifying and touching to see these young men at work.

There is a bell calling me, and so I leave you in order to obey it, but first I want to renew the assurance of my most respectful feelings towards you and to embrace you with all my heart.

† C. J. Eugène, Bishop of Marseilles.

## 210. [To Mgr Taché].<sup>9</sup>

*Happiness that the Fathers are understanding and following their Bishop better. Two Fathers sent. Aid from the Council of the Propagation of the Faith.*

Montolivet near Marseilles, June 2, 1855.

My dear friend,

I am desolated to see from all your letters that you have received no reply from me. I do not know how to explain this piece of bad luck, but I feel truly distressed by it when I think how much you must have been afflicted by this apparent forgetfulness on my part. I would be truly to blame, my dear friend, I do not say for forgetting you, which is impossible, but if I were to allow even the smallest delay in replying to your touching expressions of friendship. Far from it. I have been moved by them to the bottom of my heart, and I could never give you sufficient proof of my gratitude or express the feelings which your affection for me in return for my tenderness towards you inspires. This will show you how much importance I attach to everything that touches you. I am happy to learn of the

<sup>9</sup> Copy: Reg. letters 1855-1863, Rome, Arch. Post.: DM 10.

blessings that the Lord showers down, so to say, on your every step, and nothing gives me more pleasure than to learn of the good effect that your presence has on the majority of those who had misunderstood the rightness of your intentions and the noble feelings that have always inspired you. I admire your gentleness, your generosity in circumstances which would have given you just cause for complaint and of which you have had the charity to leave me in ignorance. This generous attitude of yours has not escaped the notice of the young Father whom I sent you last. I wish I had many men of his quality.<sup>10</sup> I hope that his example will have some influence on some of the men older than himself who have had a change of heart in the way in which they envisage their duties to you. Your last letter consoled me greatly on this subject. I dare to hope that all the clouds will vanish little by little, and that from now on everything will proceed smoothly. However, do not leave me ignorant of anything. I wish I could satisfy all your needs, but I lack the means to do so. I can see that your zeal leads you to make continually new conquests, but how is one to provide adequate resources for so many new establishments? We have few subjects available, and your mission is considered so difficult, as in fact it is, that we have to wait until a generous devotion inspired by the grace of God leads some of our subjects to offer themselves to be sent to you. Another difficulty that we have to face is that of the studies which those who show an attraction for the most difficult missions must nevertheless be made to do. You know that there are few priests in the novitiate. We have three at the most. So the men we will have at our disposal are young Oblates little advanced in orders who are only just beginning their theology. This is what is holding matters up and causes the Superiors of all our missions to reiterate their requests. I have come today to Montolivet where we have our community of Oblates to ordain to the diaconate a subject who is intended for you, whom I will ordain to the priesthood at the end of the academic year, which will be on the 24th of this month. He is no longer a child, for he is over 30 years of age, and he has good health and is not afraid of the cold. Among his qualities must be counted an excellent voice, which I cannot help regretting losing for our French missions. I intend to give him a companion, also a mature man and of a good will. When I confessed to him a fear I had that his health was not strong enough for enduring the fatigues of a mission so difficult as that of Red River,

<sup>10</sup> Fr. Grandin.

he replied to me that since he has been at l'Osier, he had never had to call the doctor or had recourse to the infirmarian. He has been a priest for two years. These are the two I intend to send you if nothing stands in the way.<sup>11</sup> I wrote to you from Rome to say that it would be a good idea for you to decide on your request to the Propagation of the Faith, independently of that which we were making for our part on behalf of the Oblates who are working in your diocese. However, in the fear that my letter might not reach you in time for you to make your request early enough, we have taken it on ourselves to make a request in your name; supposing that you have written yourself, there will be no disadvantage in the request having come from two sides, for that will prove better the need you have for aid. We have presumed to request for you a little more than twenty thousand francs, having in mind that the Council of the Propagation of the Faith always makes some deduction.

The two missionaries whom we will be sending you must certainly take no other route than that of the prairies. We must write to Fr. Bermond for him to make arrangements for meeting them. This father has advised us to do this so that the Fathers whom we send to St. Boniface do not run the risk of being assassinated by the savage Indians who roam those prairies. You understand as well as I do how inconvenient it is to have made arrangements for the arrival of these newcomers at Saint Boniface when you are not there, but what is one to do? If there is another direction that they should be told to travel in, let me know it; for this occasion we have no time left.

I will do for them as I did for Fr. Grandin, by which I mean that I will give them a lecture to forewarn them against any unjust criticism they may hear. I have good hopes that this precaution will succeed as it has succeeded in the case of Fr. Grandin. I would have liked to fill the rest of this paper with writing, but the Oblates are waiting in their room to hear a few words from me. So with regret I leave you and end abruptly, embracing you with all my heart. I bless all our fathers to whom I would very much like to have written, but I have no time, as the post leaves tomorrow.

† C. J. Eugène, Bishop of Marseilles.

<sup>11</sup> Fr. Lestanc left alone. Another man was to be sent by the Provincial of Canada, but he did not obey the orders of the Founder. Cf. Mazenod to Santoni, October 9, 1855.

**211. [To the Fathers of Red River].<sup>12</sup>**

*Congratulations on their generosity, and invitation to fraternal charity and collaboration with the Bishop. The qualities of Fr. Lestanc.*

Marseilles, June 28, 1855.

My very dear sons,

I allowed Fr. Lestanc to leave without giving him the letter that I wished to write to you, but he left so quickly, and I had had so much trouble in the days before his departure that it was impossible to carry out my intention. Today somebody has mentioned to me that if I make haste and write a letter to follow him, my letter might still reach him at Le Havre before he embarks. So without hesitation I am taking my pen in hand, but, not having time to write to each one of you, which is what I would like, I shall content myself with expressing my feelings to you in a circular which I ask you to pass round. I hope the same will not happen to this as happened to the last letter I sent you, which, to my great regret, I learn has not arrived. I have too good an opinion of you to doubt that you are always ready to receive gladly whatever my soul, which is joined to you by so many ties and which loves you so dearly, inspires me to say to you, whether to congratulate you on the good that you are doing or to give you such advice as it is right that you should expect from me, however great the distance that separates us. God knows what it costs my heart to live far away from you! I am so happy when I can see my children around me! This is a natural feeling which God gives me in order to make more meritorious the sacrifice of separating myself from them which has been imposed on me. But is it not I who bring you up as children in the Church through the imposition of my hands? In a way, I set a seal on your apostolic vocation.<sup>13</sup> You go out from my embrace to fly to the conquest of souls and, one can truly say, of the most abandoned of souls, for is it possible to find souls that are more lost than those of these poor Indians whom God has called us to evangelize, a priceless privilege? I am well aware of the sacrifices, the privations, the torments that you have to pass through to obtain the results that you

<sup>12</sup> Copy: Reg. letters 1855-1863, Rome, Arch. Post.: DM 10.

<sup>13</sup> This sentence has been poorly copied in the Register.



seek, and it is this that weighs so heavily on my heart, but what will your merit be before God if, faithful to your vocation, you become the instruments of his mercies towards these poor infidels whom you are rescuing from the grasp of the devil who had made them his prey, and if in this way you extend the Kingdom of Jesus Christ to the ends of the earth! I am not surprised that the consolations that the Lord allows you to taste in the exercise of your sublime ministry fill your souls with joy and make all pains seem light to you. The story alone which you have told me fills me with thankfulness to God and softens the pains that I endure because of you, who are ceaselessly present to my thoughts, and whose labours I appreciate so greatly. To comfort you, I wish that I could send you a great company of workers, but since I cannot I am glad to be sending a small number who are worthy in every way of walking in your footsteps. He who brings you this letter deserves all your confidence, just like those who have preceded him. He is a perfect religious, full of zeal and fervour. He understands that it would be foolishness to devote himself to a ministry that is so cruel to human nature and to expose himself to the danger of losing all its fruit and merit by not living as a holy religious. For that, all that is necessary is to become penetrated with the spirit of the sacred code which the Church has put into our hands to guide our conduct. Let everybody make it the subject of his habitual study and meditation, and in this way peace, union and charity will be the delight of your lives. I cannot urge you strongly enough, my beloved sons, to respect the authority of him whom God has put in charge of the spiritual government of the region where you are carrying out your zealous work: you should congratulate yourselves on the fact that he is also your regular superior: you are therefore doubly bound to obey him. Let us hear no more of these little clashes which achieve nothing except to compromise seriously the good that you should be doing in a perfect accord of views and feelings. If you were to read the Bishop's letters, you would admire the beauty of character that they reveal in him. There is not a word of complaint on matters which, some time ago, would have had a greater effect on him. He praises each one of you to me, and it seems that he is convinced that the past has entirely disappeared and that you are all moving forward along a good road, full of good will and devotion. You will realize that there is nothing in the world that could give me greater pleasure. I cannot urge you strongly enough to remain in this state of mind. This is the only way to success in the fulfilment of your holy mission.

Fr. Lestanc will give you information about everything that concerns our dear Congregation. I have written to the Provincial of Canada telling him to add a subject chosen from among those who left Europe for the missions among the heathen; whatever his choice, it will be in accord with my will. You know that I am a tender and affectionate father to you, who never ceases to call down on you all the blessings of heaven and who blesses you, pressing you all to his heart.

† C. J. Eugène, Bishop of Marseilles.

**212. [To Fr. Santoni, Provincial of Canada].<sup>14</sup>**

*Decision to abandon the college of Buffalo. Debts of the Province caused by the building of the house beside the church of Saint Peter at Montreal. Regrets that the Provincial has not given a companion to Fr. Lestanc. All the Fathers must give to the general fund a third of their Mass-stipends.*

Marseilles, October 9, 1855.

My Reverend and very dear Father,

Before replying to your letter of the end of July, I wanted to wait to assemble the Council of my assistants in order to inform them of the critical situation in which our establishment at Buffalo finds itself and to take their advice on the course that seemed most suitable to take. It is true that the matter is as good as decided already, and even closed, because of the decision that you believed yourself obliged to take to give up your work in the College, and above all because you have already notified Mgr Timon on one hand and Fr. Chevalier on the other of this decision. You must have considered the difficulties very serious indeed and the need to resolve the matter very urgent to have ended the matter in this way. Now, with things as they are and after the Bishop of Bytown has pronounced himself in favour of the decision of the Provincial Council in reply to your consultation of him, what view can we who are here take? Plainly, we must accept what has been done, at least so long as it is not proved to us that your decision needs in any way to be approved by us. It remains to be seen whether the Bishop of

<sup>14</sup> Copy: Reg. letters 1855-1863, Rome, Arch. Post.: DM 10.

Buffalo will share your views regarding the separation of the seminary from the college which you are abandoning, and whether, with no resources other than those which the seminary, and perhaps the church served by the community, will provide, our Fathers at Buffalo will not be reduced to living at least in part on their own money. So this establishment is still far from seeming to me to be based on solid foundations. And you have not told me what steps will be taken to meet the other payments which our Fathers still have to make to the man who sold them the land. Are they thinking of selling at least a part of this land, in order to be able to meet the payments of which I have spoken with the money they will make from that land, and so to avoid the regrettable and extreme measures to which we have been reduced this year? In your next letter, then, give me some information on this subject, and let me know who at present are the members of that house. I see from a passage in your letter, and also from the fact that the Bishop of Bytown tells me so in his, that you have the responsibility for his college. So I presume that you do not regard this as the fulfilment of the plan that has been in view for so long of making an establishment at Bytown that would be properly speaking ours. We here have not been able to understand how and why it is that you have not obeyed the decision I communicated to you, having discussed it with my Council, on the most suitable area in the town to choose for setting up the establishment in question. As regards Bytown, the Bishop has just written to tell me that you have claimed from him the sums owed by him or by his church to the Congregation of Oblates. He was obliged to leave no stone unturned in order to pay you a portion of these debts. As for that of 1600 louis, representing the money provided by the Congregation for the construction of the Cathedral, he declares that he cannot accede to your request, firstly because he does not know where to find such a sum by the time when he would have to pay it to you, and also because of the particular purpose for which this money was earmarked, having been given at one time for the establishment of the Oblates at Bytown itself, with the result that it would not be just to use it for another purpose. I can appreciate that in the problematic position into which you had been thrown by the building of your house, immediately after the building of the beautiful church of Saint Peter, you were trying to find money everywhere; but that is no reason to exhaust the resources of every other house in the Province. Even less were you justified in returning to the attack in order to seek exemption from a general measure whose

application has been accepted everywhere else in the Congregation, in view of the just and serious reasons that made it necessary. So, my Reverend Father, I ask you to cease pressing for such an exemption, which cannot be granted to you, and from now on do not try to do anything other than to submit with a good grace when the Procurator General has occasion to request your Provincial fund for a third of your Mass-stipends, which you are still obliged to pay.

So the excellent Fr. Lestanc is the only one of our men who has left for Red River. Happily, he has met M. Thibault, a Canadian priest who was going back into that wild country, with whom he will have the advantage of being able to travel as far as Saint Boniface. Was it so difficult for you to find him a companion from among our Fathers on the spot, during this year when the abandonment of one or two missions in the diocese of Bytown and the reduction of numbers at Buffalo would seem to have left in your hands a few available subjects? Furthermore, it was only an exchange and not a sacrifice that I was asking from your Province, since Fr. Sabon has received orders to go to Canada as a replacement for the missionary whom I was taking from you for Mgr Taché. Judge for yourself whether he will be happy when instead of the two priests of the Congregation that I had promised him he receives only one, when he had wanted to have four. You would have done well to have borne in mind all these considerations and to have tried to have entered a little better into my ideas and my desires; then you might perhaps not have found it impossible to carry out the plan that I had informed you of with regard to the sending of apostolic workers for Red River. As for Fr. Sabon, there was no longer time to send him a counter-order; I presume therefore that he will reach you by the first boat that sets sail from the coasts of Africa for the United States.

I see that I am now at the end of my paper, and I have not given you any news on what we are doing. You will receive as soon as possible the printed bulletin on the Congregation for the current year, and there you will find a good deal of interesting news. Fr. Bellon has been put in charge of the second French province in place of Fr. Vincens, whom I have recalled to Marseilles to perform his functions as Assistant General.

Farewell, my dear Fr. Santoni, and I bless you all from the bottom of my heart.

† C. J. Eugène, Bishop of Marseilles.

213. [To Mgr Guigues].<sup>15</sup>

*It is absolutely essential that the Oblates have a house and a church at Bytown. He is to work to pacify the spirits of the Fathers of the Province with regard to the Bishop, who is too insistent on the interests of his diocese. Should Fr. Bermond not be withdrawn from Saint Boniface? Mgr Taché wishes for an Oblate as coadjutor.*

Montolivet, November 8, 1855.

I would never have believed, my dear Bishop, that I could have encountered so many difficulties in bringing about the most just, the most reasonable, the most desirable of plans, by which I mean the establishment at Bytown of the Missionary Oblates of Mary. Astonished by a delay for which I could think of no reason, I wrote to the Bishop and to the Missionaries. This resulted in the putting forward of several plans. I discussed these various plans in my Council and we decided on the one that seemed the most advantageous and the most in conformity with justice. We rejected the upper town because the missionaries were certain that there was no good to be hoped for there; we thought we should not come too close to the cathedral, lest such closeness might prove troublesome; and so the only option open to us was that of building a church a little lower down, but still in the inhabited part of the town. As for the intention of the missionaries to divide the languages among these two churches so that only English would be used for preaching in the cathedral, the missionaries alone using French in their church, this was impossible to adopt because we found that it was contrary to the inalienable rights of the first Pastor, whom one cannot prevent from instructing his people as he wishes.

By acting thus we have displeased both the Bishop and the missionaries. The missionaries were so distressed as to let out loud cries and declare that it was better to leave altogether than to consent to this truly impractical and disastrous project, or at least that things should be left as they stood rather than run the risk of never being established in a diocese founded by the missionaries, whose services and devotion are too often forgotten. One of them wrote to us in these terms: "The Bishop of Bytown must realise that after we have yielded all our revenues to him for three years, created for him the

<sup>15</sup> Copy: Reg. letters 1855-1863, Rome, Arch. Post.: DM 10.

best parishes in his diocese, and formed for him all his clergy, with a very few exceptions, honor and gratitude make it a duty for him to appear to be concerned about us." In order to reject our decision, the reply is made: "I very much doubt whether letters can enable you to understand our position. Two hours of conversation would have made it as clear as the day that ours was the only workable plan. We did not therefore think we should adopt the middle course, for it would be better to maintain the *status quo* than to throw ourselves into a risky, or rather ruinous enterprise, which moreover would have made us the laughing-stock of Canada...."

What answer can one make to persons with convictions such as these? It is better to await the time, not far distant, when we shall be able to speak face to face, I mean the time of the Chapter, at which I invite you to be present in person.

As for the disagreement that has arisen over the 1600 louis, we have made known our view that this sum should be reserved for the establishment of the Missionary Oblates at Bytown, for I cannot accept that the setting-up of this establishment be adjourned indefinitely. I must apologise for the nuisance that the good Fr. Honorat has caused you in the ardor of his preoccupations, and I laughed a good deal at the large umbrella that you use in times of storm, but nonetheless I cannot help being displeased to see this disagreement, and mistrust of this kind persisting among these good Fathers who persist in not recognising and therefore in not doing justice to your good intentions. One knows that you are very skilful, very refined, and that in the past there has seemed to be just cause of complaint against you, and there are those who have believed you to be playing with the Congregation and with its members, etc., etc. That is the frame of mind in which they have remained, and I note with pain that they act always with these thoughts in mind, with circumspection and a kind of defiance. Do all that you can, my dear friend, to heal this wound in their heart, to clear their minds of this error. I do not share these prejudices of theirs, and I am afflicted by this state of affairs, so I beg you to do for your part everything that you can to bring it to an end. It has seemed in the past that since you became Bishop you have been too preoccupied by, or rather you have too much insisted on, what you regarded as strict justice, while the Oblates believed that they had reason to expect some favors from you. So be generous to them and show yourself to be their true protector.

I receive letters from Mgr Taché that could not be more pleasing. I believe that I have not worked in vain to bring back to him the minds of those who had been estranged from him through an unforgivable manoeuvre of Fr. Bermond's. I have indoctrinated so well the last missionaries that I have sent to Red River that they were proof against the insinuations that that Father did not scruple to make to them from the very first moment they arrived. I wish to consult you on this subject as I have already done before with regard to this mission. Do you not think that it would be advisable to recall this Fr. Bermond, whom I regard as a real stumbling-block? In my view, his conduct towards that excellent Bishop has been unworthy. All the criticisms he makes seem to me to have the character of calumny. Mgr Taché has shown admirable wisdom, moderation and generosity, and I regard his conduct as heroic. Is it advisable to leave right in the capital of his diocese a man who is making himself into the centre of an opposition, criticising without restraint the actions and even the supposed intentions of a prelate who is more missionary than himself, and, I am not afraid to say it, more attached than he to the Congregation and to its head?

I suppose you are aware of what is happening in that mission, and that is why I wish you to let me know your view before I put my own proposals to the Bishop of Saint Boniface. He is accused of being more a Canadian than an Oblate, but, leaving aside the fact that all his letters show the falsity of this unjust accusation, this generous Bishop is pressing me to present him with an Oblate so that he can make him his Coadjutor, while being ready to take on for him the most difficult part of his very difficult mission. I need your advice on this delicate problem. If we are to retain the mission, which I regard as decided, I would be entirely in agreement with the Bishop's idea of choosing a Coadjutor among his brethren. This seems to me the more necessary because, as it is impossible for the Congregation to meet all the needs of that vast area, the Bishop will otherwise be obliged to call on the Jesuits or others for help. He has consulted me about this, and I cannot in any way discover how to turn him from this plan, in spite of all the inconveniences that I see in it. So now we are faced with the possibility of seeing a Bishop arise chosen from outside the Congregation, and our experience in Oregon, and in Canada itself, proves to us how difficult it is for the members of a Congregation to work with a Bishop chosen from outside. It was these difficulties that made the Jesuits decide, in spite of the letter

and the spirit of their Rule, to agree that the Vicars Apostolic of the countries where they carry on missionary work should be chosen from within their Order. That is the case with all the Congregations: the Foreign Missions, the Marists, and the other Societies to whom missions are entrusted in general have as superiors of these missions bishops who belong to them. The necessity of this is recognised at Rome, and that is why our Fr. Semeria was designated Vicar Apostolic of Jaffna, and why Propaganda follows the same policy for all the missions....

† C. J. Eugène, Bishop of Marseilles.  
sup. G.



1856

214. [To Mgr M. Blanchet].<sup>1</sup>

*Invitation to the Fathers Brassard to come and receive the hospitality of the Bishop. No news from the Fathers at Oregon.*

[Marseilles] January 4, 1856.

Monseigneur,

I hasten to thank you for your charitable conduct towards the Messieurs Brassard. I do not wish to make recriminations, although I would not lack reasons to complain that they have misjudged me to such an extent as to believe it possible that I had not yet forgotten the little differences that there were a century ago with some of our most respectable Fathers. Had they judged me more fairly and come with full confidence to receive my hospitality, they would have realised that I remembered nothing but the kindness that the curé of Longueuil showed to our Fathers when they arrived in his parish. He would have found next to the chair in which I am sitting now, and from which I have the honor to be writing to you at this moment, the picture of himself which he sent me of his own accord, which shows me the features of a respectable priest, a good pastor and a kind friend and nothing else. In short, I beseech you once again, Monseigneur, to be so kind as to tell M. Brassard that there is no other way for him to make amends for the wrong he has done me than by coming to spend a few days with me at the Bishop's residence. It goes without saying that his brother will do me the same honor.

<sup>1</sup> Copy: Reg. letters 1855-1863, Rome, Arch. Post.: DM 10. The name of the addressee is omitted in the Register, but seems to be Mgr Magloire Blanchet who was in Rome with the Brassard brothers. Cf. Mgr M. Blanchet to Mgr de Mazenod, October 27, 1855.

I have had no more news from Oregon since you were in Marseilles, and so I have not yet been truly reassured about the lot of our poor missionaries. I like to think that they will have had time to extricate themselves from the danger that was threatening them. If the Indians were capable of appreciating devotion, they would give credit to the missionaries for having remained among them to serve the Christians of their race; but it is pointless to hope to find such feelings among them.

I take advantage of this opportunity to assure you, Monseigneur, of my best wishes for the New Year, and of my most respectful sentiments.

† C. J. Eugène, Bishop of Marseilles.

**215. [To Fr. Santoni, Provincial of Canada].<sup>2</sup>**

*It is necessary to trust Mgr Guigues and not be prejudiced against him. He will remit the 1600 louis that he owes to the Province, and is offering the Congregation two establishments at Bytown. Fr. Laverlochère is to be made to work in less distant and difficult missions.*

Marseilles, January 20, 1856.

After I received your last letter, dated December 23 last, I assembled my Council to discuss with them the serious matter to which you are anxious to have a solution as soon as possible. During that meeting both your letter and the longer letter by Fr. Honorat on the same subject were read attentively. This last serves as an excellent record, and I must say that the question is very well set out there, with your argument presented with force and clarity and your cause skilfully defended. After mature deliberation on the basis of your letters and those of Mgr Guigues on the matter, after careful consideration of the arguments brought forward on both sides, and serious weighing and discussion of the reasons for and against, this is our conclusion, and the plan on which we have felt ourselves obliged to decide. Clearly, one cannot admit any notion of a break with the Bishop of Bytown, and still less can any wish for such a break be admitted as an argument in your favor. Good understanding and unity between the Oblates and this prelate who likes to recognise himself still as their brother, is of such great importance for the

<sup>2</sup> Copy: Reg. letters 1855-1863, Rome, Arch. Post.: DM 10.

interests of the Congregation in Canada and for the good of souls, that it would be right to sacrifice everything rather than to destroy it. But happily we are not reduced to that extreme. Mgr Guigues has no intention of taking away from you any rights or of obliging you to make any sacrifice, in the sense in which we understand that word. And to put the question in the terms in which you express it is to carry it well beyond its true limits. I understand up to a point how the manner in which he seems to have acted towards you in regard to material interests has created a prejudice against him, and how you believed yourself fully justified in mistrusting any measures he takes and any plans he proposes. I grant that he has been a little too full of the idea that he was Bishop of Bytown, to the detriment of other considerations which should have reminded him of the bonds that link him to the Congregation, and that for that reason he has given more to his diocese and less to our particular work. For this he could be blamed with sufficient justification, as I have not failed to point out to him in my letters. But to accuse him of wanting to do nothing for the Oblates in his diocese, and what is more, of trying to deprive them of their legitimate proprietorial rights and therefore acting unjustly in a financial matter, that is certainly going too far. I am sad to see that these grievances against Mgr Guigues have reached such a pitch that it will be difficult to dispel them. Nevertheless this is a serious wrong which we must try to do away with, and we are going to do all that we can to bring this about, a task in which we ask for your sincere and total cooperation. I have thought it necessary to pass on these thoughts to you before telling you of the arrangement that we have adopted here in order to end the dispute between the Bishop of Bytown and yourselves concerning the 1600 louis of which he is refusing you the repayment for which you ask. For you, the matter can be reduced to this: you have the right to this sum of money, and you were counting on having it in your hands now in accordance with the formal engagement made with those who regard themselves as your creditors, and you have great need of it in order to set your affairs in order, and so you are asking for it to be repaid to you. What is important for you is to get hold of this sum as soon as possible. Whether it belongs immediately to the Province or to the house at Bytown in particular, whether it must be put exclusively to a particular use or is to be left to you to employ it for whatever purpose you judge most urgent and in conformity with your interests, these are secondary questions which do not have to be resolved in order for you to arrive at the result

which is necessary for you. The essential thing for you, I repeat, is to gain possession of the 1600 louis. So this is how we will achieve that result. I shall write by the same post to Mgr Guigues, explaining your situation and telling him that my intention is that this sum, which he himself recognises belongs to the Congregation, should for the present be put at your disposal. If he has not yet laid his hands on it, or if he has already made use of it and tied it up in diocesan enterprises, he must at once set about finding an equivalent sum by means of a loan or in any other way that he judges more convenient. In this way we will have achieved the essential aim, you will receive the money of which you stand in such urgent need, you will be out of the embarrassing situation that you are in at the moment, you will be able to meet your obligations to the creditors whom you have to pay, without having to take on any responsibility or to assume any new obligation. I can quite see that this decision will go against the wishes of the good Bishop, but I will try to bring him to agree to it without too bad grace. This is proof that I do not place in him that limitless confidence with which you reproach me, and that I do not so easily agree with him as you suppose. And now I must say a word to you about another plan that he wishes to put to us for our establishment in his cathedral city. He has written to me to say that he himself will speak to you directly about it so that you will be able to think about it and let me know your views before he proposes the suggestion to me officially.

I am writing to say that he will do well to follow this plan, and so it is likely that he will not be slow in writing to you. But I do beg you, my dear Father, when you are considering the plan that he will be putting to you, to put aside all prejudice and not to allow yourself to be influenced by any of those misjudgements that threaten to lead our minds into error, by making him seem to be looking at the matter from a wrong point of view. After having made this impartial and conscientious examination of the proposal, you are to discuss it with your Council, and then make to me a report on your deliberations so that we can make the final judgement here and come to a definitive decision.

Fr. Laverlochère has taken a good while to travel from Marseilles to Liverpool. We thought he had already arrived in America when we learnt from our Fathers in England that he was waiting for the next American boat to leave before embarking. By now he must already have arrived among you. Like you, I think that

he will no longer be in a fit state to undertake all the missions to the Indians that he had served before his illness. Although he has regained his strength a little, he has not enough for that sort of work. But perhaps he can take on those that are less far away and difficult: it is for you to look into the matter and to decide what he must do.

I end by thanking you for your good wishes and all those of our Fathers in Canada on the occasion of the New Year. Each day I pray to the Lord that he will pour out on you all his most abundant blessings and grant to you in particular the graces that you need in your position.

I embrace you all from the bottom of my heart and send you my blessing.

† C. J. Eugène, Bishop of Marseilles.

## 216. [To Mgr Guigues].<sup>3</sup>

*The plan of giving to the Oblates the college and church of Saint Joseph seems acceptable to the Congregation. He must give to the province of Canada the 1600 louis that belong to it and try to regain the confidence of the Fathers.*

Marseilles, January 20, 1856.

My Lord and dear friend, I was about to reply to your letter of last November when I received from our Fathers in Montreal such complaints concerning the 1600 louis owed to our Congregation by the church of Bytown that I felt myself obliged to make a serious examination of the matter, which has caused me to delay my reply a little until today, as the Council of my assistants has not been able to meet before the last few days. I will begin with the matter that forms the principal subject of your letter, that is, the new plan that you propose for the establishment of the Oblates of Mary at Bytown. This plan would suit me very well, as it seems to reconcile the interests of the diocese with those of the Congregation; it brings advantages to the Oblates by enabling them to fulfil the two principal ends of their institute and providing them with monetary resources quite adequate to make them independent and to set them on a respectable footing. The needs of the diocese are met too because, by

<sup>3</sup> Copy: Reg. letters 1855-1863, Rome, Arch. Post.: DM 10.

means of a single expenditure of money which will lay no financial burden on subsequent Bishops, you assure your cathedral city of the services of a community of capable and devoted workers and at the same time you provide for the good education of the young Catholics of the diocese and for the formation of an indigenous clergy which by its piety and education will be well suited to assist the chief pastor in cultivating properly the vast field that has been entrusted to his care. And so I have no doubt that we should decide on the plan that you have proposed. This is also the unanimous opinion of my Council to which I have twice submitted it by sending to them the letter in which in it explained with great clarity and in all its details. And so you can follow your plan of putting this proposal into action immediately in the way that you suggest to me, that is, by first taking the advice of two bishops in your ecclesiastical Province who are your friends, and then by making the proposal to me officially in a letter, a copy of which you will have sent to Fr. Santoni, so that he can give us his own views. I do not think that our Fathers in Canada will put any serious obstacle in the way of the execution of this project, when they see the profound difference that there is between it and the two others that were put forward last year and so strongly opposed. But before discussing this new matter with them, we must bring to an end another piece of business on which it is not so easy to bring them to share your point of view, but whose solution is nonetheless urgent and of great importance for them: I mean the dispute that has arisen between you concerning the 1600 louis owed by your cathedral to the Oblates in Canada. I said in my last letter that I had written about this to Fr. Santoni to tell him that I had intended that this sum should be used for the establishment at Bytown, which was in accord with your own view. But this reply upset all their calculations and put them into a very embarrassing situation. Fr. Santoni has written to me to say that if they do not receive this sum all is lost, and sent me at the same time a sort of report, very long, from Fr. Honorat, to prove the legitimacy of their claims.

I must say, my dear friend, that after having carefully read this memorandum and seriously examined this question, it seems to me very difficult to refuse to accede to such strong and well-substantiated claims. For in the last analysis, let it be said between us two, the 1000 louis and the 600 louis interest that they have produced belong to the Congregation in general and more particularly to the Canadian Province. Both you and your predecessor have formally

recognised this; furthermore, our Fathers in Montreal were counting on the repayment of this sum in the immediate future, since there was an agreement to this effect signed by your predecessor and by yourself. It is possible to contest their right to be paid on the date fixed, especially since they stress the obligation they are under to honor undertakings that they thought themselves free to make in view of the expected repayment of their debt from Bytown? It is true that by a decision of my supreme authority I could neutralise the right that they invoke and give orders that the money in question can be used only for the projected establishment at Bytown; but frankly I do not think that I ought to have recourse to such an act of high authority. I am convinced that in imposing by force in this way a measure that would be so contrary to the wishes of our Fathers in Canada I would be running the risk of souring their minds even more and of turning them against you completely. My view is that we would do better to extricate ourselves from this situation in a conciliatory way, and this is also the view of all the members of my Council. This, then, is the plan that we must adopt: if you have not yet been able to assemble the 1600 louis due to the Oblates in order to hold them in reserve, or if you have used them for the purchases and building work that you mention, you must at once set about laying your hands on this sum either by means of a loan or in any other way. I hope that you will not have too much difficulty in finding it. Once you have this money at your disposal, you are to put it into the hands of the Provincial Procurator, and to receive a written agreement signed by him and Fr. Santoni to pay the same sum, half by the end of 1858 and half by the end of 1860, to be used for the establishment of the Oblates at Bytown in a way to be agreed between us later. Had it been possible, we should have preferred to have spared you the embarrassment of this arrangement by procuring for you the money that you will have to borrow; but the great expenses that the Congregation is having to bear in France and the large sums of money needed for the building of our chief house at Montolivet do not allow us to do even the smallest thing for establishments in other Provinces. I am consoled by the fact that this act of good will on your part will have a good effect on our Fathers and will contribute to the disappearance of certain prejudices to which I was alluding earlier. Farewell, my dear Bishop and friend; I end by embracing you with all my heart.

† C. J. Eugène, Bishop of Marseilles.

217. [To Fr. Baudre, Superior at Galveston].<sup>4</sup>

*Sending of Fr. J.B.H. Naughten. Request for news, especially of apostolic journeys made by the Fathers. Observance of the Rule.*

Marseilles, February 28, 1856.

You see, my dear Fr. Baudre, that one must never be discouraged. I am sending you the reinforcement for whom you have asked. In order to do this, I have had to divert Fr. Naughten from the mission for which he had been intended, but that does not matter: this father is yours now. I could not tell you how satisfied and edified I was by his conduct during the quite long stay that he made at Marseilles. He is a man of excellent character, and will be very aware of the confidence in him that you will show. I have no doubt that you will live in perfect harmony with him. You must consult together on everything that concerns the Congregation in your country, and above all to further the prosperity of your college, since that is one of the chief works that have been entrusted to us at Galveston. I must admit that if I have been able to believe that it would cause us so many worries I would not have taken it on; but now is no longer a time when we could withdraw, since so much has been spent on buildings and so on. I am sending a letter to the Bishop of Galveston, also by Fr. Naughten, to draw his attention to the fact that he owes protection to the Oblates of Mary Immaculate, and with all the more reason because they have his Vicar General for their enemy.

Convey to our Fathers at Galveston all the affection that I feel for them. It is not always easy for me to write in the middle of the distractions of every kind that are always appearing around me, but let that not stop them from writing to me from time to time; I read their letters with inexpressible pleasure. I am very anxious to have an account of the apostolic journeys that have been made from time to time; you know how interested I am in everything connected with the missions which are the principal end of our Institute. If there have been any conversions at Galveston through the ministry of our men, I should be very happy to hear of them as well, and so be sure that you keep me always in touch with all that you are doing for the glory of God and the salvation of souls.

<sup>4</sup> Copy: Reg. letters 1855-1863, Rome, Arch. Post.: DM 10.



I have no need to exhort you to observe the Rule exactly. Do not neglect any of the regulations made for superiors for the maintenance of discipline in the communities entrusted to them, the chapter of faults, the conferences, spiritual direction and so on. In our seminaries as in our other houses, time is found for everything. It is the observance of the Rules that distinguishes you from priests who are not religious....

**218. [To Mgr Odin, Bishop of Galveston].<sup>5</sup>**

*Sending of Fr. Naughten. The Oblates of Texas count on the protection of the Bishop, the more so because they have not "the happiness of pleasing" his Vicar General.*

Marseilles, February 28, 1856.

I was waiting for an opportunity to write to you after so long a silence. Now I am seizing that offered to me by the departure of Fr. Naughten, whom I am sending to Galveston to reinforce the house of our missionaries. I recommend this good religious most urgently to your kindness. Be so good as to consider the fact, Monseigneur, that our Oblate Fathers of Mary Immaculate, not having the happiness of pleasing Monseigneur your Vicar General, feel a need to rely on your protection and your fatherly feelings towards them. They should at least have this consolation to recompense them for the sacrifice that obedience imposes on them of leaving their country, their families and their friends to give themselves to the service of a foreign diocese. It is not with them as it is with free priests who go to whichever mission pleases them according to their plans, their taste, or perhaps their more or less disinterested calculations. Religious, as you know, Monseigneur, go where obedience tells them to go without any personal interest, and with the sole motive of giving glory to God; in consequence they have a right to full protection from the bishops who employ them for service in their dioceses. This is what I am requesting for them. Already two of them have succumbed. These are the only ones who have died ever since our missionaries began to evangelise America. If Texas is an unhealthy region, it should at least be hospitable, and the heirs and brothers of those who have sacrificed their lives in the exercise of their zeal in that region should

<sup>5</sup> Copy: Reg. letters 1855-1863, Rome, Arch. Post.: DM 10.

be able to live there in peace and without opposition while they follow their example of devotion. So allow me to insist, Monseigneur, on placing our missionaries under the immediate protection of yourself as their father, whose most obedient and devoted sons they will always be.

Please accept my most respectful good wishes.

† C. J. Eugène, Bishop of Marseilles.

**219. [To Fr. Pierre Aubert, Superior at Bytown].<sup>6</sup>**

*Affection. Good spirits of the Fathers at the General Chapter. Collaborate with Mgr Guigues, who has been nominated Provincial.*

L.J.C. et M.I.

St. Louis near Marseilles, September 2, 1856.

My dear son, just before I go to Notre-Dame de l'Osier to take part in the bicentenary celebrations that are to be held there in a few days' time, I have come to spend the day at St. Louis in order to be free to write a few letters to that part of my family that is separated from me by the Ocean. I have little time, and already part of what time I had has been taken away from me without mercy. But nobody, whoever he may be, will prevent me from expressing to you, my dear son, the feelings of affection for you that I have in my heart. You know that twice a day I have you as it were present to me. There is no distance when one speaks of one's dear ones in the presence of Our Lord. This is one of my great consolations. Nonetheless it was a privation for me not to see you in the lovely meeting which gathered around me so large a number of my children. I had almost counted on seeing you, and that made your absence the more painful.

Your brother must have told you how matters went. Truly the Spirit of God constantly filled all the members of the Chapter. Each one showed himself devoted to the general good, no account being taken of any personal interests. I am glad to be able to tell you that the Bishop of Bytown was perfect: I was enchanted by him and all our Fathers shared my opinion. Now it is for you to guide the minds

<sup>6</sup> Copy: Rome, Arch. Post.: L. M-Aubert P.

of those who have not given up certain prejudices against him which his conduct, which we all greatly appreciated, obliges us to put an end to. The confidence in him that we have shown by nominating him provincial will have a good effect in Canada, where the appointment will be seen as a sign of how much all the members of our Congregation are united. I have no need to recommend you to continue to live in the most perfect harmony with him. You are one of the oldest members of the family, and so you must be an example of all the religious virtues. God in his goodness has given you an excellent character: supernaturalise all your actions in order to win the reward for it.

Farewell, my dear son, and receive as a token of my fatherly affection the blessing that I give you with all my heart.

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

**220. [To Mgr Eugène Guigues, Bishop of Bytown].<sup>7</sup>**

*Powers of the Provincial.*

CHARLES JOSEPH EUGÈNE DE MAZENOD  
BISHOP OF MARSEILLES  
SUPERIOR GENERAL  
OF THE CONGREGATION OF OBLATES  
OF THE MOST HOLY AND IMMACULATE VIRGIN MARY  
  
TO THE MOST REVEREND  
AND WELL-BELOVED EUGÈNE GUIGUES  
OF THE SAME CONGREGATION  
BISHOP OF BYTOWN  
HEALTH IN THE LORD

Your excellent qualities and, what is more, your love and devotion towards our Congregation being well known to us, who have the responsibility of governing the above-named Congregation of Oblates, we have decided to place you in charge of the government of our Canadian Province in North America, that you may act in our

<sup>7</sup> Latin original: Ottawa, Arch. Deschâtelets.

place in our religious family in that region where it is working in so praiseworthy a manner for the salvation of souls and the promotion of the glory of God.

This Province comprises four houses, namely: the house in the city of Montreal, the house at Bytown, the house in the city of Quebec and the house of Buffalo in the United States of America; also, various residences dependent on those houses, among which are those of Plattsburgh and Burlington in the above-mentioned States of America.

Let it then be known, to you and to all concerned, that by these presents we name and institute you Provincial of the said Province with all the faculties and rights inherent in that function according to the Rules and Constitutions, especially what is prescribed in paragraph VII, chapter I of the Third Part. We command each and every Father and Brother belonging to the said Province, who are beloved to us in Christ, to receive you as the Vicar in whom our authority resides, and to show you that reverence, love and obedience by which subjects in religious Institutes must honor their legitimate superior.

The following will assist you with the title and rights of councillors for the good government of the Province: 1. Fr. Pierre Aubert, who will be your admonitor and will take your place to perform those acts proper to your office which from time to time you will be prevented from performing yourself; 2. Fr. Tabaret; 3. Fr. Honorat; 4. Fr. Durocher; the first two will constitute your ordinary council, and the last two must be called to the extraordinary council. Fr. Dandurand will be Procurator of the Province.

In the government of your Province apply yourself to acting in everything according to the rules and constitutions for the good both spiritual and temporal of both things and persons; do not fail to inform us by letters in detail of all things that concern the state of the Canadian Province.

There remains one thing for us to recommend to you, namely: that you exert yourself to fulfil with all your heart, in word and in deed, the duties of a good shepherd and of a prudent father towards the members of our Congregation who have been placed under your government, always full of solicitude to maintain among them the unity of spirit in the bond of peace, and to promote ceaselessly the practice of regular observance.

Given at Marseilles under our sign and seal and under the signature of the Secretary General of the Congregation, the thirtieth day of August, in the year of Our Lord 1856.

† Charles Joseph Eugène, Bishop of Marseilles,  
Sup. Gen.

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

**221. [To Frs. Bernard and Sallaz, in America].<sup>8</sup>**

*Joy at receiving a letter from Fr. Bernard, who had not written for a long time. Thanks for their portraits. Good wishes.*

L.J.C. et M.I.

St. Louis near Marseilles, September 2, 1856.

How could I not declare it a miracle when I received a letter from that dear Fr. Bernard who had forgotten me for so many years, just as if he did not know how much I loved him, and the pain that his stubborn silence must cause me? Fortunately, the good Fr. Sallaz has come to wake him up, and the result was the charming idea of a delightful joint letter, and to fill my cup to overflowing, the even more delightful idea of sending me your portraits. I already had the one of Fr. Bernard armed with a stick which showed him as a man to be feared. This time I see him leaning on a good brother who is encouraging him to come before me to seek pardon for the pain that he had caused me in letting me think that he no longer thought about me, although in my heart he is always present. My dear children, you have succeeded, and my thoughts were utterly calmed when I cast my eyes over those lovable faces which show to me so well the goodness of my beloved sons. Yes, my good Fr. Bernard, even your face which has been made rebarbative shows you to my eyes to be just as you are to my heart, very good and very much loved. Dear Fr. Sallaz, you see how good your idea was. This is the result that your

<sup>8</sup> Original: Ottawa, Arch. Deschâtelets.

brotherly advice has produced; and I in my turn kiss your picture as a sign of my thanks to you for it.

I have time for no more except to embrace you.

Farewell, my dear children; I send you my blessing.

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

222. [To Fr. Antoine, in America].<sup>9</sup>

*Bicentenary celebrations at Notre-Dame de l'Osier. 32 novices. Presence of Mgr Bruillard. Affection for all the Oblates. Write more often.*

L.J.C. et M.I.

Notre-Dame de l'Osier, September 15, 1856.

Before I get into my carriage, my dear Fr. Antoine, to leave this blessed sanctuary, I desire at least to send you a little greeting. I did not have time to write to you when I left Marseilles, and here I was at once surrounded by an immense family, and at the centre of an uncountable crowd assembled from every part of the Dauphiné to celebrate the great feast of the second centenary of the apparition of the Blessed Virgin at l'Osier. In particular, I had to see and listen to our thirty-two choir novices and the lay brothers, not counting those of the Fathers who also had something to talk to me about. There was no lack of solemn liturgical celebrations during this beautiful octave. Respect and gratitude called me to Grenoble to see the venerable Patriarch, Mgr Bruillard who, on the day of my visit, was entering his ninety-second year, full of health, lively spirits and fervent piety. But amidst all these preoccupations my dear Fr. Antoine was always present to my thoughts, and I was saying to myself continually: when will I be able to write to him to express to him all the affection that I feel for him? Will Fr. Honorat leave without my being able to give him at least a few lines to carry to him? And so I continued until the moment when I was due to leave.

For once, I asked for mercy, and although there are people around me, each one waiting to have his say, I am deaf, and am

<sup>9</sup> Original: Rome, Arch. Post.: L. M-Antoine.

concerned for nothing, my dear son, except you, whom I have not the consolation of seeing or embracing as I can with regard to your brethren who are around me. Fortunately, distance cannot weaken feeling; and so, my dear son, I love you just as if I were able to see you. What I do ask you is not to leave me so long without news, for that is too great a sacrifice for me; I do not ask you to write to me every day, but four or at least two letters a year would not tire you too much and you would give pleasure to your old father who is always so interested in everything that you are doing and in everything that concerns you.

There is no way of stopping the noise that is going on around me, and so I end by embracing you and blessing you with all my heart.

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

P.S. I do not want to forget to send affectionate greetings to your dear companion and helper, although he is less kind than you, for he does not send me any sign of life.

**223. [To Fr. Léonard in Montreal].<sup>10</sup>**

*Joy at being among the novices. There are never any novices in Canada. Could not Fr. Léonard do there what he succeeded so well in doing in France ten years ago?*

L.J.C. et M.I.

Notre-Dame de l'Osier, September 15, 1856.

Is it possible, my good Father Léonard, that I might not have sent a little letter for you to our dear Bishop Provincial? I think that I wrote to you when I left Marseilles, but I have written so much that I could be thinking that I have carried out something that in fact I had intended to do but not succeeded in getting done. In this state of doubt I would rather you think me an old fool and receive two letters from me than that you should accuse me of a piece of forgetfulness which, although involuntary, would be none the less disagreeable to me, as I would not be to blame for it.

<sup>10</sup> Original: Rome, Arch. Post.: L. M-Léonard.

Fr. Honorat will tell you, my dear Father, how much we have spoken of you. When one is separated from those whom one loves it is a great consolation to talk about them. Our dear Fr. Honorat will tell you in person of all that I cannot say to you today in the hurry in which I find myself, surrounded by all these young people who always have something to say to me. Oh, how happy you would be to see these young men, so fervent and with such excellent dispositions! You would cry shame on your Canadians who do not provide one subject for your novitiate. And yet it is a catholic country, and ought to provide for its own needs. It is time that France stopped having to impoverish itself to support your Province to the detriment of missions who are unable to present indigenous subjects. You who have been so persuasive in our country, and whose words have brought many novices to us, could you not awaken those apathetic men who nevertheless must have a heart like us? When one thinks of what you are doing at Saint Pierre, of what our Fathers are doing throughout the diocese, and of the miracles that grace is working through the ministry of our Fathers in the missions, how is it that they do not feel their hearts beating faster?

I am not being allowed the leisure to say to you all that I would like to say. Somebody has just come to take me to the Convent, and I will only have time to have a bite to eat before I must set off for Valence, where we will certainly not arrive until well into the night. So farewell, my dearest Father Léonard, keep always your excellent health and your admirable cheerfulness, and do not forget me before God; I give you my blessing and embrace you with all my heart.

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

P.S. Fr. Honorat will tell you about all we are doing. Everything has gone extremely well.

## 224. [To Fr. Ricard].<sup>11</sup>

*Fr. Ricard recalled to Europe. Zeal of Fr. Pandosy, whose mission has not been totally destroyed. The Fathers must be kept at Olympia*

<sup>11</sup> Copy: Reg. letters 1855-1863, Rome, Arch. Post.: DM 10.



*for a few months so as to renew their strenght in the religious life. Fr. d'Herbomez is appointed Visitor Extraordinary in Oregon.*

Marseilles, November 15, 1856.

My very dear Fr. Ricard,

We received in due time your various letters after you had been sent the circular concerning the convocation of the General Chapter. Today I am replying to your last letter, dated August 29 last, which arrived here at the beginning of this month, which leads me to the conclusion that the post takes about two months to come from Oregon to Europe and that therefore you will receive my letter around the middle of next January. Fr. Aubert told you in the few lines he wrote you last that we had definitely decided to recall you to France and that this decision was to be put into effect immediately. I confirm this news myself today and in consequence I request that you make preparations. In telling you of your recall to our country, I have no need to tell you at length the reasons that have led us to this decision. The continual deterioration of your health which makes it impossible for you to carry out the duties of your office with regard to the missions of our Society in Oregon, not to mention the personal difficulties that you have in relationships with the Bishops, are enough and more than enough for us to feel obliged to take the course of action which would be an accomplished fact already had not your letter of convocation to the General Chapter been delayed for a month due to a postal misunderstanding, with the result that you did not receive it in time.

Before leaving Oregon you are to set everything in order, both with regard to the missions and to your own community. I see from Fr. Pandosy's letter that he will not have too much difficulty in rescuing his mission from the disaster which we had thought would submerge it for a long time. This excellent missionary has behaved admirably in all the irksome situations and hard trials that he has had to meet. Be sure to tell him from me how satisfied I am with his conduct and his attitude of mind. Since Divine Providence is setting him on the road and furnishing him with the means necessary, he must work with all his strength to reconstitute the Yakima mission.

It goes without saying that you must send to the Government a formal request for an indemnity in proportion to the losses that your missions have sustained as a result of the war with the Indians, both

for Fr. Pandosy's mission and for Fr. Chirouse's. With regard to the second of these, my view is that not too much effort should be made to gain it back, firstly because the situation there is far from one of solid and durable peace now, and also because we ought to take advantage of this forced suspension of apostolic work in this part of the field entrusted to our Fathers in Oregon, so that they may have the benefits of community life at least for a while and so have the means of regaining their strenght in the interior life and in the practice of the duties of a religious. Now we know that all this is something of which Fr. Chirouse stands in need, and I presume that his companion Fr. Richard will not consider himself so perfect that he has no need to set himself also back a little more securely on the road of perfection that is so essential in our holy vocation. So you must settle them both in the mission at Olympia, and keep them there at least until the return of the fine weather. This will give us time to discuss before we decide where they are to go after that. I have said that before you leave you must also provide for your replacement and for the good government of the community. I can see nobody else who could suitably be entrusted with the post of superior of the house at Olympia and with the administration of the entire Vicariate except Fr. d'Herbomez. I am therefore appointing him in your place, not yet with the regular title of Vicar of the missions, but with that of Visitor Extraordinary, with powers to last until they are revoked. I am writing to tell him this by the same post, explaining to him the nature and extent of the powers that will be conferred on him by the commission that he will receive from me.

As for you, my dear Father, you must not delay too long in starting your journey, which you are to make by way of California and the gulf of Mexico, as that is the most direct route. If, however, you are afraid to expose yourself to the fatigue of such a journey before the Spring, you can wait until after Easter. But it is desirable that you should be here at least before the end of June, since we need to hear you and receive from you all the necessary information before we can make final arrangements for the administration of the Oregon Vicariate and send a few men to help there if possible, and that must be done during the summer.

I send an affectionate blessing to you, and to all of our Fathers, whose memory I carry with me every day to the holy Altar.

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

225. [To Fr. d'Herbomez, in Oregon].<sup>12</sup>

*Fr. Ricard recalled to France for reasons of health. Fr. d'Herbomez appointed Visitor Extraordinary. Powers and responsibilities.*

Marseilles, November 15, 1856.

Without doubt you know that, for some time, there has been the possibility of recalling Fr. Ricard to France. The health of this good Father did not allow him to fulfil adequately the duties that belong to his post in Oregon, and since for that reason his presence in distant areas was virtually useless, there was no reason for leaving him there any longer. The time of the General Chapter seemed to us a suitable opportunity for carrying out this intention, and that is why Fr. Ricard had been especially called to it. But an involuntary misunderstanding prevented things from working out in this way. However, we did not think we should abandon our intention that the Fr. Vicar of our missions in Oregon should return to France, and the matter was discussed again in the Council of my assistants with the result that, after mature deliberation, a unanimous resolution was passed of recalling this Father to Europe when he is able to come.

Consequently, I have just written to him so that he will take the necessary steps and make all preparations for leaving so that he will be able to set out at the latest immediately after Easter. But as Fr. Ricard is being recalled from Oregon somebody else must be appointed to replace him at least temporarily to maintain good order in the spiritual realm and to look after the material interests of the Congregation in that area. So I am writing to tell you that it is on you that my eye has fallen for this task, and that by this letter I appoint and institute you as Superior of our establishments in Oregon, not with the ordinary title of Vicar of these missions, but with that of Visitor Extraordinary. Your powers will last until after full enquiries we can finally set up an administration for our Oregon Vicariate, that is to say, *usque ad revocationem*. Within the community you will have all the rights and powers of a local superior; in relations with our Fathers who are on missions to the Indians you will enjoy all the faculties granted by our Rules to missionary Vicars, and you will also have full power to negotiate with the Bishops of the province. However, you are not to take on

<sup>12</sup> Copy: Reg. letters 1855-1863, Rome, Arch. Post.: DM 10.

missions other than those of Fr. Pandosy and Fr. Chirouse if after a while you think that these should be reestablished.

Furthermore, in your capacity as Visitor you are to make canonical visitations: 1 — of the principal house of St. Joseph at Olympia, in conformity with what is prescribed in the paragraph of our Rules entitled *de Visitoribus*, and in consequence you are to take care to examine everything, both in the spiritual and in the temporal realm, in the smallest detail, and cause each member of the community present in the house to render an exact account of everything that concerns him and of the observations that he has to make both about persons and about things, after which you are not to fail to make a record or written report containing a full account of what has taken place during the visitation. 2 — You are to attempt also to make a similar visitation to the establishment of Yakima under the direction of Fr. Pandosy, and if serious obstacles prevent you from making it you are to require that Father to send you a circumstantial report on everything that concerns that mission, both persons and things. All of these operations must be completed before the departure of Fr. Ricard in order that you may take advantage of his return to Europe to send to us the official documents containing your report. You have a very important mission to carry out, and I trust confidently in your zeal and good dispositions to carry it out; you will not lack my prayers to gain from God the special graces that you are going to need.

I send you my greetings and my affectionate blessing.

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

## 226. [To Mgr Guigues, Provincial of Canada].<sup>13</sup>

*Happy return of Mgr Guigues to Bytown. Death of Fr. Verdet. Unworthy conduct of certain Fathers in Montreal, where Fr. Baudre has been appointed Superior. Abandonment of the establishment at Burlington, founded without the authorisation of the Superior General. Sadness caused by numerous defections.*

<sup>13</sup> Copy: Reg. letters 1855-1863, Rome, Arch. Post.: DM 10.

Marseilles, November 27, 1856.

My dear Bishop,

I have delayed a little in writing because I was waiting for a second letter from you, which I had thought you promised me. But, fearing that you may find my silence rather protracted, I am putting off writing no longer, in order firstly to express my delight that you had a good journey, since from now on I shall always feel fear whenever I know that you are at sea. What a terrible misfortune we have had in that shipwreck which has taken from us so good a subject as our excellent and lamented Fr. Verdet! Losses like that are irreparable. It must be admitted that God is putting our resignation to terrible tests when, as we look down the list of our dead and the list of our wretched apostates, which is so long, we see taken from us so many excellent subjects while those wretches are in perfect health. I do not allow myself to say this in order to complain against Divine Providence, who rewards his elect when it pleases him, but these words are torn from me by my sorrow at the loss of our men and the pain of seeing myself reduced to not being able to fulfil all the responsibilities that the Lord is putting upon us.

I approve of all the arrangements that you were obliged to make on arrival in Canada. What a terrible blow it is that has befallen poor Fr. Honorat!<sup>14</sup> But also, how can serious-minded men have allowed themselves to deceive others as they have done in their letters? It is a disgraceful deceit which has led us all into error. And since I am writing about these tricksters, I will mention to you the wicked, very wicked joke that they have allowed themselves to play on good Fr. [Gaudet]<sup>15</sup>, whom they have led astray in an utterly indecent manner.

<sup>14</sup> The Fathers at Montreal did not wish to have Fr. Honorat as Superior on his return from the Chapter because he had allowed Mgr Guigues to be appointed Provincial of Canada. Fr. Baudre was made Superior of the Montreal house, but he did not remain there six months: Mgr Guigues had to replace him with Fr. Pierre Aubert. Mgr de Mazenod writes on this subject to Fr. Casimir Aubert: "I have learnt of what has happened at Montreal by means of your brother's letter. The state of that community is truly amazing. In the end there will have to be a visitation, regular and strict, to remove from that house the villains who are maintaining there the abominable atmosphere which is keeping any vocations far away from us. For many years now we have not seen a single novice arrive, while the Jesuits are teeming with them. But how could anybody join a Congregation that is giving scandal to the whole of Canada with its internal disputes?"

<sup>15</sup> The proper names in this letter have all been erased and are almost illegible. It has been possible to reconstruct them all, except this one, which could be Gaudet, Pinet, or some other name.

They did not fear to draw me into the game by forging a letter from me sending that excellent Father to a destination I had never dreamed of. I have concluded from this affair that these Fathers, by whom I mean Fr. Rouge and Fr. Lagier, are nothing but fools who have not the most elementary idea of the dignity of their priestly character and the duties of their vocation. I draw this matter particularly to your attention, and wish you to know, if you do not know it already, that Fr. Rouge has forgotten himself to such an extent that he says Mass at a scandalous speed which proves that he has no piety, or even religion; if the reports of this are not exaggerated I would not exempt him of sin by the mere fact of his irreverence during this awesome action which we should approach with the greatest fervor. It seems that the independence in which he lived under the Superiorship of Fr. Santoni — very unreliable himself in his administration of Penance which he administered by means of aspersion — has cast him into this state of impiety and disorder, for such it is, and to a serious degree in my eyes. You must consider whether it would not be suitable for you to call him to you to make a serious retreat which will make him come to himself and set him back on the right road. You can say to them what I would like to say to them myself, that you are not only charged with the administration of the Province but that you have a duty of conscience to perform with regard to all the members of the Congregation, to supervise their conduct and keep them faithful to the practice of the religious virtues and the exact observance of the Rules. With men like that one should not pretend that it will be easy for Fr. Baudre to carry out his tasks as Superior. You will need to encourage him and to make it clear to all the members of the community that they must take the observance of the Rule seriously. I will not write to that Father until you have informed me that you have installed him in his post. When you appoint him, tell him to set him at ease that he must fulfil all the duties of his office by putting into practice everything that the Rule prescribes for local superiors, and make it a duty for him to give you a faithful account of his administration in both the spiritual and the temporal realms. Everything depends on the way in which he begins, for he must from the very start root out abuses by the use of his authority.

There was no other course possible than the one you have taken with regard to Burlington. I will apply here the same principle as you have followed with regard to Fr. Honorat. Fr. Santoni had estab-

lished himself in a state of independence that was as blameworthy as it was ridiculous. He regarded himself as a Superior invested with limitless authority in his Province whose rights he had to uphold against everybody, even the Superior General. This was an incredible aberration which had blinded him to such a degree that subversive forces were at work. What happened? On his own authority, without even consulting me, he founded these two establishments at Plattsburgh and Burlington, and we can see the truth of the verse *nisi Dominus ædificaverit* etc., in what is happening at Burlington. May God grant that the same does not happen at Plattsburg!

I would not have wished you to speak to the Council of the defection of poor Fr. Coopman. In my view, the mere request that he made to me deserves the name of defection. I hope that you will be able to lead this poor wanderer back to his duty. I do not know what can have led him to such extremes! Has he done something foolish? Has he compromised himself? Or has this misguided thought come to him simply as a result of his unfaithfulness to the Rule and of the lukewarmness that follows it? I do not know if he has shown you the letter I have written to him. It should have brought him back to his senses if he has any faith left. He was such a charming child when I sent him to Canada. If he had been better looked after he would not have fallen so low as to wish to break commitments made for ever and to betray a solemn oath made to God, for in the final analysis that is what this desire to leave the Congregation is. I said earlier what I think: I regard them all as apostates, and there is not one to whom I could give absolution without sin, and with the risk or rather the certainty of sustaining them in a false state of conscience. Looking at them all one after the other I do not find one who has had a good reason for leaving the Congregation. They have all forced my hand, either by bringing forward inadequate reasons or by behaving in such a way that they had to be expelled. But I am waiting to see what will happen to them at the judgement of God. *Deus non irridetur*. They can count on that, whatever illusions they may like to cherish. They still cause me more horror than pity. It should be no cause for surprise if, traitors to God as they are, they fail in all the duties that justice requires from them towards the Congregation that has nourished, clothed and looked after them for a great many years, and if they forget all their duties of gratitude and even of respect towards him who adopted them. I do not know what name to give to these wretches whom some have made the mistake of

treating with more consideration than they deserved, for they deserved only contempt, and in treating them otherwise people have incurred blame for not having inspired enough loathing for their unworthy conduct and for letting it be thought that a man can commit apostasy without suffering too much damage either to his purse or to his reputation. I myself am not going to set such an example. One of those wicked fools has just arrived here, called Molinari.<sup>16</sup> I am not allowing him to say Mass in my diocese. Do you know what he has dared to write to me? He has written to ask whether I thought he would bring more honor to the Congregation by becoming a Protestant. *Abissus abissum invocat!* I could have answered him: *perditio tua ex te serve nequam.*

Farewell, my dear friend; I embrace you with all my heart, and I send affectionate greetings to all our Fathers. I would have liked to be able to write to the good Fr. Aubert on the occasion of the loss that he has just sustained. I ask you to pass on to him my condolences. As is right, I have offered the Holy Sacrifice for his father.

I have read my letter to our Fathers in the Council; to satisfy my conscience I must tell you that, while approving the abandonment of Burlington<sup>17</sup>, they would have liked you to have sought our approval first.

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

<sup>16</sup> J.B. Molinari, who left the Congregation in 1848.

<sup>17</sup> The Ms. has "Plattsburgh".



1857

227. [To Mgr Guigues, Provincial of Canada].<sup>1</sup>

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

Marseilles, January 20, 1857.

My very dear friend,

I received in due time and with great pleasure the letter that included your account of your visitation. I told Fr. Aubert to inform his brother that it had been received, foreseeing that it would be impossible on the occasion of the New Year for me to find a free half-hour to write to you. I am very glad to be able to tell you that I have approved in every detail the measures that you have taken. I am delighted that you have been able to bring back to a reasonable frame of mind certain stubborn characters, and I offer you my congratulations on this. They had been at a bad school. Fr. Santoni was not the man to give them a proper idea of duty and of just subordination. The Bishop of Burlington has complained of the decision that you have taken with regard to him, and has in a way called it before the bar of justice, by sending a copy of his agreement with Fr. Santoni. In my reply, I have supported your decision. We cannot any longer return to further consideration of that matter. The

<sup>1</sup> Copy: Reg. letters 1855-1863, Rome, Arch. Post: DM 10.

Bishop of Philadelphia has written to suggest that we take charge of his seminary. After what Fr. Chevalier wrote to him, he regarded this as something quite feasible. No doubt it would have been to our advantage to accept the conditions that the Bishop was proposing, but I replied to him that for the present we were not in a position to be able to accept his invitation, and that if it did become possible later, it would be with you that he would have to deal with regard to this matter. The good Fr. Honorat has written me a long letter in which he gives me the history of his misadventure. I admired his moderation, and his letter only made me feel more keenly the pain and annoyance that he must have experienced when his eyes were so cruelly opened. Fr. Lagier wrote him a gross and indecent letter on this subject. I would not have believed that the faults in his upbringing had not been better corrected by so many years of ministry and of dealing with the world.

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

I am happy to learn that your good words, coupled with the letter that I have written to Fr. Coopman, have had a good effect on his state of mind. I was singularly upset by the condition into which he had fallen. He was a charming child when I sent him to Canada; my heart was suffering to see him ruin himself. I give thanks to God for the grace that he has given him, for unfaithfulness to commit-

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

I will say only one word in reply about Fr. Naughten. I know that he is Irish, but one could not be more contented than I have been with him during the year that he has spent here. I put him to every kind of work, and he gave himself gladly to it all. He was assiduous in giving English lessons to our scholastics whom he used to go and teach at Montolivet with an extraordinary zeal and commitment. He was tireless in visiting the prisons and hospitals, where he obtained a good number of conversions of heretics whom he brought back to the true faith. I found him always laughing and in

a good humour, ready to go where obedience sends him, ready to leave for Ceylon. I have had to send him to Galveston, where they were asking more than urgently for one of our men who spoke English. There we found a stumbling-block. I had no doubt that the same difficulties would not arise at Bytown precisely because of your presence, and that you would take double advantage of his good will, both for the college and for the parish. It seems that you have not even been willing to give it a try. What can I do? Lafontaine is right — it is hard to satisfy the whole world and one's father! However, one must make the most of what one has.

**228. [To my dear son Fr. Faraud, Missionary Oblate of Mary Immaculate, priest].<sup>2</sup>**

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

L.J.C. et M.I.

Paris, March 6, 1857.

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

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

You do not write often, my dear son, and you have not the same excuse to make as I for your silence. Alas, you have all too much time to yourself, while I am not allowed time to breathe. I have had

<sup>2</sup> Original: Rome, Arch. Post.: L. M-Faraud.

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

† C. J. Eugène, Bishop of Marseilles.  
Sup. G.

229. [For Fr. Lacombe, priest].<sup>3</sup>

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

L.J.C. et M.I.

Paris, March 6, 1857.

I am very anxious to write a few lines to you at the same time as I am writing to all our men, but I am embarrassed at not knowing how to address you. I would very much like to be able to call you by the sweet name of son, for what I know of you makes me desire this, and I dare say that if you had been able to see at close quarters the father and his children gathered round him at the time of the Chapter or in one of our houses where we have a large number of our men, you would have found encouragement for your zeal, and strenghtening of your vocation. I know to what trials you have been put, but your good dispositions and your piety have enabled you to distinguish what comes from the imperfection of man from the principles that are at the basis of our work, and its value. Would God that you had been able to come to Europe with your good Bishop! But it is such a long journey. The absence of an experienced missionary like yourself

<sup>3</sup> Original: Rome, Arch. Post.: L. M-Lacombe.

presents such great problems that I understand why it is considered almost impossible that you should move. You could not believe how much I think in the presence of God of our dear Red River missionaries. I have only one way of drawing near to them, and that is in front of the Blessed Sacrament, where I seem to see you and to touch you. And you for your part must often be in His presence. It is thus that we meet each other in that living centre which serves as our means of communication. And your sufferings and work, arduous as they are, can you believe that they are not frequently the subject of my conversation and my admiration? Mgr Taché will be able to tell you how true this is. He will bring to you at the same time an expression of the feelings that God inspires in me for you, which it is a pleasure for me to repeat to you as I give you my blessing.

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

**230. [For dear Fr. Maisonneuve, priest, Missionary Oblate of Mary Immaculate].<sup>4</sup>**

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

L.J.C. et M.I.

Paris, March 13, 1857.

I will not let the happy opportunity of Mgr Taché's journey pass, my very dear son, without writing at least a few lines to you. This time I will not run the risk of my letter going astray, as has happened more than once with letters that I have sent by the post. We have discovered that undelivered letters were being thrown away with the rubbish. This difficulty of corresponding with my children is one of the things that causes me most distress, for one of my greatest joys is to receive your letters; the tiniest detail of what concerns you interests and touches me. How could I be insensitive to the sufferings that you are enduring to extend the Kingdom of Jesus Christ and to respond to your beautiful vocation, which has called you to the most meritorious mission that I know. There is no doubt that you are

<sup>4</sup> Original: Winnipeg, O.M.I. Prov. house Arch.

buying souls at the price of your own blood, you, the first apostles of those souls whom God wishes to save by means of your ministry. If there had not been you to seek them as far as the ends of the earth, what would have become of them? I can understand that the consolation of seeing so many creatures made in the image of God enter into the sheepfold of Jesus Christ as a result of your care for them is a great recompense for all your efforts, an unutterable consolation; it is this that sustains your courage, and, I can say to you, softens the pain that I feel in being separated from you.

I would very much have liked to provide lavishly for the needs of your mission, but it seems to have been expressly intended that two of those whom I was intending to send you have fallen ill, so that we fear that they will not be able to travel with your Bishop and Vicar. I am very dismayed, especially as regards Fr. Bouquillon, who would have been a great help.<sup>5</sup> Since I am in Paris, I have not yet been able to find a replacement. For your mission I want a strong man with a good will. I am also most anxious that you should be in pairs in your missions, for the great distances between the places where you live make it almost impossible for you to communicate with each other and I am troubled by your isolation; this is a time to pray the Master of the harvest to send labourers into his vineyard; not all missionaries are suitable for a mission like yours. Mgr Taché will find an opportunity to let you know the news from Europe; he has seen at close quarters our establishments which, thanks be to God, give us great consolations, except for the health of some men which gives us cause for concern. I was glad to learn that you have entirely recovered. May God continue to grant you that health that is so necessary for your difficult labors. These are the wishes that I make for you every day. Today I add to them, as I embrace you, my fatherly blessing.

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

231. [To Fr. Végreville].<sup>6</sup>

*Mgr de Mazenod does not forget Fr. Végreville before the Blessed Sacrament, that "delicious rendez-vous", that "common center where*

<sup>5</sup> The General Council of December 30, 1856 had designated Frs. Bouquillon, Eynard, Genin, Frain and 3 lay brothers.

<sup>6</sup> Original: Rome, Arch. Post.: L. M-Végreville.

*we meet each day". News of novitiates and scholasticates. Illness of Fr. Amissé. Fr. Végreville is to write more often and to continue his conquests over hell.*

L.J.C. et M.I.

Paris, March 25, 1857.

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

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

You will be pleased to hear that we have set up a second novitiate in France. We have established it at Nancy. The Bishop of Quimper has given us charge of his major seminary, which will provide us with plenty of subjects. He wants to establish a house of our missionaries to evangelise his good Bretons. Our scholasticate at Montolivet near



Marseilles is well stocked with good subjects who, already Oblates, are continuing their theological studies there. We now have a house in Ireland on which I am counting to provide us in a few years' time with subjects who know the English language, which is necessary in nearly all our missions. We would be too lucky, humanly speaking, if God did not impose on us some cruel sacrifices in taking from us some excellent subjects who would have done much good in the various ministries of our Institute. Alas, we are still on the point of losing the perfect Fr. Amisse whom you knew well. What a model of perfection! What edification he gives at l'Osier among those novices, who are already so fervent! But what a sorrow it is to lose so good a brother! I know that he is going to take possession of glory, and that he will help us before God with his protection. It is this thought that helps us to bear our painful separation with resignation.

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

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

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

## 232. [To Mgr Guigues, Provincial of Canada].<sup>7</sup>

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

<sup>7</sup> Ms. Yenveux VI, 60.

[Marseilles] May 6, 1857.

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

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

233. [To Mgr Taché, Bishop of Saint Boniface].<sup>8</sup>

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

<sup>8</sup> Copy: Reg. letters 1855-1863, Rome, Arch. Post.: DM 10.

Marseilles, May 22, 1857.

I am in a great hurry, dear Bishop, as I write you these few lines, since I have to catch the train to Aix. However, I cannot let the excellent Brother whom I am sending to you leave without giving him a scrap of a letter. Even yesterday we did not know what to do to replace Fr. Bouquillon, who is in no state to make a journey to any country other than his heavenly homeland. Moreover, there were very serious difficulties preventing the departure of Fr. Frain.<sup>9</sup> I was truly desolated, and it seemed at the time that I had nobody to send you, when God inspired me with a way of overcoming the obstacle that arisen in Fr. Frain's case, much against his will, it must be said; and I also had the inspiration from another source of speaking to the excellent Brother Clut, of whose devotion I was well aware. He is a perfect subject, and was overcome with joy when I called him. He did not think he was yet ready for the missions since he is not a subdeacon, and he has still a year of theology to do; but he is of a mature age. He was born on February 11, 1832. Had it not been necessary to send him off at once so that he would not miss the boat due to leave Liverpool, I would have ordained him subdeacon, deacon and priest in three weeks; but we cannot wait. I presume that you have no lack of privileges. As superior of the Missionary Oblates you will be able to present him to the Bishop of Saint Boniface so that he may ordain this subject, with dispensation from the canonical intervals when he judges it suitable. I advise you not to delay his priestly ordination. He is a religious of solid virtue, who will not fail to complete his theological studies when he is a priest. He is gifted with very good sense. I have warned him about the prejudices that he may encounter. He has grasped the point perfectly. You will be happy with him. He will be a treasure for your mission. I cannot add any more if I do not want to miss the train.

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

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

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

<sup>9</sup> His parents were very poor and needed him. They were granted a pension and Fr. Frain was sent off (cf. General Council, May 13, 1857).

234. [To Fr. Faraud].<sup>10</sup>

*Thanks for his "admirable account" of the Mission at La Nativité. Recognition of and thanks for the miracles of grace. Virtues of Fr. Grandin. Fr. Grollier's prejudice against Mgr Taché. Call to fraternal charity. Sending of missionaries.*

L.J.C. et M.I.

Saint Louis near Marseilles, May 28, 1857.

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

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

I must admit, my dear son, that I was astonished by what the grace of Jesus Christ has done on Orignal Island, and although I

<sup>10</sup> Copy: Reg. letters 1855-1863, Rome, Arch. Post.: DM 10.

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

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

The only thing that I insist on as essential is that you should not be left alone as you have been for far too long. With Fr. Grandin as a companion, there will be nothing for you to worry about. What a virtuous missionary! What a noble heart! What an excellent religious! Our other Fathers are good too, I do not doubt, but after what you have said to me I can see that some of them do not apply themselves sufficiently to correcting their faults of character. Fr. Grollier needs to examine himself more carefully. He should have told himself that, being newer than you in this difficult mission, he should have taken your advice rather than contradict you. Were I to write to him, I would wish to tell him to reflect before he judges. He has clearly made a mistake in his estimation of the conduct and feelings of Mgr Taché. I cannot criticize harshly enough the prejudices which have moved him and others to go against that prelate to whom they owed double respect and obedience, since he is both Bishop of the diocese and Vicar of our Vicariate. I urge you all,

my dear children, to live in perfect accord among yourselves first of all, and also with Mgr Taché who is also one of our men and in addition the local Ordinary and your regular superior. It would be absurd to presume to direct him in the government of his diocese. He is accountable for his decisions to nobody but God. Any complaining on this matter is a fault which I can see has been too lightly passed over. I am glad to know that you have been able to preserve yourself against this temptation, which was nothing other than weeds sown by the enemy in the field of the father of the family.

Mistrust all the snares of the devil, who is trembling at the war that you are waging against him in the name of the Lord. This evil spirit fears you so much that he has been forced to make it impossible for me to send you the help that I had prepared for you. Thanks be to God, I have been able to evade his plot, and you are to receive reinforcements that will make things easier for you. I am referring to some excellent missionaries who have already left France and will embark in England, some on the Company ship, others for Canada.<sup>11</sup>

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

† C. J. Eugène, Bishop of Marseilles,  
Sup. G.

### 235. [To Mgr Odin, Bishop of Galveston].<sup>12</sup>

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

Marseilles, June 20, 1857.

Monseigneur,

Your letter of May 15 which I received a few days ago has put me in a truly embarrassing position. It makes it plain to me that you are

<sup>11</sup> As well as Fr. Clut and the Fathers already mentioned (letter of March 13 to Fr. Maisonneuve), 4 lay brothers were to leave, including Bro. Kearney. Cf. the Councils of February 19 and May 13, 1857.

<sup>12</sup> Copy: Reg. letters 1855-1863, Rome, Arch. Post.: DM 10.

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

This is the point of view from which our Fathers at Galveston judge their position in the college; this is the sense in which they have been writing to me for some years. But I did not want to give way too easily, and I thought that time should be allowed for a judgement of the true state of affairs, so that we would not expose ourselves to

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

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

Be pleased to accept my good wishes, etc.

† C. J. Eugène, Bishop of Marseilles.



236. [To Fr. Gaudet, Superior at Galveston].<sup>13</sup>

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

Marseilles, June 23, 1857.

My dear Father Gaudet,

In reply to your last letters, I wish to inform you that finally we have decided to agree to your requests and those of our Fathers at Galveston with regard to the college. But on the day on which we decided this important question in Council, a letter arrived from Mgr Odin in which, after a long list of all that he has done for our establishment at Galveston, he begs me not to lend myself to the project that he suspects you have in mind of leaving the college. You can understand that this insistence on the part of the Bishop, who looks on this measure as the ruin of the establishment, has put us in an embarrassing position. Finally, after serious reflection on the matter, we have decided on the course of action that you will find described at length in the letter that I have written to Mgr Odin, of which you will find a copy on the other sheet that I am sending to you. It was difficult to grant nothing to this good Bishop, of whom we are bound to be considerate, nor could we leave the college in such a manner as to let it fall entirely into the hands of simple brothers. We did not think of that. So it has been decided that two of the Fathers at the college will stay there provisionally, which we think of as meaning a period of one further year. These two Fathers are Fathers Parisot and Vignole, the latter to give himself especially to that work, and the former to aid his brother and to give himself to the ministry of preaching in the city and in other places where there are missions and retreats to be given. Brother MacGrath must be sent, as soon as the vacation begins, to Canada where he is needed for the next year in the college at Bytown. As for you and Fr. de Lustrac, you are destined for Brownsville, where you must go when all business is concluded for the handing over of the college to the Brothers of the Christian Schools. When you reach Brownsville you will find a note from me which will tell you what you are to do. I can see clearly from your letter of direction that you would rather be

<sup>13</sup> Copy: Reg. letters 1855-1863, Rome, Arch. Post.: DM 10.

withdrawn from Texas, but for this year that is not possible; so you must give me proof of your good will, by accepting this mission in a situation which is hardly convenient for us. Next year, when Frs. Parisot and Vignole will be able to go and strengthen the community at Brownsville, it will be easier to place you elsewhere, if that has become necessary. We have only to dispose of the lay brothers. You are to send one of them to Brownsville and the other, if he is not of use to our Fathers at Galveston, can be sent to Canada in company with Brother MacGrath. As compensation for the sacrifices made by the Congregation, we will be content for the moment with the 800 dollars of which you speak, plus the 1000 that you hope to be able to send here during the vacation, and the furniture and other objects that you are able to remove from the college. Probably the Bishop, when he is in a position to do so, will give us something further as indemnity.

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

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

### 237. [To Mgr Guigues, Provincial of Canada].<sup>14</sup>

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

<sup>14</sup> Copy: Reg. letters 1855-1863, Rome, Arch. Post.: DM 10.

Marseilles, June 23, 1857.

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

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

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

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

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

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

6. The sending of Fr. Paillier to the mission to the Indians in Labrador can hardly be influencing his determination to try a more austere and retired life. His letters prove to me that this resolution is one that he has had for a long time, and if the reply that I have made to him does not turn him away from it he must eventually be allowed to follow up this idea.<sup>15</sup>

7. I have had a letter sent to Fr. Casenave<sup>16</sup> by Fr. Aubert, to whom he had written to insist on being sent on the missions to the Indians. The letter, which is quite explicit and gives full reasons will, I hope, be enough to make the Father give up the idea of a ministry which is certainly less suitable for him than that for which you can use him in Canada, where it will be very easy to employ him above all for preaching, which he would be able to do well.

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

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

<sup>15</sup> The name is scratched out in the Register, but the man concerned is Fr. Paillier who was asking to enter the America Trappists. Cf. General Council, June 10, 1857.

<sup>16</sup> Name erased and difficult to reconstruct, but probably Casenave, spelt Cazenave; cf. Mazenod to Honorat, October 9, 1857.

annoying that that child who was so good has gone so far astray; I did think of recalling him to France, where we could more easily get him back onto the right track. What do you think?

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

† C. J. Eugène, Bishop of Marseilles.

**238. [To Fr. Bermond, Visitor in Oregon].<sup>17</sup>**

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

Marseilles, September 9, 1857.

My dear Fr. Bermond, I was waiting to write you a fairly long letter on the mission with which you are being entrusted. You will understand how important it is, and I am confident that you will carry it out with zeal and perspicacity. I am not being allowed the time to write, since on my return from the journey to England that I have just made I find myself faced with arrears of business and people under pressure. Fr. Aubert, who knows my thoughts, will explain the matter to you in my name.<sup>18</sup> I wish to tell you myself, nonetheless, that although you had to be recalled from Saint Boniface, you are still being counted on to work in other ways for the glory of God, the service of the Church and the good of the Congregation. The fact that I am choosing you for this mission is a proof of my feelings and of the hopes I am basing on the visitation that you are to make. You must write to me as soon as you have received your instructions and when you have arrived even if only to give me the news of your voyage. You must also tell me of your hopes, your assessment of the situation, the measures you take.

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

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

**239. [To Fr. Honorat, Superior at Bytown].<sup>19</sup>**

*Thanks for the account of the activities of the Fathers and Brothers of the Province. Still no vocations in Canada. Frs. Casenave and*

<sup>17</sup> Copy: Reg. letters 1855-1863, Rome, Arch. Post.: DM 10.

<sup>18</sup> Fr. Aubert writes that Fr. d'Herbomez has not been well accepted by all the Fathers in Oregon, and that he cannot be named Vicar of the Missions. If Fr. Bermond, coming from outside, thinks that he can undertake this responsibility, after examining the situation, he can be appointed. We do not publish the Latin letter of September 8 enclosed with this one, by which Fr. Bermond is named Visitor, according to a formula very similar to the nomination of Fr. Tempier on May 1, 1851.

<sup>19</sup> Copy: Reg. letters 1855-1863, Rome, Arch. Post.: DM 10.

*Rouge. Selfishness of the Canadian Fathers who do not wish to contribute to the general expenses of the Congregation, while at Montreal they have built "the most beautiful church in Canada and a house of comparable magnificence".*

Marseilles, [October 9. 1857].<sup>20</sup>

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

<sup>20</sup> The Register gives only "9" as the date, but the rest of the letter enables us to be more precise: October 9, 1857.

except on Sundays. The Superior General should not be allowed to remain in ignorance of such terrible things.

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

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



can see that I am angry. You must admit that you deserve my grumbling at you.

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

† C. J. Eugène, Bishop of Marseilles.

**240. [To Mgr Guigues, Provincial of Canada].<sup>21</sup>**

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

Marseilles, October 16, 1857.

My good Bishop,

It is far too long since I had the pleasure of writing to you. The longer I live, the less free time I have. It is only in secret that I am able to scribble a few lines, and so I have decided to give to Fr. Aubert the responsibility for correspondence concerning external affairs. This is no reason for you to imagine that I am without cares and letters to write. I am sorry to say that often I am burdened with them, and very sad and tiring ones, especially with certain persons who have no sense of honor, of delicacy, or even, I might almost say, of conscience. These are distasteful, tiresome letters, which would be enough to arouse one's indignation were it not prudent to control oneself to avoid bringing injury on oneself, even when one has a thousand good reasons for speaking out. Four carefully argued pages in response to a piece of bad behaviour or an injustice are not enough to bring a man back to the truth; all one receives in reply is an evasion or a poor excuse. So one has to begin again, but with no more success against prejudice and wickedness. I am left with the task of pulling the chestnuts out of the fire. I resign myself to it, but it always leads me to greater contempt of men, without excepting certain of those who should be such as to inspire different sentiments.<sup>22</sup>

<sup>21</sup> Copy: Reg. letters 1855-1863, Rome, Arch. Post.: DM 10.

<sup>22</sup> Doubtless an allusion to the correspondence with the Bishops of Valence and Quimper and with the Jesuits, when the Oblates were forced to abandon the major seminaries at Quimper and Romans.

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

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

I presume that you must know by now that the Holy See has granted the Coadjutor whom you have requested for the Bishop of Saint Boniface. The Prefect of the Congregation of Propaganda informed me of this, but he has asked me to give him sure information concerning the christian names of the man chosen, since

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

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

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

Farewell, and I embrace you with all my heart.

My affectionate greetings to everybody.

† C. J. Eugène, Bishop of Marseilles.

**241. [To Mgr Taché, Bishop of Saint Boniface].<sup>23</sup>**

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

<sup>23</sup> Copy: Reg. letters 1855-1863, Rome, Arch. Post.: DM 10.

Marseilles, November 7, 1857.

My dear Bishop, you must excuse me for writing to you on a small piece of paper like this. I am more crushed than ever by business and anxieties. I am not being allowed time to breathe. However, I must find time here and there<sup>24</sup> to maintain my correspondence with those of our men who are demanding replies from me. But you, my dear friend, how can you be content with these half-sheets, which are only enough to satisfy my appetite partially? However, I am happy to receive your news and I beg you never to imagine that there could be any business in the world that would make me find your letters too long. You tell me that you are on the way back to your diocese, and I was imagining that you were waiting in Canada for the Council of your Province. Before you left Montreal you saw Fr. Bermond, who, I am sure, was no more friendly towards you than he has been to me in the letter he has written me. He thinks of himself always as a sacrifice, and although it was he himself who asked me to withdraw him from Saint Boniface, he complains bitterly of my decision. The important task that I had given him, a sign of my trust, he regards as a new outrage and a nuisance, and tells me in advance that it would be a sheer waste of time for me to take that course. And in order to take away from me any idea that he might grow accustomed to that climate and that kind of ministry, he takes care to remind me that it is a temporary mission, from which he will return when his work is done. He does not even allow me any hope of success. I have never come across a heart more bitter than his. Far from doing justice to himself and recognising, for example, that the opposition that he had showed to you made it essential that I for my part warned the missionaries that I was sending into that area to live there and work under your jurisdiction, he grows angry and bears a grudge against my sensible and unavoidable precautions: this is a great cross for me to bear, and it is not the only one. It is only just that I should have some pain to balance the great consolations that the good God gives me in other ways. Do not be surprised, my dear friend, that you have to drink from the same cup as I. You have consolations, and you must also have sufferings. The important thing is to bear them with courage and resignation.

<sup>24</sup> The Founder habitually writes "de bric ou de broc", although the correct form of the expression is "de bric et de broc" = here and there.

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

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

I do not think you will take it amiss if I call the new prelate here in order to consecrate him. His appearance in Europe and in France will have a very good effect, we will fit him out here from head to foot, and he will more easily be able to do some recruiting for your mission. You know that I regard it as so arduous that I wait for men to ask me to be sent there before I will give them an order to go. So I think that the sight of Fr. Grandin and everything that he will be able to say will awaken in certain élite souls the desire of coming to share in your labors. Moreover, it is suitable that, as long as the Founder of the Congregation, who is a bishop, is alive, the bishops of the family should, so to say, come out from his bosom. I am writing to say this to Fr. Grandin, and I would like you to make it possible for him to carry out this plan. You will know that the Council of the Holy Childhood has made you a grant of 3,000 francs. I assume that they will send this money to us at Marseilles, together with a similar sum for Mgr Semeria, so that we can send them to you. A good, edifying letter from you to the *Annals of the Propagation of the*

Faith would do much good for your work. You know what is necessary to ensure that these gentlemen put a letter into their files: it must be of the kind that you know how to write. For me, there is no need for so much fuss, and so write to me as often as you can. Spare me no details concerning persons or things. Here we have had great tribulations, and met great injustices. The Jesuits have come without ceremony to take our place at Romans: the new Bishop of Valence has allowed this to happen, and they blame each other for this iniquity. The fact is that they are equally to blame for this injustice.

Farewell, my good Bishop, etc.

† C. J. Eugène, Bishop of Marseilles.

**242. [To Mgr Guigues, Provincial of Canada].<sup>25</sup>**

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

Marseilles, November 24, 1857.

My dear Monseigneur, Fr. Aubert must have informed you of my reception of your letter dated October 22 last, to which I was intending to reply in detail. That is what I am going to do today. I learnt with pleasure what you tell me of your visit to our Fathers at Plattsburgh. This establishment, it seems, is on a solid enough foundation, our missionaries are doing good there, they are not without temporal resources and their material interests are guaranteed, insofar as they can be in that part of the world, thanks to the precautions that you have taken in mortgaging the property for the sums that are due to them and having the matter approved by the council of vestrymen. As for the subjects responsible for the work of the church, it is certainly desirable that we should see their number increase, in order that this residence may be able to become a regularly constituted house, but how can we meet so many needs of this kind? I am sorry that, when faced with a similar situation, you

<sup>25</sup> Copy: Reg. letters 1855-1863, Rome, Arch. Post.: DM 10.

have been forced to withdraw from Plattsburgh Fr. Bernard, who was doing so much good there as a missionary. I have not yet received from him the letter you mention, but I can warn you in advance that I am not at all disposed to make an affirmative reply to it. Is it in fact necessary for subjects to undertake a journey to Europe and to cross the Ocean in order to take a little rest and to recover their health, when they have on the spot all that is necessary to achieve the same result?

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

And now I come to the two other important questions to which you are awaiting my reply: 1. The acceptance of the charge of the Irish church in Quebec. I have read the letter from the Coadjutor Bishop which makes you the offer of it officially and the considerations that you sent together with the copy of that letter. It is not difficult to understand the advantages of the position in which this

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

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

2. Finally, a word about your request for exemption from the contribution made by Provinces to the general fund. I have already written to Fr. Honorat to say how misplaced was your Province's insistence on wishing to be dispensed from a duty to which the whole



Congregation is subject, even our foreign missions that live entirely by alms. However, as you make out a special case, with reasoning based on your exceptional situation, I have decided not to treat you according to the usual rules. I have therefore decided on a middle course which will reconcile the special needs of the Montreal house with the just claims and rights of the general fund. Fr. Fabre, Procurator of the Congregation, will explain this arrangement to you in a letter that he will be writing to you soon to settle his accounts with regard to your Province at the end of the current year.

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

† C. J. Eugène, Bishop of Marseilles.

**243. [To Mgr Guigues, Provincial of Canada].<sup>26</sup>**

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

Marseilles, December 16, 1857.

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

Just when you are about to have your property confiscated you cast yourselves on us to wrest from us what we do not have, and always to pull yourselves out of the chasm you yourselves have opened up before yourselves. You need 40,000 francs, which you are willing to reduce to 30,000 in order not to have what you have bought at so high a price taken from you. But where is this huge sum to be found? Not in Bytown, where you have not been able to find enough to meet an initial payment of 2,500 and have let yourselves incur legal costs which you should have avoided. Nor at Montreal where they have had the imprudence to build a church and a house without the means to pay for them. And so without more ado you

<sup>26</sup> Copy: Reg. letters 1855-1863, Rome, Arch. Post.: DM 10.

must turn to Marseilles as if counterfeit money were being made in this country. Can you possibly be ignorant of the debts with which the Congregation is burdened? The position was made clear at the time of the Chapter, and since then we have been obliged to borrow further considerable sums, 80,000 francs at one time, which has raised the figure of the debt to three hundred and fifty thousand francs, since day by day food and maintenance have to be provided for two novitiates and a very full scholasticate while you do not take the trouble to give any help with these huge expenses which ought to be borne by the entire Congregation. In Marseilles there are no loans except on mortgage; the Congregation, burdened as it is, could not find a single centime to borrow. And so it must be me personally who, in my position, am compelled to take on the sad role of one who mortgages his property to borrow money. This is against my will, in spite of myself, and in the greatest possible disapproval, which I have felt from the beginning for all the enterprises at Buffalo that have been so poorly managed and disastrous. I understand that at one time Fr. Santoni was of this opinion that that establishment should be given up. He saw clearly what view one should take of the utopias of Fr. Chevalier who took an optimistic view of everything, and who by his bad planning is casting us into this abyss. To lose everything irretrievably for the third time if one cannot find *at once* considerable sums which he demands with a cry of distress — this is terrible. Furthermore, one should not dare to offer the slightest criticism to him, or the most legitimate remonstrance, for thus one brings on his bad humor; when he sulks, that is even worse. Nor is it to him that I am writing this letter. Nor do I address it directly to the Bishop of Bytown. No, this is a complaint and a protestation against the bad administration in general of a Province which should have made use of its resources to come to the aid of the Congregation at its very heart, and which has never done anything for this common center, but has used all its funds for foolish expenses which throw it into difficulties into which it would never have fallen had it shown a little foresight. Was it not in fact pretensions to build a church that was to be the most beautiful in Canada and a house that lacked for nothing, in the latter case to the surprise if not to the scandal of many people of sound judgement? Would it not have been better to be a little less magnificent and to accept the duty of providing one's brethren with the means of feeding themselves? No, you have so little care for their needs that you do not even take the trouble to forward a few Mass-stipends which are scarce in Marseilles, but plentiful in

Canada. But there is no difficulty about finding some to send to Corsica with calculated advantages, a form of commerce of which I disapprove very strongly.

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

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

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

† C. J. Eugène, Bishop of Marseilles.



244. [To Mgr Grandin, Bishop of Satala].<sup>1</sup>

*Fr. Grandin has been appointed Bishop of Satala. He must accept this appointment with serenity, for it is the will of God. Mgr de Mazenod is expecting him to come to France so that he can ordain him; his journey could inspire vocations.*

Marseilles, January 8, 1858.

A very brief letter to our very dear Father Grandin, who has become by the will of God and of his representative on earth Bishop of Satala *in partibus infidelium*. Infidels for infidels! — the Pope is dispensing you from caring for those that live in the part of Asia where your diocese is to be found so that you can consecrate yourself entirely to the sanctification, and first of all the conversion, of those whom you have gone to seek in the icy wastes of North America. I can see you from here prostrating yourself, your face to the ground, tears pouring from your eyes, humbly refusing the pontifical crown that is to be placed on your head. Be reassured that it is being imposed on you by obedience, and also for you, among the arduous labors of your ministry, it will be more like the crown of thorns of our Savior than the diadem worn by the Emperors of this world. You are a bishop by the will of the Head of the Church and of myself, and God's grace and help are assured to you. For you, the episcopate has

<sup>1</sup> Copy: Reg. letters 1855-1863, Rome, Arch. Post.: DM 10. The next day, Mgr de Mazenod announced this news to Mgr Grandin's sister Mélanie:

"Why should you be amazed that a religious as devoted as your Very Reverend brother has been chosen to be Coadjutor of another Bishop who is devoted like him to the service of the Church and to the salvation of the most wretched souls? Yes, it is indeed true that dear Fr. Grandin has been chosen as Coadjutor of the Bishop of Saint Boniface with the title of Bishop of Satala *in partibus infidelium*.

"Young though he is, Mgr Taché and I have judged him worthy to be presented to the Holy See to be raised to this high dignity which for him will be no light burden. But we know him well enough to be sure that he will carry this heavy burden with courage. All that we have to do is to pray to God that this unexpected blow will not crush him, and that he will resign himself to carrying out this task with the same

become the way of salvation, for it is through it that you will sanctify yourself more and more, and the fruits of your ministry will become more and more plentiful, so raise yourself up from your abasement and rejoice in the Lord, for the episcopate that has come to you thus is for you truly the *bonum opus* of which the Apostle speaks in his wonderful letters.

So much for what concerns you: now I turn to myself. You know that it is my privilege as a father to lay my hands on all those of my children whom the Lord chooses in our dear family. I have therefore written to our dear and loving Bishop of Saint Boniface to claim this privilege, begging him to be so kind as to make to me, aged patriarch that I am, a sacrifice of the joy that he himself would no doubt have felt in passing on to you the Holy Spirit which he received from me in his turn.

I am counting on having this consolation, and with all the more reason since I have always heard it said that it is as easy to come to France for you as to journey from your region into Canada. Moreover, we will be able to make your episcopal robes and vestments here and to show you to all those who are still hesitating to embrace the so arduous service of the Red River missions. It may be that your journey will be repaid by a fine haul. So do not refuse to give way to my prayers, unless you are prevented by an absolute impossibility, which I can neither foresee nor fear.

I am writing to you in a way in duplicate. Mgr Taché has the task of seeing that this letter reaches you, since I fear that the letter

humility that he would have used to avoid it; I mean that I hope his humility will enable him to realise that he must push humility so far as to renounce his own judgement and to accept with resignation what his humility makes him consider as above his merits.

"And so set to work without more ado. I do not know whom I am talking to. From the address that you have given me in your letter I have not been able to tell whether you are a religious; but if you do belong to a religious congregation, I do not know how far their zeal and generosity will go in providing for the worthy celebration of the liturgy and for the adornment of its ministers. Keep me in touch with your plans. As for me, I have done all I can to see to it that I am given the pleasure of laying hands on this dear prelate. However, I dare not be confident that I will succeed. You must admit that you for your part would be very happy to see your brother again, adorned with the sacred character of the episcopate.

"I have not been able to find again the letter that your Very Reverend brother wrote to discover the truth behind the rumors that had reached even as far as him. Be so kind as to inform him of this reply.

"I recommend myself to your prayers and greet you cordially."

† C. J. Eugène, Bishop of Marseilles.  
(Orig.: Rome Arch. Post.: L. M-Grandin M.)

that I have addressed to you by way of Montreal may not have arrived in time to catch the post leaving Lachine.

Farewell, my dear Bishop of Satala, but also always my very dear son, on whose prayers I am relying confidently and for whom I now pray even more especially since Rome has told me that he has been joined to our apostolic college by the approval and choice of the Holy Father, as I await the happy day when it will be given to me to lay my hands on him and to consecrate him in the order of Pontiffs. As I await him, I embrace him with all my heart.

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

**245. [To Mgr Taché, Bishop of Saint Boniface].<sup>2</sup>**

*Fr. Grandin has been appointed Bishop of Satala, and not of Salata; there is an error in the brief. The advantages of letting him come to France for his ordination. Blessing of the monument to the Immaculate Conception in Marseilles. Mgr de Mazenod's interest in the Red River missions.*

[Marseilles] January 8, 1858.

My dear Bishop, I know that you have left Montreal, and so I am addressing my letter to you to Saint Boniface, first of all to wish you a happy and holy New Year, full of merits and of all the blessings of God. And next I must tell you that at last the apostolic briefs for the election of our Father Grandin to the episcopate have left Rome, as I have learnt from Cardinal Barnabò's letter to me, dated December 11. The same Cardinal informed me that the Pope had named Fr. Grandin your Coadjutor, but the sending of the briefs was delayed by a doubt concerning his true baptismal names. I had to inform them of them from my own notes. The Cardinal tells me that in accordance with custom the briefs have been sent to the Archbishop of Quebec who has the task of sending them on to their destination. I presume that there is one for you and another for the Bishop-elect, who has been given the title *in partibus* of Bishop of *Salata* (Salatense). This is the name in the Cardinal's letter, in which he tells me that the see is in the province, or if you prefer, under the

<sup>2</sup> Copy: Reg. letters 1855-1863, Rome, Arch. Post.: DM 10.

metropolis of *Sebaste*. Having consulted the special books that are in my possession, I realised that there is an error in the name. It is not *Salata* that is in the metropolitan area of Sebaste, but *Satala*. I am telling you this in advance so that if there is the same error in the briefs as in the letter of the Cardinal Prefect, you can rectify it by proclaiming the newly elect under the name of Bishop of *Satala*, rather than of *Salata*. I am writing to Rome to correct the mistake they have made.

You will not be surprised, dear friend, if I insist strongly that you grant me the consolation of consecrating this new Bishop, which is a privilege of my position as Patriarch which I claim with confidence. You will assure me of this joy, will you not? Your mission will lose nothing because we will equip our new Bishop from head to foot here, and his presence will produce an excellent effect in his own country. Simply on hearing the news of this appointment which is so great a delight for them, people have written me I do not know how many letters, and are already competing for the joy of offering him everything that he may need.<sup>3</sup>

<sup>3</sup> We possess two replies by the Founder to these letters, one to Fr. Sebaux and the other to a parish priest, probably a classmate of Fr. Grandin. To M. Sebaux, a benefactor of Fr. Grandin, the Founder wrote at the beginning of 1858:

"As I set out, my dear Father, I have only the time to thank you for your kind remembrance and good wishes. You know of the wishes that I for my part form for you. The feelings that you have inspired in me are inextinguishable.

"It is indeed true that Fr. Grandin has been promoted to the episcopate by the Sovereign Pontiff, who has chosen him to be coadjutor to the Bishop of Saint Boniface with the title of Bishop of *Satala in partibus infidelium*.

"I do not know whether I will be able to have him sent to France so that I can have the consolation of consecrating him as I have had that of ordaining him. You would then have the pleasure of seeing this excellent subject, to whose education, if I remember correctly, you yourself contributed. It would be hard to be more virtuous, and I am confident that he will be as good a bishop as he is a religious and a devoted missionary. It is no crown of flowers that is being placed on his head. What a diocese that is that he will have to evangelise! I can see from here his palace at l'Île à la Crose, a few pieces of wood stuck together with mud, great fields of ice, and a few scattered Indians after whom one has to travel huge distances of two or three hundred leagues to bring a few of them to the knowledge of God and of His divine Son Jesus Christ, and through him to the way of salvation.

"This poor dear father will be overwhelmed when he learns of what Providence has prepared for him. But it will be in vain for him to withdraw. Help him by your kind prayers to resign himself to carry so heavy a burden.

"I will do all that I can to reply to the letters that I have received from his brother and sister and his friends, and I would ask you in any case to be so kind as to tell them that they have not been misled in being informed of the promotion of their brother.

"Receive, my dear Monsieur le Curé, the renewed assurance of my most affectionate sentiments."

† C. J. Eugène, Bishop of Marseilles.



His presence will certainly give rise to some vocations, and thus you will be recompensed for the sacrifice that you will have made for me. I am enclosing with this letter to you a little letter for the dear Bishop-elect; be so kind as to pass it on to him by one of the means at your disposal. I am also writing by way of Montreal, but I fear that I may miss the winter post. It is not my fault, for I was waiting to hear from Rome of the delivery in order to know what name to call him by. I was wrong, and I should have written when I heard of his election, and then I would certainly have been in time for the post that leaves Lachine, I am told, at the beginning of winter.

I am in the same state as you, my dear friend: how many times have I wanted to write to you, but for that to be possible I would have needed the permission of all those who were pestering me on every side, and who became more demanding as my work and ceremonies increased day by day along with our huge population, which these days is as high as three hundred thousand souls. You should have seen that population on the great day of the feast of the Immaculate Conception; I had chosen that day to inaugurate the statue of the Blessed Virgin that we have put on a fine column of Carrara marble. 12,000 people took part in the procession, and 250,000 stood and watched it pass along the route, all of them in the

To Fr. Grandin's classmate, Mgr de Mazenod wrote on January 9:

"You have not been deceived in the least, Father, in being told that the Reverend Father Vital Grandin has been raised to the episcopate. The Sovereign Pontiff has chosen him to be the Coadjutor of the Bishop of Saint Boniface with the title of Bishop of Satala *in partibus infidelium*. Although he is as yet still young, Fr. Grandin has deserved in every way the choice that has been made of him. To carry the heavy burden that is being laid upon him great virtues are needed, and courage in the face of every trial, and that is exactly what the good God has granted to this dear prelate. He has always been exemplary in all the positions in which, while still so young, he has been placed. And so it was with all confidence that the Bishop of Saint Boniface and I presented him to the Holy See so that there might be placed on his head the crown of thorns that he will have the strength to wear. But what distress this poor child will feel when he learns what Providence has had in store for him! He needs his friends to pray for him, so that he may be resigned to the holy will of God.

"What you intend to do with your classmates will be a precious mark of respect for the virtues of this excellent prelate. As I also wish to do something for him, I would be very glad to know, when you have decided, what your plans are. We have plenty of time. It may be six months before he learns of his appointment. I will certainly do all that I can to see that he is sent to me to be consecrated, which would be a beautiful opportunity for his friends to come and see our lovely city of Marseilles. But I dare not be confident that I will succeed. He is so far away: l'île à la Croix is 300 leagues beyond Saint Boniface, and that will be the place of residence of the new Bishop in that diocese which is as large as Europe.

"With all my good wishes, etc."

† C. J. Eugène, Bishop of Marseilles.

most profound recollection. I said Mass in the open air at the foot of the sacred statue. 200,000 souls assisted at this lovely Mass. At the moment of the Consecration you could have heard the sound of a fly flying. It could be said that at that moment heaven and earth were in adoration, for the sun was darting its ray across the sky, a sky as clear as could possibly be imagined, to do homage in its own way to the adorable Savior whom I was holding elevated in a holy transport of ecstasy for more than a minute between heaven and earth so that he might receive the worship of all the Christians who were bowed before him, and in a way of the whole of nature. But what am I doing? I am letting myself go on talking about what we are doing, while I should be urging you to be so kind as to tell me what you and your companions are doing in your heathen lands. Do believe that I take a great interest in your noble ministry. I count your every step, so to say. I associate myself with all that you undertake, I share in spirit in all your sufferings, which I wish I could ease for you without depriving you of the merit that you gain by them.

Imagine how impatiently I am waiting for news of your arrival at Saint Boniface. You must have found more people gathered there than you expected. It seems that the last missionaries were too late to begin the journey to l'Île à la Crosse. You will know how to turn this disturbance of the arrangements to good advantage. You will be able to instruct them and familiarise them with the work that you will be giving them, and thus they will be better equipped to acquit themselves well when you send them to their posts.

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

† C. J. Eugène, Bishop of Marseilles.

**246. [To Fr. Pierre Aubert, Superior at Montreal].<sup>4</sup>**

*Occupations of the Bishop of Marseilles. Complaint against Superiors who have not informed the Superior General of a grave lack of regularity among several of the Fathers at Montreal. The Founder wishes to know everything in order to take severe measures.*

Marseilles, April 20, 1858.

One heart is enough for me, my dear Fr. Aubert, to love all the children whom God has given me, but I would need ten hands if I

<sup>4</sup> Copy: Reg. letters 1855-1863, Rome, Arch. Post.: DM 10.

were to tell them all so. I know, and I blame myself for it: I do not write to you as often as I should, but what am I to do? You judge for yourself by the simple recital that I will make for you of the way in which I spend my day. Next Sunday, at 6 o'clock in the morning, I shall go to the church of the Jesuits where I shall find a gathering of a thousand men. I shall begin by administering the sacrament of Confirmation to a considerable number of latecomers. Then I shall offer the Holy Sacrifice, at which all these men will receive communion. For many of them this communion will be their Easter duty. When I come down from the altar, I shall run in great haste to the church of St. Cannat to meet the procession for the feast of Saint Mark and to be present at the solemn Station Mass. I will come back with the procession to the pro-cathedral, the church of Saint Martin, and there I will be present at the High Mass of Sunday. Then it will be time to come to the Bishop's Residence to dine. As I take my last bite, I will have to set off to be present at Vespers at S. Cannat on the occasion of a feast that is being celebrated there, after Vespers there will be the sermon, and then Benediction of the Blessed Sacrament. This will bring me to six o'clock. when I will have to go back to the Jesuit Church for the closing of the retreat of the men to whom I will have given Communion in the morning. I will not leave there until nine o'clock. You see how much is being asked of me in my city of 300,000 souls. And do not imagine that on other days I am allowed any rest. Meanwhile, I have also to concern myself, perhaps more than I should, with the business of the Congregation. For this, some days are set aside on which I work with your brother, and others when I work with my council; but there are few days when I do not more or less have to write to one of this dear family, which today is spread out in so many places.

But, you will tell me, my turn does not come often. This is true, and I must say that you do not offer me much provocation, which cannot be for lack of things to tell me. Alas! You must surely have more to say to me than you say at the moment. Why do you not send me detailed and regular letters as your duty requires? Do you imagine that it is not extremely painful for me to learn, as it were by ricochet<sup>5</sup>, of the revolts and disorders that have been going on in the Montreal community, and that I know nothing of this by the regular

<sup>5</sup> Fr. Mestre, soon after he arrived in Canada, had written a letter giving several facts concerning the lack of religious spirit among the Fathers. The General Council, in its meeting on April 14, thought it advisable to seek reliable information before

means, that is, from the superiors, who have continually hidden the state of affairs from me? Probably the scandal was known throughout the town, while I remained in total ignorance of it. I am not surprised any longer that there is nobody coming to the novitiate, although you are in a catholic country and surrounded by a large number of clergy. Who would wish to be associated with men who have gone astray and are singing the Marseillaise, boasting of their rebellion and turning their house into a great rowdy barrack-room where drinking and gambling goes on for a great part of the night, where plots are hatched to carry out the most unworthy plans, where all the duties of religious life, of the priesthood, of gratitude, of filial piety, are trampled under foot? These monstrosities horrify me, but was it right that I should know nothing of them? Should I not have been consulted about the remedy that should be applied to correct such disorders? My dear Fr. Aubert, these are sorrows that penetrate deep into my soul, especially when I think that some of the subjects whom I have sent you, full of good will, inspired by holy zeal, truly religious men like Fr....<sup>6</sup> and others, have gone astray along that path, until they themselves have become a stumbling-block for others. I beg you most urgently to give me positive information about all of this. It is not generalisations that I need, but an exact and conscientious account on each individual subject and on the enormities of which several of them are accused. Do not speak to me of the present state of affairs alone, whatever you consider it to be, but go right back to the revolt, the phase that is called republican, when the Marseillaise was being sung and signatures being collected for the schism. Since the Provincial has left me in ignorance of these disgraceful events, I call on you to give me full information on this period of madness, even if you have to write eight whole pages to do so. I know a good deal already, but perhaps not enough to judge of the extreme gravity of the evil. I cannot help thinking that men who could react as they did to the announcement of resolutions taken after a General Chapter by the Superior General and his Council were already fairly gangrenous. So I want to know what they were like before that time, because, quite wrongly, I was not informed about them when the delegates came to the General Chapter. I would like to believe that they were not then known to be so wicked. Do

taking decisive action. The reply of Fr. Aubert, received in June, criticised especially Fr. Rouge whom it was decided to recall to France; cf. General Council, June 28, 1858.

<sup>6</sup> Name completely erased.

not be content, in the report that I am asking you for, giving you an explicit commission to compose it, with designating people by the initial letter of their names. I could make a mistake, and I am very anxious not to make any error. You can see from experience what is gained by isolating oneself from the center and chief of a family, with regard to the direction of the subjects and the communities of an entire Province. Remember that the sap begins from the root and passes through the trunk of the tree to arrive at the branches and produce fruit. What has happened? During the most vigorous period in the youth of a Congregation that is just coming to birth, in Canada people have fallen into the decrepitude of advanced age, the forerunner of the death of any society. May all the good that there is among you inspire you once more and give new life to all those corpses whose stink I can smell from here. If there is no ground for hope, let me know so that I can decide what must be done. I make this a duty in conscience for you. Correspond directly with me. Farewell, my dear son; you will see from this letter how distressed I am. I bless you and embrace you with all my heart.

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

**247. [To Fr. Gaudet, in Brownsville].<sup>7</sup>**

*Fr. Gaudet writes too rarely; however, the father's affection remains always alive, even if his heart suffers.*

Marseilles, April 20, 1858.

I am deeply grateful, my dear son, to the Parish Priest of Matamoros<sup>8</sup>, who has given me the sweet satisfaction of receiving one of your letters. If you knew the pleasure they give me, perhaps you would not be so miserly in sending them to me. And still you complain about me. You go so far as to ask me whether you have displeased me, attributing my silence to some ill-feeling. No, my dear son, I have nothing to blame you for except that you neglect me too

<sup>7</sup> Copy: Reg. letters 1855-1863, Rome, Arch. Post.: DM 10.

<sup>8</sup> M. Musquiz. At the beginning of the year, Fr. Gaudet had written to say that he could not make the projected foundation in Mexico because of the war, cf. General Council, February 13. In his letter of April 20, Fr. Casimir Aubert reminds him that he should now go to Mexico since that country seems "to be returning to a state of order".

much, and let years pass without giving me the sweet pleasure of a single little communication. But for faults of this kind, it is only the heart that suffers, and one has no less esteem and even affection when one is a father as I am for a son who is too forgetful and does not take sufficient account of the hurt that he is causing to his father in never giving him any sign that he is alive.

Fr. Aubert must have mentioned business matters in his letter to you; I therefore will say nothing of them. This letter has the sole purpose of repeating and proving to you that you are always very dear to my heart, that I love you tenderly, and that while still complaining a little I pardon you for your neglect of me. Finally, I bless you and embrace you like a good father.

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

P.S. I forgot to tell you, dear Fr. Gaudet, that I have received your tiny letter and that of the Parish Priest of Matamoros for Rome; but the 150 francs that you sent were not there.

#### 248. [To Fr. Vignole].<sup>9</sup>

*Expressions of friendship. Because of his many occupations, Mgr de Mazenod cannot write often to every one of his children, but they are always present to him in mind and heart.*

Marseilles, April 20, 1858.

My dear Fr. Vignole, I wish I could pay all my debts, but how can I find the means to do this? All my children, therefore, counting as they must on my indestructible and fatherly affection, must tell themselves that they are present each day to my mind and my heart, and that they cannot give me more pleasure than by giving me from time to time, and often if possible, their news, that I read their letters with an inexpressible satisfaction, but that it is not always possible for me to reply as I should wish and when I ought. When the moment when I ought to write is past, an infinite number of letters

<sup>9</sup> Copy: Reg. letters. 1855-1863, Rome, Arch. Post.: DM 10. It is noted in the Register that the Founder wrote in the same sense and by the same post to Frs. Olivier and Kéralum. This letter does not seem in any case to be finished; doubtless, there was not time to transcribe it in the Register in its entirety.

piles up, and duties of all kinds multiply for me. I have to pay attention to everything, and every day I have to recognise the fact that, in spite of all my good will, one man is not enough to do all that I have to do. Still, I begin my day at 5 o'clock and do not end it until near midnight. Happily, in spite of my 76 years of age, God preserves me in a state of health equal to every trial and with a vigor which old age has still not reduced.

† C. J. Eugène, Bishop of Marseilles.

**249. [To Mgr Guigues, Provincial of Canada].<sup>10</sup>**

*Allocations for Plattsburgh. The debt of the college at Bytown. Fr. Tabaret is asking for more Fathers for the college. Basilians at Hamilton. Frs. Naughten and Bourassa. Letters from Fathers from the Red River region, all happy at the nomination of Fr. Grandin as coadjutor of Mgr Taché.*

Marseilles, April 24, 1858.

My dear Bishop, it was impossible for me to reply from Paris to your letter of January 28. I received it very late, precisely at the moment when I had most to occupy me, since I was on the point of leaving the Senate and Paris. When I reached Marseilles, I found myself caught up in the functions of Holy Week and Easter. I can assure you that nobody makes allowances for the delays that I have suffered, and that I need nothing less than the amazing health which God is kind enough to preserve me in so as to be equal to the work that is demanded from me every day. I am not dispensed for all that from satisfying the most pressing demands of my correspondence which stretches, as you know, to all four corners of the earth. The letter which I am writing to Fr. Aubert dispenses me from entering with you into the painful details of the affair which has caused me profound sadness.

April 27. I have just received your letter of the eighth day of this month, and I am going to hurry to reply, since I believe the post leaves this evening. I consent very gladly to the proposal that you make to me with regard to your Provincial Council. I can understand the inconvenience involved in having to confide family secrets to indiscreet men who have not lost the habit of doing all their business in public.

<sup>10</sup> Copy: Reg. letters 1855-1863, Rome, Arch. Post.: DM 10.

Although we have to deduct from the allocation that we are requesting for Plattsburgh the sum that the Canadian Province owes to the general fund, nobody will be able to complain against us, since the Province will regard it as a duty to repay to Plattsburgh whatever is in excess to its own debt.

It does not seem to me that there is anything surprising in the fact that you have incurred a debt for the building of the college. Is it not a diocesan establishment? And into whose possession will it pass? The Bishops who will succeed you after more than half a century, if it pleases God to continue to preserve you as I pray he will, will count themselves happy that you have taken trouble to leave them that fine college from which they will profit. I consider Fr. Tabaret too scrupulous. One works in all things with the means that one has at one's disposal as best one can. To aim at perfection is a foolish illusion. There is strength and weakness everywhere. The difference is that among us there is the habit of complaining about oneself aloud, of underestimating oneself, whereas elsewhere people have a desire to see themselves valued highly. To whom are you speaking about the Basilians? Have we not their meagre establishments before our very eyes? I do not imagine they have given of their best for Hamilton. In any case, you need have no regrets. They will have exhausted themselves with this effort. I think that what you have is better than anything that they could have given you. So have no scruple and no regrets.

I am distressed by what you tell me of Fr. Naughten; we were very happy with him throughout the time he spent here. If we cannot use the English in the countries where English must be spoken, we are very unlucky. I cannot believe that he will not be persuaded by the wise words that you will be in a position to say to him. He has always taken very well everything that I have said to him. You are too skilful to fail to find the means of touching his heart and recalling him to his duty.

As for Fr. Bourassa, I am desolated by his persistence in leaving the ark, and may God grant that he does not suffer total shipwreck. It is always a great infidelity to come to the point that he has reached. I have given him as much rein as I could, but will he take advantage of this kindness to stay firm in his vocation, and has he not in his heart committed to the full the apostasy from which I meant to save him?

What a responsibility will be on his shoulders if, as you say, you cannot replace him in his work in the docks except imperfectly.



Those shameful soldiers then never think of death! Do those words *redde rationem villicationis tuæ* not strike fear into them? Their consciences must have become utterly numb! May God grant them light to save them....

I am glad that I have been allowed some time to write to you, and now here is somebody coming into my room in spite of my instructions. Fortunately I am at the end of my paper, but I still had so many things to say to you! I have received letters from all our missionaries (except two) from Red River and also from the good Bishop. All these letters are delightful for the good spirits of which they give evidence. They are all delighted by the choice of the Coadjutor, who is now the only person who does not suspect what is coming to him. I am also receiving letters from all his classmates from Le Mans, who praise the qualities and the virtues of this holy missionary. God be praised!

Farewell, dear Bishop; I embrace you tenderly and send affectionate greetings to all our Fathers.

† C. J. Eugène, Bishop of Marseilles.

**250. [To Fr. Rouge, in Montreal].<sup>11</sup>**

*Mgr de Mazenod is a merciful father to his children, but does not grant a dispensation from vows to Fr. Rouge, who must rather, in the name of obedience, come to Marseilles.*

Marseilles, July 8, 1858.

My dear Fr. Rouge, I have read with the greatest attention and the deepest possible affection the memorandum that you have sent me dated June 19. How can you have decided, my dear son, to thrust the dagger so far into the heart of him whom nonetheless you call several times your father? Are you not afraid of being unjust, in giving way to a resentment based on false suppositions, hearsay, and lying reports? If you love me as you say you do, should you have lived so long under the weight of a crushing preoccupation, and

<sup>11</sup> Copy: Reg. letters 1855-1863, Rome, Arch. Post.: DM 10.

allowed me to remain ignorant of a suffering which it would have been so easy for me to alleviate? Can it be that a father would cease to love his child merely because he had something to reproach him for? What am I doing? If I had to repeat all the points in your memorandum, I would write a letter longer than the one you have written to me. So I will limit myself to telling you that, so far as I am concerned, there is nothing so true as the pain, sorrow and misery of seeing you in this state of exasperation which is setting you on a false road and exposing you to the danger of losing your soul. You know, my dear son, that I will never incur the blame of helping you to attain such terrible unhappiness. You ask me for a dispensation from your vows; you have committed a grave fault in deciding to follow this idea. Can it be that the undertakings that you made solemnly before God do not have to last as long as your life? Did you not take the oath, *usque ad mortem perseveraturum*, etc.?

And can one play with God and with what is most sacred, after the sacraments, in our holy religion? Was it because you saw apostates around you that you have been tempted to become one yourself? May God preserve you from that, my dear son! I have too much love for you in my heart, although you do me the outrage of doubting it, for me to wish you to assassinate yourself; I would be killing myself as well if I were to prevaricate in that way. Have I the power to grant you such a dispensation without canonically valid reasons? What would have become of us if it were enough to feel a certain discontent, to have come through one's own fault to find the holy yoke of religion heavy, for one to wish to break the bonds that bind us to God in the Congregation to which the mercy of the Lord has called us, he who is the receiver of our vows and oaths, who has adopted us on the basis of those oaths and to whom we belong irrevocably? No, my dear son, it is not possible.

Your position has become difficult and disagreeable where you are, but there are ways of remedying that. The whole earth is ours, I might say, in a certain sense, that is to say that wherever there is a house of the Congregation, you will be at home; you will be at home and in your proper place above all, when you have come to see me, if that is necessary, so that you may come to know me better and receive from my own mouth the expression of my true feelings which you have misunderstood. Face to face with me, leaning on my paternal heart, you will be able to tell me whether I am not for you what I should be, that is to say, the most loving, affectionate, and let

me say the most merciful, of fathers, for I have certainly things for which to forgive you.

Come then, my dear child, as soon as you can, to my side. This is not a simple invitation that I am making to you, but a command which I make to you in virtue of holy obedience. Set out as soon as you receive my letter, and make for Marseilles; I want to be the first person you see. So come directly to the episcopal palace or to the country, from where I am writing to you now. It is with me that you will be able to acclimatize yourself again in that part of the world which you left so long ago, and to regain your first fervor and all your good habits of life.

In expectation of the moment when I will embrace you, I send you my blessing.

## 251. [To Mgr Bourget, Bishop of Montreal].<sup>12</sup>

*Fr. Rouge should be refused entry into the diocese of Montreal if he leaves the Congregation. The sadness that the Fathers in Canada are causing; everywhere else the Oblates are good religious.*

<sup>12</sup> Original: Montreal, Archiepiscopal Arch.: Oblates. This is the last letter that we have from the Founder to Mgr Bourget. He replied promptly to Mgr de Mazenod, whom he found 'in great anxiety'. This letter of August 7, similarly the last that we know from the Bishop of Montreal to his colleague in Marseilles, is touching for its delicacy and kindness. The Bishop says that he does not accept secularised religious in his diocese, that Fr. Rouge has not asked him for anything, and that so far as he knows the Oblates in Canada have never even dreamed of breaking with Marseilles, a schism which he would not tolerate. "As for their conduct in the diocese", continues the Bishop, "they are always as zealous as ever and God continues to bless their apostolic labors. Their unity with the priests of the area becomes ever more close and affectionate. This is also doing a great deal of good for the cause of religion. As for their relations with their religious superiors, I can say nothing about that, since it has nothing to do with me. I can however assure your Excellency that I never hear them complain against those who govern them, or complain of each other. Finally, I may be wrong, but it seems to me that the Oblates of Montreal have not lost the good spirit which may reign in the other houses of the Company, that they are attached to you as good children should be to so good a father, and that they are truly worthy of your fatherly tenderness.

"So I urge your Excellency to grant them the place that they have always had in your heart, by putting the best possible interpretation on anything in them that may have displeased you."

Marseilles, July 14, 1858.

Monseigneur,

Allow me to renew a correspondence with you that has too long been interrupted regarding the position of my family which I had placed under your fatherly protection when it pleased you to call them to be with you. It has often been in my mind to write to you for confirmation of the judgement that I had to make on many matters that were presenting themselves to me under a disturbing aspect. It seemed to me that distance had relaxed certain bonds which are never weakened without trouble ensuing. Hence the scandal of several apostasies, for that is the true nature of certain forced dispensations which have been made necessary by expulsion provoked by reprehensible conduct. What a great evil these apostasies are! But I have said to Mgr de Charbonnel and to Mgr Guigues himself that they were to a certain extent encouraged by the ease with which they have received these infidels into their dioceses. How I love the saintly Archbishop of Valence who one day called to his palace all the secularised monks that were in his diocese to tell them to go back to their monasteries. When several of them refused, imagining themselves secure because of the secularisation that they had extorted, he told them to go and seek their fortune elsewhere! And so I ask you, Monseigneur, to be so kind as to leave no hope to any of our subjects who, having fallen into laxity and blind to the value of the sacred undertakings that they had vowed for their whole lives and confirmed by oath, seek a dispensation which I cannot in conscience grant, not to give them any hope of being received in your diocese. What leads me to address this plea to you, I will tell you in all confidence, is the request that has been made by one of my subjects that I should grant him a dispensation from his vows. And why? Because he has lost the spirit of his state in life in occupations that are foreign to it and have absorbed him, making him a bad religious. I cannot grant him this dispensation without prevarication, and so I will not grant it. In response to this blameworthy request, I am sending to this subject an order under obedience, telling him to come back to me to renew his strength. Although the tone of my letter was fatherly throughout, I have reason to fear that this poor child may persist in the unhappy path on which he finds himself, and not obey my command, although it obliges under pain of mortal sin. Monseigneur, come to my aid and if this poor child turns to you to be admitted into your diocese, make him feel the enormity of his

fault and encourage him not to fear to come and rest on the breast of his father. Do not mind his unjust complaints, for they are greatly exaggerated and most of them would fall back on him if one were to discuss them. Ah, Monseigneur, I say this with sorrow, profound sorrow: our Fathers in Canada are not like their brothers in Europe! In France and England they edify everybody, and I am unable to satisfy the requests of all the bishops who are asking for the help of some of them. I am surrounded by saints, quite literally, and God is everywhere blessing their holy ministry with the conversion and sanctification of souls. Peace reigns in all our communities, with mutual esteem and a respect for those whom God has appointed to govern others. What a difference in Canada! I would have to continue for too long if I were to tell you of all the sufferings that they cause me; a critical and independent spirit has established itself at Montreal, at the very least. It is terrible to see how they judge their superiors; I do not deny that there are some good subjects, but there are a few leaders who are spreading a very bad spirit, and it is one of those that I am recalling.

You know, Monseigneur, with what confidence I have dealt with you ever since the very beginning. Be so kind as to write to me giving me, quite plainly, your feelings on everything that you know concerning our Fathers. It is the house of Montreal and he who is leaving it that give me the greatest concern. If there are subjects who need to be recalled, I shall not shrink from doing it. What I fear is to send subjects into that atmosphere where more than one has lost the good spirit that he had when he arrived.

My dear Monseigneur, forgive this explosion of my heart, for you can recognise in this lack of self-control the man who has always identified with you, who has shared all your views, and who has never ceased to love you with all his heart.

† C. J. Eugène, Bishop of Marseilles.

**252. [To Mgr Guigues, Provincial of Canada].<sup>13</sup>**

*Pamphlet from Fr. Rouge requesting dispensation from his vows. The bishops have too easily accepted unfaithful religious. Fr. Rouge foretells further departures from the Congregation.*

<sup>13</sup> Copy: Reg. letters 1855-1863, Rome, Arch. Post.: DM 10.

Marseilles, July 16, 1858.

My dear Bishop, have I calculated well or badly? I was waiting to receive a new letter from you before writing myself. Now today I cannot wait any longer. I have to inform you that I have received what can only be called a pamphlet from Fr. Rouge which I have read very attentively, and which has obliged me to reply by return of post to send him an order recalling him to be with me. That is not what he was asking for. On the contrary, the conclusion of his long letter of 26 pages was a request for dispensation from his vows. Since, thanks be to God, I do not have a conscience as broad as those gentlemen who consider themselves authorised to ask for a dispensation when through infidelity to their duties they have come to feel distaste for their vocation, I have guarded myself carefully against giving way to so blameworthy a request. Disregarding, therefore, all the unworthy things that his memorandum contains, I have written a letter to him in a thoroughly fatherly tone to tell him of the order that I make to him under obedience to come to me. These poor children have so lost sight of their most binding obligations that I fear that he may refuse to obey an order which nevertheless obliges under pain of mortal sin. I have therefore written to the Bishop of Montreal to warn him against allowing this Father to entertain any hope of being received in his diocese. We would have fewer apostasies to regret if the Bishops, including yourself, had not made the mistake of offering refuge in their dioceses to men whom they should have sent back to their communities or cast out of their dioceses. I cited to Mgr Bourget the example of a saintly Archbishop of Valence who expelled from his diocese all the secularised monks who refused to return to their monasteries, although their secularizations were more legitimate than forced dispensations that have been provoked by misconduct on the part of subjects. Fr. Rouge tells me that he will not be the only one to leave the Congregation, which leads him to ask God to remove me from this world soon, to spare me the distress of seeing the Province of Canada go down into the grave before me. I am saying nothing of the pamphlet in which you have all been so fully criticised, of which I will tell you later.

I can see from this that a certain letter which was written to me and of which I informed Fr. Aubert of Montreal for him to pass it on to you was not as exaggerated as that Father imagined.

I am so busy that I am forced to stop there for the moment. I think our Fr. Aubert must have written to his brother. I will not seal

my letter before I have seen him to discover whether he has anything to say to you.

I embrace you and I end here.

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

**253. [To Fr. Gaudet in Brownsville].<sup>14</sup>**

*Convalescence of Fr. Gaudet. Request for details concerning Matamoros, Notre Dame du Refuge and San Antonio. Fr. Tabaret is in Europe and has obtained six Fathers for the college in Bytown. Salutations.*

Marseilles, August 28, 1858.

Your letter of the third of this month reached me today, the precise day of your feast. I at once fulfilled the errand that you gave me, although to tell the truth there was no need for it, since you are in my thoughts every day in my poor prayers at Mass and in the evening before the Blessed Sacrament. This time you gave me the opportunity to thank the good God for your recovery. I was very distressed to learn that you have been ill for so long. Have no scruple, my dear child, in ordering for yourself meals in accordance with your needs; nobody can take offence at that, for you would do the same for anybody else if he had need. Above all you must take care of yourself.

I approve of the arrangements that you have made for Matamoros. It is a perpetual mission with the aim of serving and converting souls. All that I would wish is that you should never leave a Father alone in this ministry; there must always be at least two together, and they must follow the Rule exactly, for otherwise a priest alone would grow stale and lose the habits of religious life. That is why I shall insist that they retain frequent contact with their community at Brownsville, that they go there to make their monthly retreat, and for direction with the Superior.

I would have liked you to have given me some information on what you call Notre Dame du Refuge. Is it a shrine? What are your plans? Would you prefer to establish yourselves later on at Mon-

<sup>14</sup> Copy: Reg. letters 1855-1863, Rome, Arch. Post.: DM 10.

terey? I wish the Bishop of that diocese had come to Marseilles and spent a few days with me.<sup>15</sup> He could have told me about any plans that he might have for us. In the meantime you have done very well in working for the salvation of the people of Matamoros and profiting from the good dispositions of the priest there,<sup>16</sup> whom I am glad to see you do not regard as similar to his predecessor. You do not tell me anything about San Antonio, but it seems to me that that is a position that you covet. Could the Bishop do better than to give it to you? When will these good bishops realise that most of the priests and ecclesiastics whom they come looking for in Europe have no other vocation than the desire to gain money or make a position for themselves? That is what should have made up Mgr Odin's mind to establish you at San Antonio. I see both from your letter of June 6 and from that of Fr. Parisot that this post would be very important for us. Would it not be a good idea to press the Bishop a little? The good that our two Fathers have done there in the six months that they have stayed there is proof of what could have been achieved through the ministry of our men.

You told me in your letter of the 6th that you hoped to be able to have the roof on your church by July. You do not tell me if in fact you have managed to establish yourselves there. It is a great step to take possession of the building; the fittings can be added gradually. It is the house that I would like to see soon in a state to receive you: it seems that with the funds that you have been promised you will be in a position to press well ahead with your work. Do not the Sisters still owe you something?

You have not been at all deceived in hearing that Fr. Tabaret has been sent to Europe to recruit subjects. He will return with a little colony, an immense sacrifice that I have had to make to save the college at Bytown from ruin.<sup>17</sup> This is necessary, but you know the repugnance that I have always felt for this sort of establishment. One only has to read the primitive Rule. I gave way in the case of America because I was assured that it was necessary for the service of the Church in that country.

<sup>15</sup> Mgr T. Amat, Bishop of Monterey.

<sup>16</sup> The Rev. E. Musquiz.

<sup>17</sup> Fr. Tabaret left in the autumn with Frs. Tortel, Dédeband and Pian. Frs. R. Cooke and Charpenay rejoined them during the winter; cf. General Councils of August 26, September 6, November 20, and December 2 and 14, 1858.



I would very much have liked to have written some lines to our dear Fathers, but you cannot imagine how busy I have become. Every day new business arises. Am I not going to be obliged to hold two ordinations consecutively in order to meet the needs of our missions? And nonetheless I have ordained 8 of our men to the priesthood at the end of the academic year. We are not equal to the immense amount of work that is being imposed on us, and when one thinks that it is France that has to meet all these needs, there is reason for disquiet. I cannot happily accept the fact that a country as Catholic as Canada does not provide subjects so as to be able to stop recruiting them in France. However, there are now four subjects whom I must send them. Happily, they are for Bytown. I would not have the courage to send them to Montreal, so greatly do I fear the bad spirit that reigns in that house. I have recalled from there Fr. Rouge, who I hope will soon be with me. There are also others who could well come to regain their strength in the bosom of their father whom they have too much forgotten. And still they accuse me of prejudice against them. God knows if I need to reproach myself for not loving them. I charge you expressly to say a thousand kind words to each and every one of our Fathers. I am always intending to write to them, but I have so many things to attend to that truly I often do not know which way to turn. At this very moment a young man of 19 years of age has come to disturb me. And I had only just been able, on September 16, to resume my letter to you begun on August 28.

And so I end in haste with a blessing for you all.

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

**254. [To Fr. R. Olivier in Texas].<sup>18</sup>**

*He must send a report on their activities with a view to preparing the Annals of the Congregation. The importance of the mission at Matamoros. Mgr de Mazenod is the oldest priest in the diocese and among the Oblates.*

<sup>18</sup> Copy made in 1892 by Fr. A. Martinet, in the Register of Acts of Visitation of the residence of Roma in Texas.

L.J.C. et M.I.

St. Louis near Marseilles, September 16, 1858.

My dear son, I have asked Fr. Gaudet to be so kind as to pass on to you from me a thousand tender expressions of affection, but since I am being allowed a moment of peace, I take advantage of it to tell you directly how much I love you.

I wish I could look forward to having enough time to write to each one of you individually, but I am quite certain that I will not have reached the bottom of this page before some busybody comes to disturb me. It is quite in vain that I have come to take refuge in the country, for Marseilles is so near and it is so easy to come here that I am continually at people's mercy. What did I say? At the very moment when I was writing those words to you somebody knocked at the door. Fortunately it is one of our men, for otherwise I might have been angry. It is dear Fr. Balaïn who has come from La Blachère, where he has spent part of his vacation working for the salvation of souls. I took the opportunity to speak of nearly all of you, whom he knows. He was followed by Fr. Brun, then by Fr. Aubert, so that here we are *en famille* to busy ourselves concerning you. We have not forgotten Fr. de Lustrac; we spoke of your missions, while desiring that you should all send more detailed reports about them. Remember that all these reports are to be used to compose the Annals of the Congregation, and that meanwhile we are enchanted and edified to read them. So do not imagine that they would be a waste of time; find a few free moments to do this little piece of work for us. The Jesuits never fail to do this, and every four months they reproduce the various reports that they receive and distribute them to their different houses.

From what Fr. Parisot has said in his letter to me, how glad I would be to see you at San Antonio! The only thing that I am anxious about is that you should not undertake more work than you can manage. However, I was very glad to see that you are working at Matamoros. Untold good will be produced in a region that has been so scandalised by the conduct of the former priest of Matamoros by the presence of zealous religious who, living holy lives themselves, devote all their energies to the instruction and conversion of souls. My dear children, there is a magnificent mission there which will bring down on you and on us the most abundant divine blessing. I have come to Marseilles to finish my little letter, where we are going to perform our last duties for the good M. de Lander, who has come

to the end of his long career. I have thus become the oldest priest in my diocese, just as I am the oldest priest in the Congregation since the death of the good and much lamented Fr. Mie. That means that I am coming near my own end; remember that before God.

I bless you with all my heart.

† C. J. Eugène, Bishop of Marseilles.

**255. [To Mgr Guigues, Provincial of Canada].<sup>19</sup>**

*The Founder has recalled from Canada certain Fathers who were setting a poor example; they have been replaced by 5 good subjects. When will Canada be self-supporting?*

Marseilles, October 1858.

My very dear Bishop,

Quite by surprise, I find that time has caught up with me in such a way that I have only a few minutes to write to you if I wish to catch the post which leaves this evening to reach Liverpool the moment the boat leaves. I must explain this difficulty to you. I have had to write fifteen letters to send to the missionaries who have just left for Ceylon. I am at St. Louis, and Fr. Aubert sends me an urgent message to remind me that the fateful moment has arrived since it is night and the letter that I was planning to write to you has still to be put in this evening's post.

You must have received my orders for the subjects of whom I am relieving you;<sup>20</sup> my letter is for no eyes but your own. In exchange I am sending you some men of whom you will be able to make the best possible use. God knows what I have had to do to give you men of this quality. I have had to undo two important houses, a seminary and a novitiate, and to upset many people. These are not

<sup>19</sup> Copy: Reg. letters 1855-1863, Rome, Arch. Post.: DM 10. In the Register, the date is given simply as: October 1858.

<sup>20</sup> Mgr de Mazenod writes to Fr. Vincens on this subject on August 1, 1858: "I am sending you the good news that Fr. Rouge, touched, I am told, by the letter that I have written to him in reply to his pamphlet and his request to leave the Congregation, has embarked and is on his way to me. When he has arrived, I will also send Fr. Bernard the same order, and so we will weaken that centre of murmuring and opposition which is doing so much evil in Canada." It has not been possible to discover what other Father was recalled later.

the men who are setting out, who on the contrary are admirable for their obedience and their devotion, but rather men who, with good reason, are annoyed by the choice which I have made to their detriment. I have brushed all considerations aside to satisfy you, but in the name of God I hope that people will be content and appreciate the sacrifices that I have had to make. Nothing is so tiring as to hear nothing but complaints and murmuring even when one is wearing oneself out to give satisfaction. We must not lose sight of the fact that we are still a young family in the Church, and that we are hardly able to do all the work that has come our way. If we were as old as the Jesuits and had as many subjects as they, be sure that we would not wait for you to implore us before we sent you some of them; but in our present state, we have to make a void elsewhere in order to supply you with subjects. When I think that I have only been able to send two subjects to the great mission in Ceylon, and that I am sending you five, while a Catholic country like Canada should be providing us with subjects in great numbers! Praise God! The express courier is coming to take my letter, and I conclude by expressing to you once again my tender affection.

P.S. I will compensate at another time for the brevity of this letter.

**256. [To Mgr Grandin, Bishop-designate of Satala].<sup>21</sup>**

*The nomination of Fr. Grandin is God's will; let him then come as soon as possible to be ordained bishop before the Founder dies. All rejoice at his nomination.*

[Marseilles, October 1858].<sup>22</sup>

My dear son, I am always in great difficulties when I have to send a letter to you. Only Fr. Aubert can tell me how to proceed, and when he is not with me I lose courage. However, I wish you had received in time the invitation that I sent you to come to be consecrated by me as soon as possible. I was justly impatient to lay my hands on you, and I had reserved that consolation for myself by writing to Mgr Taché, while fully realising the sacrifice that I was asking him to make. And now I receive your letter of July 22 in reply

<sup>21</sup> Copy: Reg. letters 1855-1863, Rome, Arch. Post.: DM 10.

<sup>22</sup> This letter is undated in the Register, but is copied among the letters of the month of October 1858.

to the one that I wrote to you to tell you of the choice that the Holy Father had made of you to be Coadjutor of Saint Boniface. Why, I asked myself, is it not he who comes to me instead of his letter? It would have been good if the boats that carried his letter had carried him, and you would not have lost that opportunity to come in answer to my call.

It is not a matter of blaming you, for you are definitely and rightly Bishop-elect of Satala and Coadjutor of Mgr Taché; there is no question of going back on that, and even if you were to humiliate yourself again, I have no regrets at having presented you to the Holy See. Certainly, in making you a bishop I have not lightened your burden, but I have fulfilled one of the duties of my position and made use of my right, of which all are well aware, and if there were anything that could cause me distaste and even disgust it would be to learn that there is anybody who does not applaud my decisions and who is so foolhardy as to have opinions and feelings other than my own.

Be reassured by the judgement of those who know you. You ought to be abashed in the sight of God by the unanimity of the expressions of approval, or, I might almost say, the transports of joy, of all your fellow-countrymen. Your former superiors and your classmates are delighted by your elevation. They all want to help to put together the clothes you will need as a bishop, and have gone so far as to ask something impossible of me, which is to have you consecrated in the country where you are now.

The mission will lose nothing by your journey to Europe. It will have nothing to pay to equip you. But this long delay irks me as well as them. I do wish I had not been made to run this risk at my age. This is something that should have been taken into consideration. I am 77 years old, and at this age can one promise oneself another year of life?

In order to punish you for only writing me a few lines, in spite of my urgings, and for not having given me any news of your work, which is truly unforgivable, I in my turn will write no more to you than these two pages. It is true that I have an excuse which you lack, which is that I have to write at the same time to a great number of our men. As I conclude, I beg you not to wait until I am dead before you obey my call.

I embrace you with all my heart and send you my blessing.

257. [To Mgr Taché, Bishop of Saint Boniface].<sup>23</sup>

*Rapid growth of the population of Marseilles, and increase in the amount of work expected of its Bishop. Two more Oblates have died in Texas. One must be content with the subjects sent on missions, even if they are not all perfect. Mgr Grandin is awaited. Admission to vows. Request for reports by the Fathers on their work.*

Marseilles, November 15, 1858.

My very dear Bishop, you will never reproach me as much as I reproach myself for the delay in my correspondence with you. But you would excuse me kindly if I could tell you how many times I sigh after you and am turned away, I could not tell you how much, from expressing my feelings to you in writing as I would like. The fact is that the demands made on me become heavier every day. Imagine that our population has grown this year by thirty-five thousand souls, and that in the commune of Marseilles alone we are three hundred and fifty thousand souls. You can judge from that the increase of work in a country where activities, and in consequence the number of functions at which the Bishop must always appear, are on the increase. And this door, which must always be open, to the great detriment of my relaxation and free time! However, this makes no difference to the fact that I am very behind in writing to you, and yet I cannot help saying that this is not for lack of good will. Could you doubt that, my dear friend? Do you not know how much my heart is ceaselessly preoccupied with you personally and with the Fathers on your so difficult mission? One thing alone consoles me, and that is that at least you are all in good health in that climate and way of life that make me shiver, while our Texas mission has already eaten up five of our precious subjects, and at the very moment in which I write to you, I am still weighed down by the gravest fears for those who remain on the battlefield to fight the epidemic which is decimating that region. Fr. Gaudet himself has had an attack, and although he was able to write me two lines in Fr. Parisot's letter which informed me of the death of Fr. de Lustrac and a brother, he was not yet recovered, and I have received no further letters since.

The last letter I have received from you is from the month of June. I have not the heart to reproach you, but in your solitude, in

<sup>23</sup> Copy: Reg. letters 1855-1863, Rome, Arch. Post.: DM 10.

comparison with the position I am in, you will grant that I might well have said something.

Fr. Frain wrote to me in August. I would have liked to write him a few lines, but how can I reach him? I will put my little note in the same envelope as this letter to you. My dear friend, what would you like me to say to you on your observations regarding some of the missionaries that I send you? Perfection is not easy to find. Granted the great difficulty of finding men of good will who will give themselves to such enormously arduous work, I count myself lucky when one presents himself who, far from being frightened, desires to consecrate himself to it. So I take them as they are so long as I consider them virtuous and devoted. The wise thing for me and for you to do is to be content with them. Perhaps they do lack something, but they will acquire it with a little practice; good will aided by the help of God, will do much to bring this about. Do not let us demand the impossible.

I would have been very pleased, I will not pretend otherwise, if instead of receiving a letter from Mgr Grandin I had seen him arrive in person. Apart from the satisfaction which I claim for myself, I have told you that the mission would benefit from it, seeing the dispositions that people are in with regard to him in his own country and elsewhere. So when will you send him to me? Remember that you must think of my age and not tempt God.

Fr. Fabre does not accept your reproaches, and claims that he is in the right as far as you are concerned. There must therefore be some misunderstanding.

You have done well in receiving the vows of the Brother whom you have judged worthy of making them; in such a case, however, when the novitiate is over and you have asked for his admission, judging his good dispositions, and you have received this novice's vows, he then becomes by his profession bound to the Congregation until the Superior General makes his reply; the Congregation is not bound except by the consent of the Superior General. Decide on your conduct according to these rules.

I missed the opportunity of the departure of the last Fathers whom I have sent to give a sign of life to all our missionaries in your Vicariate. I will try to remedy this lack little by little. The fact is that I am disturbed at every moment. Only yesterday I had to lay down my pen in order to preside at a commission for important matters in

my diocese. At the moment when I am writing to you today, I have to leave to receive a religious profession, which will keep me all morning at the convent. It is like this every day. So I leave you, and I will try to finish my letter during the day.

One loses the thread of one's thoughts with all these interruptions. But I would like to tell you that your letter of the month of March pleased me greatly because of the judgement that you make on each of our missionaries. This enables me to suggest very gently whatever is necessary, when I am able to write to them. What I still desire is to obtain some news of their work and yours. Such a report is required as a general rule, but it cannot be other than advantageous for your mission in the hearts of those of our men who are not afraid in the face of difficulties, provided that they lead to the conversion of souls. If you judge it opportune to recall your mission to the interest and attention of the faithful, you are the only person who can take the responsibility of making the facts known by showing the whereabouts of the places where you are working, etc.

Farewell, my dear Bishop; I press you to my heart, and bless all our Fathers.

† C. J. Eugène, Bishop of Marseilles.

**258. [To Frs. Maisonneuve and Tissot].<sup>24</sup>**

*Write more often. Their work is admirable. Fidelity to the Rule. All the Oblates in the world are united by prayer and in the presence of the Blessed Sacrament. Success of Oblate activities everywhere. Three new missionaries sent. Canada should provide other subjects like Fr. Lacombe.*

L.J.C. et M.I.

Marseilles, November 24, 1858.

My dear Fathers Maisonneuve and Tissot, could you not seize one of the feathers of those pretty birds which your skill in hunting enables you to catch in order to use it to give me some news? Can you imagine that I am indifferent to being deprived of news for so long? Then you must have quite forgotten what I have never ceased

<sup>24</sup> Original: Winnipeg, Arch. O.M.I. Provincial House.



to be for you. You are doing wrong to take me as the pattern of your correspondence with me. You know that in my position it is quite impossible for me to send a letter in reply to every letter that I receive from the missionaries whose duty it is to keep in touch with me. It must be enough for you to be assured that I am never more happy than when I receive the letters of my dear children, but it would not be right to be severe with me because I have not made an exact reply to a letter that you have written to me. Your good hearts will tell you that I will count myself happy when I am able to write one letter to you for three of yours, and you will in fairness take account of my good will and accept that in place of the others. Furthermore, you have so many interesting things to tell me. The tiniest detail of your work transports me with joy. What you are doing is admirable in my eyes, since it is done by you who are my children and are acting with such high motives, so meritorious in the eyes of God. The only thing that I do recommend to you is not to neglect your holy Rule. However far away you are from the centre of the Congregation, remember that you must live the life of the family of which you are a part. It is a consolation at the ends of the earth, where you are, to think that you are living the same life as and in intimate communion with your brothers scattered over the entire surface of the globe. You are on the opposite side of the world from Ceylon — well, you have brothers there in union with you working for you just as you are working for them, who repeat every day the beautiful prayer: *Deus qui caritas es, da natis, etc. alterum alterius onera ex sincera dilectione portare, etc.... Servos tuos, Domine, congregatos in nomine tuo, et de uno pane participantes, da unanimes considerare invicem in provocationem caritatis et bonorum operum, etc.... Memento congregationis tue quam possedisti ab initio. Oremus pro fratribus nostris absentibus. Salvos fac servos tuos, etc....* We raise the same prayers to heaven, we are inspired by the same feelings. You are present to us just as if we could see you. Have we not a common meeting-place at the altar during the sacrifice and every time we place ourselves in the presence of Our Lord.

I need you to tell me that you are in good health despite the rigor of the climate in which you are living, and that you are repaid for your pains by the blessings that God showers on your ministry. Any news on this subject will charm me and edify all to whom I communicate it. Do not be afraid of being too detailed about such things. It is all of interest since it comes from you and conduces to the glory of God and the salvation of souls.

I was talking to you of your climate which makes me shiver when I think of it.... Well, it is a great consolation for me to see that you have endured it unharmed while I have the sadness of learning that Texas has just devoured two more of our men, a Father and a Brother, which makes five victims of that terrible climate. Like the first, these last have died, I know, like saints. It is always thus that men die in the Congregation, but if they reach heaven with colours flying, it is no less painful a loss for us, and I personally need you to pray for me so that I may obtain the grace of perfect resignation to such cruel sufferings. I would like to give you some happier news as I write to you. So I will tell you that the missions being given by our Fathers are innumerable and that everywhere God has heaped blessings on them. There is not one that has not had complete success through the grace of God. In England and even in Ceylon the method that we follow in France has been adopted, and the same fruits have been gathered. We are equal to the work, and even less to the requests that are made by many bishops to have missionaries in a fixed place in their dioceses. We have only yielded to the insistent and repeated requests of the Bishop of Autun who has provided a very convenient establishment for the Congregation. We must also stretch ourselves in order to gain subjects; Fr. Tissot's Savoie is no longer providing anyone. And yet Switzerland, its neighbor, is calling for our help, of which it has a great need. I have sent you two more priests and a brother.<sup>25</sup> If Canada, instead of draining us, were to see a few vocations coming to birth, it would be easier for me to come to your aid more powerfully, but in order to provide what in Canada they claimed was absolutely necessary for them to make any progress, I have had to undo one of our novitiates and one of our seminaries. Please God that another Canadian priest will be willing to follow the example of our dear Fr. Lacombe! How gladly I would welcome him!

I have resisted well the disturbances that have happened since I took up my pen to write to you; and now, see, I have come to the end of my piece of paper. I have only enough room to embrace you and to bless you.

† C. J. Eugène, Bishop of Marseilles.

<sup>25</sup> Frs. C. Mestre and J. Moulin and an Irish brother; cf. General Council, June 8, 1858.

259. [To Fr. Faraud].<sup>26</sup>

*Write more often. Where is Fr. Grollier? News of the Oblates in Texas, Ceylon and France. Many deaths.*

L.J.C. et M.I.

Marseilles, November 26, 1858.

My dear Fr. Faraud, how can I reach you? I lose myself in this ice where I have no compass to guide me. However, I do want to prove to you that I am not dead yet, old though I am, and that I have not ceased to love you being on the earth, for I will love you as long as I live. But allow me to say to you, my dear child, that a letter from you from time to time, which would fill me with joy and consolation, would act as a guide for me to find you in this desert. I admit that you are not the only one culpable of a forgetfulness which my heart laments, but that only hurts me the more. Good Fr. Grollier, too, has given me no sign of life for a century. Is he with you or five hundred leagues away? I know nothing. I would like to remind him too of me. Oh no! You do not answer the love that I have for you, my dear children; you have so many reasons to explain to you the delay in the arrival of my letters, even if the only one were the difficulty of seizing the moment in order not to miss the only post for six months, with all the preoccupations that distract me so often from what I would rather be doing. But you, you know exactly when this post is due in the region where you live, and so why do you not take advantage of it to give me your news and to keep me in touch with what you are doing?

I have sent you a little help. If I did not have to fulfil so many needs at once, I would have tried to do more, but death has not spared other missions as it has, thanks be to God, spared yours. We have just lost our fifth subject in Texas, and may it please the Lord that the next post, which I am awaiting impatiently, will reassure me concerning the health of Fr. Gaudet, who was very ill.

In Ceylon, which is, as you know, your antipodes, we have lost three men. These are difficult gaps to fill, and yet we must make provision. I have also refused three Vicariates Apostolic for which Propaganda wanted to make us responsible. We cannot fulfil all our engagements. In France we cannot always refuse everything, because

<sup>26</sup> Original: Rome, Arch. Post.: L. M-Faraud.

we need to stretch ourselves to attract subjects to feed our novitiates. What would become of us if we did not? It is with this in mind that we have set up an establishment in the diocese of Autun, a line we are casting into that part of France where we are unknown. Let us not however forget to pray unceasingly the *Dominum messis ut mittat operarios in vineam suam*. We must also pray to the good God that he will not take away from us those whom he sends us even when he finds them ripe for heaven. We have lost one after the other in two years five of our young Oblates, each more holy than the others. These are huge losses. Some of those would without doubt have come to you.

Farewell, my dear son; although I am far away from you I bless you and embrace you with all my heart.

† C. J. Eugène, Bishop of Marseilles.  
Sup. G.

**260. [To Fr. Gaudet, Superior at Brownsville].<sup>27</sup>**

*Cry of sorrow at the news of the death of Fr. de Lustrac and Bro. J.M. Garcias. Illness of Fr. Gaudet.*

Marseilles, November 26, 1858.

What a terrible blow, my dear children! I am not made for this sort of unhappiness, and I have the feeling that I will never get used to it. The loss of dear Fr. de Lustrac and the poor Brother was enough already, and now I will have to wait for your next letter under the crushing burden of the threat to the life of our good Fr. Gaudet. He was not even convalescent the day when he took the precaution of adding two lines in his own hand to the letter of Fr. Parisot to soften a little the blow which he knew would cause me a good deal of fear. But what has happened to him since then? Would you be so kind as to tell me by the first possible post? How long these days of waiting are going to seem to me! In the name of the good God, reassure me as soon as possible. Hours are like days for my heart, and days are like weeks.

Cruel Texas mission, what terrible wounds you are inflicting on my soul! This is the fifth victim that you devoured, and what

<sup>27</sup> Original: Rome, Arch. Post.: L. M-Gaudet.

has become, I repeat, of the sixth whom you have struck with such fierce blows? My God, forgive me this cry of anguish! I do not presume to murmur against the dispositions of your Providence, and I know, with an assurance that is more than confidence, that you only call to yourself those whom you take away from us in order to reward them with eternal happiness, but this heart, so sensitive, that you have given me, so loving, could it not be torn apart by so early a separation?

Moreover, how are we to fulfil the task that you have laid upon us if you take away to heaven the instruments that I use to gain glory for you and salvation for the souls whom you want to save through our ministry?

And you, my dear children, excuse my weakness; perhaps I should show myself more generous, and bear with greater courage the greatest of all trials that the good God could impose on me. It seems to me that it would cost me little if it were a matter that involved me alone, but I cannot help lamenting when those whom God has given me are taken away at the height of the battle, and I might even be tempted to say before their time, were that not an expression that would offend God, who is nonetheless, I confess, the master of our lives and of events; I would blame myself severely for my cry of pain if I had never been allowed to contemplate our divine Savior in the Garden of Olives asking his heavenly Father to take away from him the cup from which he was to drink.

Farewell, my dear children, and may the Lord Jesus Christ our Master guard and bless you. Amen.

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

**261. [To Fr. Bermond, Visitor in Oregon].<sup>28</sup>**

*It will take some time before the Sacred Congregation of Propaganda accepts the idea of a Vicariate Apostolic entrusted to the Oblates in Vancouver. The General Council approves of the Visitor's plans, but he must stay where he is; he will soon be named Vicar of the Missions.*

<sup>28</sup> Copy: Reg. letters 1855-1863, Rome, Arch. Post.: DM 10.

Marseilles, December 20, 1858.

My dear friend, do you think that at Rome they move as fast as among your Indians? It does not take days or weeks or months, but years to arrive. See how long it took for the Congregation to decide about the Vicariate of Jaffnapatam. The suitability of the project was recognised, but the execution of it had to be waited for, and nevertheless it was approved in principle, and twice I happened to find myself on the spot to deal with the matter in person, a matter which I knew better than the one with which you are concerned. So be patient and do not be discouraged by inevitable delays. Here, there is no point in pretending that I will not have great difficulty in arguing, in writing, for the establishment of a new Vicariate Apostolic in an area where Propaganda is regretting having made too many bishops. I would have to be able to deal with the matter in person, face to face, to have any hope of success: now, you know that at the age of 77 years it would not be easy for me to undertake a journey like that to Rome. So we must be content with dealing with this matter officially by letter, as with any other business. I must admit too, for all that, that I have not enough documents to make out a good case for your proposal, and to combat the objections that will certainly be raised against me if I press the button too hard.

I have been able to introduce myself to begin with by the good will that we showed in accepting Propaganda's invitation to us to come to the aid of the Bishop of Vancouver. I do not know whether you know that I had at first refused to undertake this mission because of lack of subjects. Now that you have arranged matters so that we are able to cooperate with Propaganda, I am making much of this kindness of ours, but to be allowed to leave the new Bishop to fight all alone while we set ourselves up somewhere else to work in our own way — you can see that this is not easy, and that we must not make our establishment in the region you have chosen depend on the success of the project you have proposed, although it is certainly a very good one.

This line of thought leads me to express to you my great satisfaction at the skill of your negotiation, and at the wisdom of your opinions in the course of action which you have chosen, which I sanction with all my authority. I hope you have not made the mistake of leaving your post before receiving my consent. The letter I have just received, which has decided me not to await a reply from Rome before writing to you, proves the necessity of your remaining

still in the same place since my approval must be obtained for the agreement made with the Bishop of Vancouver and a decision must be made for the transferal of our establishment at St. Joseph in Olympia. I am very much inclined to agree with what you consider suitable and advantageous, but nobody has yet read your letter, to which I am beginning to reply in one of the rare moments of relaxation that I am allowed, and as you know, the matter of which it treats must be discussed in Council. (My relaxation has not been long, and I will resume later).

I come back to you before I have been able to make your letter known to my Council, which will have to give its consent for the abandonment and sale of St. Joseph; I wish to tell you more explicitly that I have not failed to write to Propaganda in the sense that you have indicated to me. The silence that the Cardinal Prefect has observed until now is one of the reasons for my delay in replying to you. However, I did not press the matter in Rome, since a later letter from you informed me that the frenzy of the gold-seekers, precisely in the area where you were wishing to establish yourselves, was preventing you from carrying out this plan for the moment. Now that you come back to the matter, I will make another attempt at Propaganda, but I am expecting to meet the objection that I mentioned to you at the beginning, that they have made too many bishops and dioceses in that region to be tempted to remove from the jurisdiction of the Bishop of Vancouver yet another part of the territory that belongs to him. But are they more likely to reply to me this time than last, in that system of caution and silent reserve that they observe? I do not dare to hope so, and even less so since the Cardinal Prefect has taken the trouble to send me the dispensation for age that I asked him for in the same letter as that in which I explained to him what you had told me with regard to the Vicariate of New Caledonia<sup>29</sup>, without saying a single word to me on that matter. No matter, I will return to the attack so that I will have no reason to blame myself.

The letter that I have just received from you dated October 22 has given me the greatest pleasure, as usual, and all the information that you have given me has interested me infinitely, but I would only have liked you to explain to me how you have constituted the two establishments of which you speak to me, the one on the Island of

<sup>29</sup> Name given to Canada's Pacific coastal region.

Vancouver near Victoria, and the other on the bay, not with regard to persons, about whom you tell me, but with regard to material matters. Has the Bishop of Vancouver given you a place, or have you bought it? Are there any whites in that area? Does the one on the bay belong to us? Or are we under canvas there? And so on. You tell me also that we must keep some subjects in reserve in order to be able to introduce ourselves into New Caledonia, and that it is partly for that reason that you did not wish to adopt Fr. d'Herbomez's plan. You are right a thousand times over. But if the time has come to move into New Caledonia this cannot be a small matter, and how is it that you can have even had the idea of withdrawing at such a decisive moment? Did not Fr. Aubert write to you also to tell you to guard against the idea of leaving that post before I had formally notified you of my intentions? You yourself are well aware, without vanity, that you have done well, and that I was not deceived in my expectations when I gave you this mission. I knew what I was doing, because I had the conscientiousness to know the value of the subjects whom the good God has placed under my government and because I have always done justice to you, whatever the prejudices that have hidden this from you. My pen is running away with me! Did you not go so far as to write and say that I did not love you? Me not love you? For me to say such things to you is the equivalent of assuring you that I have forgiven you the injury that you did to my heart. I shall stop there, since, among other things, I am obliged to go to a meeting of Frs. Tempier, Courtès, Vincens, Aubert and Fabre to read them your interesting letter and tell them of your agreement with the Bishop of Vancouver.

December 21, 47th anniversary of my priesthood. I have come back from the house of the Capuchins to celebrate the anniversary of my priestly ordination as is my custom, and so I will bring this letter to an end. Our Fathers, like myself, have given their approval to all that you are doing, but they do not think that the property of St. Joseph should be sold before an establishment has definitely been made elsewhere. It seems that the good Fr. Ricard has been very generous in kindly yielding a part of that property, which however had certainly been acquired for us. Can it be that nothing can be recovered from the other properties which passed into the possession of the Brothers<sup>30</sup>, and which at one time so turned their heads that it

<sup>30</sup> Brothers J. Surel and G. Janin.



seemed that they must have thought of themselves as the owners? I have always thought that Fr. Ricard allowed things to develop too much of their own accord and that he had no economic sense in the management of temporal affairs, and, it seems, very little nerve in spiritual ones. Use your faculties as a superior to put matters in order everywhere, establish a regular system of accounting, and teach them what you rightly say they know nothing about, to conduct their missions more economically. It is much to be desired also that certain of our Fathers conduct them in a manner more in conformity with the spirit that ought to animate a religious, keeping clear of everything that might have an air of commerce or industrial speculation. It is for you who are on the spot and have all authority to correct abuses and to establish rules of conduct to set everything in order both in person and by writing.

After another interruption, I come to the conclusion of what I wished to propose to you. I can see that there are important projects that have only just begun, and you have given me indications of others which will clearly call for all the application of him who has conceived them. You have shown me difficulties that will arise and which cannot at all be solved by the indecisive character of that Father of ours whom you appointed to fill the breach. How can we hope for a successful outcome if you are not involved?... Therefore it seems to me that I could not do better than to invest you with a more lasting authority than that of Visitor, by naming you Vicar of our missions in Oregon. In this way I will be showing you the extent of the confidence that you inspire in me and of the satisfaction that I have felt with regard to your whole administration.... The post is about to leave, and I have only time to seal my letter. Next month I will send you the official document of your appointment, which will include the new administrative constitution of the Vicariate. My dear son, be sure to say a thousand affectionate things to all our Fathers in Oregon. I embrace them and bless both them and you with all my heart.

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



1859

**262. [To Fr. Gaudet in Brownsville].<sup>1</sup>**

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

[Paris] February 4, 1859.

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

**263. [To Mgr Guigues, Provincial of Canada].<sup>2</sup>**

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

<sup>1</sup> Ms. Yenveux VIII, 118-119.

<sup>2</sup> Ms. Yenveux II, 53.

[Paris] February 5, 1859.

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

**264. [To Fr. Pierre Aubert].<sup>3</sup>**

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

L.J.C. et M.I.

Paris, March 29, 1859.

My dear Fr. Aubert, it is too much that, among the hundreds of letters that I have had to write since I came to Paris, your turn has not come. But when I left Marseilles, I had the intention of writing to you on my arrival in Paris. That is what I did for the Bishop of Bytown, as you will see from the date of the letter that I am sending to him. But what has happened? The letter to the Bishop has stayed on my desk waiting for the one to you which I had been prevented from writing, and now I am about to go back to Marseilles without having sent my letters to Canada. The fact is that I cannot keep up with all my work, and that you must forgive me for not doing the impossible. However, I have no greater consolation than to receive news from you, for everything that you do interests me in the utmost degree, and I would like to follow every one of your enterprises day by day. For me there is nothing more delightful to read than a report, too rare for my desires, on your missions. But I regret that I

<sup>3</sup> Original: Rome, Arch. Post.: L. M-Aubert P.

am too often obliged to give to somebody else the task of writing my letters for me. But be quite sure that in spite of that I do not lose sight of you. Every day, at least once, if not twice, I pass you all in review before the Lord. You know too that every day I offer the Holy Sacrifice for the Congregation and each of its members. But I do understand that it would be pleasant for you to receive every now and again a few lines written in my own hand.

Paris, April 9, 1859.

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

April 12.

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

† C. J. Eugène, Bishop of Marseilles.  
s. g.

265. [To Fr. Rouge].<sup>4</sup>

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

L.J.C. et M.I.

Marseilles, October 6, 1859.

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

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

Charged by the Holy Father with the task of pronouncing on the case which he referred to my tribunal, and knowing very well the state of the question, I did not find it difficult to recognise the emptiness of the motives that you found yourself able to bring forward as justifying the dissolution of vows which you had pronounced for life in the presence of Our Lord Jesus Christ during the solemn action of the Holy Sacrifice at the moment of participation in his holy body which was given to you as a sign of acceptance of your consecration to his service in the Congregation which made a contract with you in his divine presence on the sole condition that you would be faithful to the observance of the laws that govern it

<sup>4</sup> Copy: Reg. letters 1855-1863, Rome, Arch. Post.: DM 10.

with the authority of the Church. Not only did you then make the fourth vow, but also the oath, which you have renewed on many occasions, to persevere until death in the Institute which today you wish to desert. I do not know whether it was through forgetfulness, inadvertence or design that you did not make mention of this fourth vow and this oath in your petition. This important omission would have been enough to have rendered null any decision that might have been pronounced in ignorance of it. It made me hesitate a moment in the decision that I had to take. I would have had to refer the matter to the Holy See if I had not had a faculty to pronounce in any case by the right given to me in this matter by the Constitutions approved by the Church. And so, considering myself sufficiently informed, I convoked my Council, whose unanimous view was that you had no valid reason for requesting a dispensation from your vows and your oath.

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

And now you must explain to me why you think that the Congregation owes you money. I believe I have heard you say that you did something from which the Congregation profited, and that you are claiming some kind of recognition of this fact. What you did you did to give proof of your good administration. Today it would no longer be for the Congregation that you would do what you call a good piece of business; it would be for yourself. But are you aware of the situation? Were you not a religious obliged by your vows of obedience and poverty? Would you have been able to act against your vow of poverty without my express permission, which I would have certainly refused? Did you not know the legal maxim: *quidquid acquirit monachus acquirit monasterio*? You knew it very well, and you considered yourself meritorious to have enriched as much as you could the Congregation under whose laws you were living. It is

only now that you conceive a desire to appropriate that capital. It is as if I were to claim that the real estate of the Congregation, which is in my name, were my property! So I do not at all recognise the right that you claim for yourself. To claim the right to use a legal title which we adopted, for circumstantial reasons, in the business of the Congregation, would be a great injustice, a theft of which, if you were to reflect, you would not wish to make yourself culpable.

May it please God that you will come to your senses and abandon this unfortunate plan which will lay on your shoulders a responsibility which (mark well what I say) will bring despair on you at the hour of your death. You will still find in me a father whose tenderness you have appreciated too little, and who in spite of the pain that you have caused him will stretch out his arms to you and press you to his heart.<sup>5</sup>

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

† C. J. Eugène, Bishop of Marseilles.

## 266. [To Mgr Guigues, Provincial of Canada].<sup>6</sup>

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

Marseilles, October 9, 1859.

My dear Monseigneur, here are some more subjects for your Province.<sup>7</sup> When will the time come when so Catholic a country will be providing for its own needs? Why can Canada not be as fertile in subjects as France? Meanwhile, we have to sacrifice the interests of the poor missions to the pagans who themselves are crying loud for

<sup>5</sup> Fr. Rouge did not finally leave until after the death of the Founder in 1861.

<sup>6</sup> Copy: Reg. letters 1855-1863, Rome, Arch. Post.: DM 10.

<sup>7</sup> Frs. Bournigalle and Lux, and Bro. Génin, sent to Buffalo; cf. Mazenod to the Council of the Propagation of the Faith, April 10, 1861.



help which we cannot give them as long as Canada is not self-sufficient.

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

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

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

address, in the hope that he would be able to bring this bad subject back to a recognition of the principles of justice which he had plainly misunderstood, as I proved to him in my letter.

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

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

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

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

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

† C. J. Eugène, Bishop of Marseilles.

267. [To the Rev. E. Musquiz, parish priest of Matamoros].<sup>8</sup>

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

Marseilles, October 10, 1859.

I was waiting for a favorable opportunity to reply to the letter that you wrote me some time ago, and I am glad to be able to seize the one that offers itself today in the person of two young Oblate Fathers of Mary who are about to leave to join their brethren in Texas and help them in their work in that region and in the part of Mexico that borders on it, for the glory of God and the salvation of souls.<sup>9</sup>

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

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

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

<sup>8</sup> Copy: Reg. letters 1855-1863, Rome, Arch. Post.: DM 10. The name of this priest is not given in the Register, but we have in the General Archives a letter from him dated March 14, 1859.

<sup>9</sup> The priests in question are probably Frs. Schumacher and Clos; cf. Mazenod to the Council of the Propagation of the Faith, April 10, 1861; Fr. Maurel left at the end of 1860 or the beginning of 1861; cf. Mazenod Journal, December 26, 1860.

268. [To Frs. Faraud and Clut, at Athabaska].<sup>10</sup>

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

L.J.C. et M.I.

Marseilles, December 9, 1859.

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

It is this that consoles me most of all when I consider that you have been chosen as the first apostles to proclaim the good news to nations which without you would have never known God.... It is wonderful, it is magnificent to be able to apply in so real a way the beautiful words of the Master *Elegi vos ut eatis*. What a vocation! If, as I do not doubt, you know how to respond to it, what will be your recompense? If, as I must hope, the good God has mercy on me,

<sup>10</sup> Original: Rome, Arch. Post.: L. M-Faraud.

when you have pulled me out of purgatory by your merits and your kind prayers, and one day far from now I see you arrive in heaven loaded with the spoils of Hell, that is, with all the souls whom you will have rescued from the empire of the devil, what a renewal of happiness, what a triumph it will be for me! These thoughts soften the pain that I feel when I think of your sufferings. Before I end, I must say to Fr. Faraud that I would be glad if the good Brother Alexis were promoted to the priesthood. I singled him out among the Brothers who have been sent to you. He would be one more priest for your missions, which I have difficulty in providing with a sufficient number of missionaries.

I bless you with all my heart.

† C. J. Eugène, Bishop of Marseilles.

**269. [To Fathers Maisonneuve and Tissot, on Lac la Biche].<sup>11</sup>**

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

L.J.C. et M.I.

Marseilles, December 13, 1859.

I have begged our good, our excellent Bishop, to leave me a little space to send a few lines to you myself to remind you of me and to tell you again how much you are present to my thoughts and uppermost in my heart. Throughout the time when Mgr Grandin has been staying with me, we have done nothing but talk of our Red River mission. I already knew how much it meant in the eyes of God and of the Church, but all the news that our new Bishop has given me has filled me with greater and greater admiration. He took care to efface himself, and it is impossible to be more modest, more humble, than that holy man! What a good brother he is for you! He had nothing but good to say of each one of you. He intends to make a journey into Savoy simply to give news of one of you to his family. He counts nothing too much if he can give pleasure. What an excellent character! He has won all hearts here as well. So I congratulate you on having such a Superior and all that I ask for and hope is that you will live in the most perfect possible accord with him

<sup>11</sup> Original: Winnipeg, Arch. O.M.I. Provincial House.

in all the relations that you have together. I will do all that I can to lighten your burden, to give him some companions on his return journey to your country. They will not be as numerous as I should like, because we cannot meet every need and also because for your mission stronger health is needed than that enjoyed by most of our young fathers or scholastics. I will choose the best men that we have, not only from this point of view, but also for zeal and devotion.<sup>12</sup> I know what is needed to be able to do any good among your Indians and in your climate which is so harsh. Happily, you will serve as models for them, and they will only have to walk in your steps and imitate you. What I ask above all is that charity should reign among you all. *Ubi charitas ibi pax*. I would be very pleased if you were to take advantage of the two posts that can bring us into contact in order to give me your news, for I feel the lack of it very keenly. Mgr Grandin has brought me letters from nearly all our Fathers. I have not received one from you. Perhaps you have not been able to profit by the opportunity offered by his journey, but I have felt the pain of this deprivation none the less: I would not like to think that you had forgotten your old father. Come then, prove to me that it is not true. Farewell, my dear children — I embrace both you and the Brothers who are with you from the fulness of my heart.

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

**270. [To Frs. Végreville and Moulin and Bro. Dubé, at Ile à la Crosse]<sup>13</sup>**

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

L.J.C. et M.I.

Marseilles, December 13, 1859.

My dear sons, when our excellent Bishop of Satala left this morning he intended to leave blank spaces for me on all the letters

<sup>12</sup> Mgr Grandin left Europe in 1860 with Fathers Simonin, Séguin, Caër and Gasté and Brothers Grouard, Glénat and Boisramé, the last two being designated as catechist Brothers; cf. Mazenod to the Council of the Propagation of the Faith, April 14, 1861.

<sup>13</sup> Original: Rome, Arch. Post.: L. M-Végreville.

that he is writing to his dear brothers on Red River. I hoped that I would be able to fill these spaces with expressions of the tender sentiments that I have in my heart for each one of you, but as usual, I have been deflected from that delightful occupation which I had been promising myself by a thousand disturbances. This was an exercise in patience for me, which would have been very meritorious if I had been able to suppress the interior movements of feeling which these difficulties aroused in me. I wanted to write to everybody to whom Mgr Grandin was sending his affectionate greetings. Now Fr. Aubert is here to take from me the letters which must go without the least delay so as not to miss the post. So quick, I must hurry to tell you again this time how much I love you. I was glad to hear that your good young Father Moulin has been placed near my dear Fr. Végreville, who is one of our old and zealous missionaries. The young Father will be in a good school there, and, with the help of his companion, he will be able to learn more easily the very difficult languages one has to know in order to be able to convert our Indians. The day before yesterday, an hour and a half after midnight, we were still talking about your missions and about all of you with this excellent, and I will say more, this angelic new Bishop. Here he has won all hearts, and I am not surprised. It is impossible to display, without being aware of it, more virtues. He has constantly lived as a simple Oblate, and I had to force him to show himself as the good God has given me grace to make him.<sup>14</sup> He longs for

<sup>14</sup> Mgr Grandin was ordained on November 30 in Marseilles. The priests and faithful had been invited by the following letter dated November 22: "Mgr Grandin... has arrived in our city in order to receive here from our hands consecration to the episcopate. This great ceremony, so beautiful in itself and evocative of such profound emotions, gains a special significance from the mission of him who will be consecrated. He is an apostle called to the furthest limits of the earth who, by the sacred character that he will receive, will gain greater strength to rescue from unbelief and protect against the attacks of Protestantism the numerous Indians who live in the immense region that has been entrusted to his zealous care. He will be happy to go back there. In a ministry that has already lasted many years, he has undergone privations and sufferings of every kind, sufferings that are met at every instant in those lands so close to the North Pole; they do not frighten him. We invite the priests and faithful of Marseilles to come and join their prayers with ours and those of this young prelate; we shall be praying that the blessings that will come down on his head will soon also extend to those poor tribes who are still sitting in the shadow of death, and to whom he will be devoting the rest of his life...."

On the evening of the day of the ordination, the Founder wrote in his diary: "Once again, this has been one of the most beautiful days of my life. I have consecrated to the episcopate, with the assistance of the Bishop of Fréjus (Mgr Jordany) and the Bishop of Cérame (Mgr Jeancard), our good, virtuous, excellent

nothing but the time when he will go back to your arduous missions which seem not to demand the slightest effort from him, brave as he is. According to him, you are all as good soldiers as he is in fighting for the conquest of those wretched souls which have fallen to the lot of your zealous care. We also had an opportunity of admiring the desire of that beautiful soul to bring others forward, forgetting nobody but himself. He pleads wonderfully the cause of your mission, and if I were able to grant his wishes, I would empty the scholasticate to send them all to Red River, but I have to provide for the needs of all, and especially to be sure that I do not send you men who are not strong in health and devotion. I hope that you will be content with the choice that I have made. Farewell, my dear children; I bless you and our Bro. Dubé with all my heart.

† C. J. Eugène, Bishop of Marseilles.

Fr. Grandin. He has made his novitiate for the episcopate in the terribly arduous mission of those vast icy regions that fall within the diocese of Saint Boniface, during five years of superhuman labor.... I have already expressed the joy that I felt at the arrival of this young son of mine who had already received from me the tonsure, the minor orders, the subdiaconate, the diaconate and the priesthood. I have had the opportunity to appreciate this excellent prelate even more during the days that he has spent with me since his arrival in Marseilles. How I congratulate myself that we have made this choice, the Bishop of Saint Boniface and I! What a fine spirit, what good judgement, what simplicity, what attachment to the Congregation, his mother! What detachment from all the things of this world! What sacrifice of the dearest bonds of affection, which nonetheless he keenly feels! What a good heart! In a word, what devotion, with all that that word implies! It is impossible not to love such a man and I am happy to see that he has drawn to himself the esteem and the affection of all who have come near him. As for me, I will not attempt to express the joy and happiness that I felt in consecrating such an angel to the episcopate. The memory of his visits to our various communities will not fade. He has given constantly an example of the most perfect regularity, bishop-elect though he was, asking permission for the tiniest things, and on the day before his consecration, he wanted to kiss the feet of the entire community at Montolivet, but, to my great regret, the local superior would not permit this...."



1860

**271. [To Mgr Taché, Bishop of Saint Boniface].<sup>1</sup>**

*Sending of 5 missionaries. Mgr Grandin is awakening the sympathy of all; he is a perfect missionary. Difficulties of Frs. Frain, Mestre, Faraud, etc. Mgr Grandin will be pro-Vicar of the missions. Plan for an establishment in the diocese of Saint Paul.*

L.J.C. et M.I.

Marseilles, April 17, 1860.

My dear Bishop, the illness of the Bishop of Satala has completely unsettled me. I was waiting for him in Paris, where we still had a thousand things to say to one another face to face, and where I would have had more free time to write a large number of letters for the post. But nothing came of it, and I had to leave Paris before he could arrive there, and now here I am in Marseilles in an abyss of work, totally engulfed by business. Letters rain down on me from everywhere and, alas, I no longer have our lamented Fr. Aubert to help and comfort me in these inescapable labors.<sup>2</sup> At the present moment I can say that I am quite alone. Fr. Tempier and Fr. Vincens have left for Paris, where they are to meet the colony that is coming to be with you. On Holy Saturday I ordained the two good priests whom I have been able to give you, and they will be accompanied by two lay brothers of whom you will be able to make good use. I had intended to send you a third, but he had a nosebleed when the time came for him to set out. He has not been able to regain his courage. After all, it is better that his weakness has shown itself before he set out. You more than anybody need men of good will and dévotion. If

<sup>1</sup> Original: Rome, Arch. Post.: L. M-Taché.

<sup>2</sup> Fr. Casimir Aubert died suddenly on January 17, 1860.

nobody withdraws, the Bishop of Satala will bring you two other subjects of whom one is a priest and the other a cleric. It is no easy matter to make recruits for you country! What does one do when one comes across wretches like that Fr. Frain, who has written to ask me to recall him, as if it were merely a matter of transferring from the house at Aix to the house in Marseilles? Believe me, my dear friend, if you are not sent as many missionaries as you would like, it is because I fear that what appears to be the good will of some may be no more than a velleity which will vanish when it is too late to do anything about it. Who would have said that about Fr. Frain, or about Fr. Mestre who, I have heard, is giving you trouble from time to time? What we need is men like the excellent Mgr Grandin. There is a real missionary! What a good idea of ours it was to choose him to be your Coadjutor! He by himself is worth ten missionaries. He has made an unusually good impression during his appearance here. I have never seen a man arouse a more universal sympathy! It is astonishing! He simply appeared and everybody began to love and to revere him. Unfortunately he gave way a little too much to the demands of his friends and his admirers, although this was to further the interests of his mission, and he has fallen ill. For me this was one of the most painful disappointments I could have had. We still had plenty of things to talk about. This dear Bishop has such sound dispositions, such great and true zeal for the glory of God, the salvation of souls, the honor and the good of his mission which in essence is in fact yours. He speaks so well of you, and is so good at giving everyone his due, that it is a real pleasure to speak with him about all these things. He was not afraid to say to Fr. Bermond some hard truths which he did not find it easy to contradict. The Bishop was only able to speak to me about him in passing, and we were meaning to return to that matter as well as to many others. Do not be troubled any more about anything that man may say, for nobody puts any faith in his words. He is a lost soul with a heart of bronze, and once he dislikes somebody he will do anything.

I wish I had been able to give the Bishop of Satala a few lines for each one of our men in your mission, but this has become impossible. Be so kind as to take it upon yourself to express my most affectionate sentiments to those who are with you. I will, however, write directly to the two who are at Ile à la Crosse, Frs. Végreville and Moulin. The latter has asked me several questions to which I have replied. I hope the other has calmed down and is thinking no

more of the idle story that has caused him so much pain. If I am allowed the time I will write a couple of lines to the good Fr. Frain to dissuade him from this plan of returning which is so preoccupying him. He claims that he is not well, and that he absolutely cannot learn the Indian languages. People are ill everywhere and we know only too well that one can die young in Europe as well as anywhere else; as for languages, one always learns them eventually when one is prepared to apply oneself properly to the task, but for that the will is necessary. There is still the good Fr. Faraud, who must be encouraged. It seems that as a missionary grows accustomed to the ministry exercised in that pagan country which, though it is certainly arduous, is also sublime, he should become more and more attached to the work which has been entrusted to him in response to his own repeated requests. I am sorry to see that the opposite is the case. I had always thought that in accepting such a mission a man renounced for ever the land that he was leaving. Where would we be if this folly were to take hold of everybody one by one? I understand that great virtue is necessary for a man to keep himself at such a high pitch of perfect devotion. I admit also that I cannot imagine how anybody can allow himself a habit of imperfection in the exercise of these functions that are truly apostolic, so eminently meritorious, which cost so many sacrifices and the fruit of which one risks losing if one gives way to slackness.

I must not forget, as I was about to, to tell you that I have named your Coadjutor as pro-vicar of the Congregation in order to help you in your mission. He will have all the powers that belong to the post of Vicar in the district that you will assign for him to exercise your jurisdiction, and he will keep in touch with you about everything.

I think that for the good of your mission it would be suitable for you to send me from time to time an interesting report on your missions composed by yourself. You cannot imagine how what Mgr Grandin has said has interested everybody, but it must be you who make the report because a report made by you would be more carefully composed than any other, which would have to be corrected.

Remember, too, that your letters always give me inexpressible pleasure and since these days it is fairly easy to keep in touch by post, take advantage of your free time to give me this consolation in the midst of my overwhelming labors.

The Bishop of Satala must have told you how suitable I consider the establishment that you are planning in the diocese of Saint Paul, in that part of it that borders your own diocese. I think that this will be of very great advantage to the missionaries who will be sent to you. I leave any further decision to your wisdom, and you may negotiate directly with the Bishop of Saint Paul on the conditions that you consider appropriate without any intervention from me except to approve what you have decided.

Farewell, my dear Bishop; I assure you once more of my most affectionate feelings towards you as I embrace you with all my heart.

† C. J. Eugène, Bishop of Marseilles.  
s. g.

**272. [To Fr. Faraud at Athabaska].<sup>3</sup>**

*The death of Fr. Casimir Aubert has increased the Founder's work. The Oblates are to have a house in Paris. The Fathers in Oregon are to go into the Rocky Mountains. Large numbers of Oblates have died everywhere except on Red River, although that is the most difficult mission of all.*

L.J.C. et M.I.

Marseilles, April 17, 1860.

My dear Fr. Faraud, I still have time to express to you in a few lines my tender fatherly feelings. It is a great sacrifice, separated as we are, for me not to be able to correspond except at long intervals with my beloved children. You write rarely, and I more rarely still because of the difficulty of being able to seize the right moment so as not to miss the departure of the boats. Here I am at the centre of my population of three hundred and sixty thousand souls, in a workshop, one might say, where the work to do never ends, together with all I have to do for the Congregation, especially at the moment when the good Lord has taken from me the one who used to help me out by undertaking a large part of my correspondence with the mission

<sup>3</sup> Original: Rome, Arch. Post.: L. M-Faraud.

countries. This is a cruel loss from so many other points of view as well. Fr. Tempier has aged, perhaps more than me although I am eight years older than he, Fr. Vincens is often away to preach and give retreats, so that I am alone; this very day those two Fathers are in Paris where we are making yet another establishment for the good of our Fathers who are to go on missions to England, Canada and the rest of America, and Africa as well, for you know that the Lord has willed to put us in all four corners of the world. And now there is even a plan of coming to shake hands with you by way of the Rocky Mountains. Our Fathers in Oregon have made progress in Vancouver Island and have penetrated into New Caledonia. It is from there that one day they will reach you if God who has inspired their zeal protects them as we have grounds to hope that he will. You must grant that it would be marvellous if they were to reach you by that route! Meanwhile I am sending you a reinforcement of some priests and brothers of high quality to accompany Mgr Grandin, who in a few days' time will set out to return to your mission. You would not believe the effect that the sight of that good missionary has produced here. His modesty, his simplicity, his humility, his charming character have captured all hearts. His visit will leave behind a profound impression and a very high opinion of the mission which you all serve with so much zeal and at the price of so many sacrifices. Among our young Oblates nobody is afraid of it, and I have had to choose from among them those who were to be preferred. I held an ordination especially for that purpose. There are so many needs to be met! Until now you have been the privileged ones. In Ceylon we have lost three missionaries and a fourth is mortally ill, and will soon be taken from us. In Texas, too, we have lost four while, thanks be to God, you are in good health in your icy country. Be sure that you keep yourselves in this good condition. I cite you as an example with great pleasure, for the death of one of my children, although the good Lord only takes them from me in order to crown them in heaven, is a sword that never ceases to pierce my heart. I cannot understand how I bear such griefs. I am so happy to see them walking in the ways of perfection and acquitting themselves worthily, each in his place, in their sublime ministry for the edification of the entire Church, which is beginning to be aware of their existence!

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

† C. J. Eugène, Bishop of Marseilles.

273. [To Fr. Végreville, at Ile à la Crosse].<sup>4</sup>

*Dignity of the vocation of a missionary, which is like that of the apostles; he should not allow himself the slightest imperfection.*

L.J.C. et M.I.

Marseilles, April 17, 1860.

My dear Fr. Végreville, one has to be sparing of one's paper and of one's time when one is writing to all those of whom one keeps a precious memory in one's heart. I was almost caught unawares. The illness of my dear Bishop of Satala which has kept him away from me so well that he is leaving without my being able to embrace him again, has upset all my plans. When I was in Paris where I was expecting to see him, he was in pain and confined to his bed at Le Mans, and I had to come back to my diocese when he was able to go to Paris to prepare for his departure. And so it is from Marseilles, and in the middle of the incessant and irksome business by which I am besieged, that I address these few lines to you. They will be enough to prove to you that you are always present to my thoughts and that I follow you, although from far away, in all the labors of your ministry which is at once so arduous and so meritorious. My dear children, I think of you as true apostles. You have been chosen by our divine Saviour to be the first to go and announce the good news of salvation to the poor Indian people who, before you arrived among them, were wallowing under the power of the devil in the thickest darkness. You are doing among them what the first apostles of the Gospel did among the nations that were known in earlier times. This is a privilege that has been reserved for you, and it makes your merit, if you are well aware of the sublime character of your mission, like that of the first apostles, propagators of the teaching of Jesus Christ. For the love of God, be sure that you do not lose the tiniest jewel in your crown! Although you may be isolated at times, never lose sight of the fact that you are always an active member of the holy Family to which you have had the honor of being joined by your religious profession; in all the circumstances of life you will find guidance, encouragement and consolation in the holy code by which the family is governed. Never allow yourself to be crushed by the difficulties and the sufferings that are inseparable from our life here below, whatever the position in which Providence has placed us.

<sup>4</sup> Original: Rome, Arch. Post.: L. M-Végreville.

Wisdom consists in taking advantage of everything for our sanctification. When we love God, everything that happens enriches our souls with merits. *Diligentibus Deum omnia cooperantur in bonum*. I have such a high view of your vocation that I cannot bear the thought of the tiniest imperfection and it troubles me as if it were a serious infidelity. Every day I pray that his grace will keep you all in great holiness. I cannot think in other terms of the life of sublime devotion which is the life of our missionaries.

Do not leave me too long, dear son, without any news from you. As you only have a chance of writing to Europe twice a year, take advantage of those opportunities to give me the sweet consolation of a few moments' conversation with you. This time I will not give you the news of what is happening here, for Mgr Grandin will tell you how greatly the Lord is blessing our Family. I am in a position to be able to give your mission two more priests whom I have ordained especially and two brothers who will also be very useful to you. I believe that Mgr Grandin has also recruited some himself.

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

† C. J. Eugène, Bishop of Marseilles.  
s. g.

## 274. [To Fr. Gaudet in Texas].<sup>5</sup>

*Death of Fr. Casimir Aubert. The dress that Oblates must wear in Mexico.*

[Marseilles] June 1,<sup>6</sup> 1860.

On the day when you wrote your letter, you did not yet know of the terrible sadness that has come upon us. Alas, it will no longer be by means of the admirable, the precious, the inestimable and beloved Fr. Aubert that you will receive the communications that I have to send you. He is in heaven! So it will not be he who will pass on to you the decision for which you ask me regarding the dress that you are to adopt in Mexico. Our dress is fixed, and it is the long cloak

<sup>5</sup> Ms. Yenveux VI, 62.

<sup>6</sup> Yenveux writes "May 1", but in the Register there is a letter of Fr. Vincens to Fr. Gaudet dated June 1, in which he says that the Founder is writing on the same day.

that all Regular clerics wear in Italy. It is not used in France, because in general ecclesiastics do not often use a ceremonial cloak, and a sort of cape which has been generally adopted is tolerated; but it is only tolerated, and the full form of ours is the long cloak reaching to the ankles like the cassock which should be worn.

This cloak must not be of wool, but of a material whose name I do not know — a sort of serge. I did not know that it had been decided in Canada to adopt a regular form of dress without my consent. I do not at all approve of the cloak of which you tell me, which comes down only to the calves. So be careful not to conform to this highly irregular custom. The Oblates will be clearly enough distinguished from any other Congregation, both by the collar of their cassock, and especially by the cross that they receive on the day of their oblation, and which they must always wear on their chest as a sign of their apostolic mission.

I do not know what the ceremonial cloak of the Mexican clergy is like, but I suppose it is little different from the Italian one of which I was just speaking, and so I see no great problem in your adopting it provisionally, but never the short Canadian cape.

**275. [To Mgr T. Amat, Bishop of Monterey].<sup>7</sup>**

*Mgr de Mazenod is happy to see the Oblates in Mexico. They are Bishops' men. More subjects will be sent.*

Marseilles, June 1, 1860.

It would be impossible to tell you of the joy that I felt when I received your letter which was so friendly towards me and so full of good will towards the Congregation of Oblates which God has founded by means of me.

I must admit to your Excellency that my eyes had for a long time been turning involuntarily towards the vast lands of Mexico. What our Fathers told me of the simple and living faith of the good Mexicans led me to the view that there was plenty of work there for missionaries, which called for only zealous workers and truly apostolic men who were prepared to drench the land with their

<sup>7</sup> Copy: Reg. letters 1855-1863, Rome, Arch. Post.: DM 10.



sweat. May God bless you, Monseigneur, since you have been so kind as to call my children to be with you and to assure them of your fatherly protection.

I will send them, Monseigneur, in full confidence, and they will come to you fully ready to share in the opinions of Your excellency. They have been formed by me to be above all Bishops' men, and to consider as true and solid good only what is done under their superior guidance.

And so, Monseigneur, I would like you to consider them as your own children; I entrust them entirely and without the slightest anxiety to your care.

Assuredly, from more than one point of view, this could seem a hardly favorable moment for such an establishment, but from another point of view it is above all when Hell seems to be let loose that it is necessary to multiply the number of good shepherds. As for their means of subsistence, the measures that Your Excellency proposes seem to me very sensible, and for the rest, like you, I count on divine Providence. How happy we will be, Monseigneur, if one day we are able to see grow up there a nursery of evangelical workers ready to spread more widely this missionary work, this veritable catholic revival. May Heaven grant peace to Mexico and return to your dioceses their venerable and so zealous pontiff, and I shall have no more doubts of the success of a work which you are undertaking with such a pure and ardent zeal.

I think like Your Excellency that it is near the Tamaulipas that it would be best to establish our missionaries. Towards autumn Fr. Gaudet will see the arrival of new workers.<sup>8</sup>

Please accept....

† C. J. Eugène, Bishop of Marseilles.

**276. [To Mgr Taché, Bishop of Saint Boniface].<sup>9</sup>**

*Illness of Mgr Taché. Needs of the Congregation in Ceylon. Mgr Grandin will soon arrive at Red River with several missionaries. Fr.*

<sup>8</sup> Probably a reference to Fr. Maurel, or perhaps to Frs. Schumacher and Clos, who had already left.

<sup>9</sup> Copy. The original was at the Postulation in 1926, but was not found again when the writings of the Founder were classified in 1957.

*Lacombe's zeal must be calmed; thought to be taken as to what should be done with Fr. Frain. Zeal of Frs. Végreville, Faraud, Clut and Grollier. Profession of Fr. Gascon. Bros. Alexis and Perréard. A report must be prepared for the Councils of the Propagation of the Faith and of the Holy Childhood.*

L.J.C. et M.I.

Marseilles, July 16, 1860.

I have certainly nothing to complain about, my dear Bishop, regarding your exactness in giving me an account of your mission, which is so interesting. You give me a very satisfactory glimpse of it in the last letter that I have received from you dated April 26. I am glad that it reached me since there has been a good deal of disorder in the posts from our countries which are so distant one from another. I am greatly distressed by the reason which obliged you to cut short the report that you had intended to send me. This is certainly a great deprivation, but the reason for my anxiety is entirely different. So you have been very ill. I give thanks to God that it was from you that I heard this news, and only when you were able to tell me that you had recovered. We are being dealt such cruel blows here that I cannot open the many letters that I receive without trembling. Fortunately, your cold mission is less vulnerable to the attacks of death. But Texas and Ceylon are crushing us. Yet another of our Brothers whom I had sent to that island, to help open a school which could have contended with all the schools of the Protestant perversion to which Catholics go to lose their faith, has just died<sup>10</sup>, and before long Fr. Flurin will be taken from us, while several others are greatly weakened and even ill. Moreover, I am being asked for no less than seven missionaries for necessary work in the mission. It is not a matter of making new conquests as it is with you, but of maintaining what is already in existence and hard pressed. For all my good will I will not be able to send them more than three missionaries. Fr. Grandin, Bishop of Satala, is bringing you larger reinforcements. The good Lord has gone with him on his journey. Wherever he appeared, he aroused the warmest sympathy; he returns with a good number of companions, and also well provided for materially. Thus, my dear Bishop, you will be repaid for the sacrifice

<sup>10</sup> Bro. R.B. Byrne.

that you made in separating yourself for a little while from so excellent a brother and helper.

If I am allowed the time I will include in your envelope a little letter for Fr. Lacombe, to tell him to control his zeal and to regard it as duty not to run the risk of losing his health which is so necessary for his arduous mission. As for Fr. Frain, I have already written to say that I left the decision to your judgement. From here, I cannot see that the arguments he brings forward are decisive, although I am sorry for him in the pitiable state that he is in. How does a reasonable man, and above all a religious, come to such a state? I do not know whether you noticed in his letter the expression "I beg you, do not refuse me the favor that I ask, or you will lead me to make an even sadder request." See, then, what you ought to do. If in the last analysis you cannot calm him down, and you have to stop trying to use him, it would be better to send him to Canada if there were no other way of saving him.

I am very agreeably surprised to see Fr. Végreville come back to a reasonable way of behaving. I believe that the whim that possessed him for some time was an obsession of the devil. That is the second time that apprehensions regarding Ile à la Crosse have proved wrong. That mission has been upheld by the grace of God since your departure and during the absence of the Bishop of Satala.

I am very glad to learn of the plan of following Fr. Faraud's example, and of the snowshoes which have aroused the admiration of all who have seen them. I show them to everybody so that people can have an idea of the most convenient way of travelling in your region. Seventeen days of walking in that elegant footwear! That is certainly a long way to go to search for the lost sheep. What you tell me of Fr. Clut does not surprise me. What a generous soul!

Since you have decided to pass over Bro. Alexis for the high functions to which he aspired, I have nothing to say to you about this. With subjects as scarce as they are, I thought it might be a good idea to profit from his good dispositions. You have judged otherwise, and that is fine.

I was glad to learn that Bro. Perréard's health was improving. That good Brother wrote me a letter to which I was intending to reply when Mgr Grandin returned. The illness of the Bishop prevented me from seeing him again before he left, and I was not able to finish all my letters for the post. The Brother did not want to

go back again to Great Slave Lake, where he had suffered too much from the cold. Reassure him about this and encourage him a little. He seems happy, however, although he has no appetite and he still has pain in his stomach.

I should have told you or Mgr Grandin that we have agreed to the profession of Fr. Gascon. I only wanted you to give me definite information about him once you knew that he had made his oblation, by giving me his christian names and other details, that is, the day and place of his birth, the day of his elevation to the priesthood and that of his profession. Your experience will enable you to set right the differences that have arisen between the master and the pupil on their mission.

The Bishop of Satala has told me of the great feats of our Fr. Grollier and of the success of his zealous efforts. He has really a cause for joy when he sees the good news reach in this way by the ministry of our men to the very ends of the earth.<sup>11</sup> That is true apostolic work, and our men have been sent just as the apostles were.

I would very much like you to send an interesting report, such as you know well how to compose, so that it can be passed on to the Propagation of the Faith. If I am not mistaken, it is a long time since there was any mention in the Annals of your mission, so unlike any other. You will also need to ensure that you continue to have the good will of the Council of the Holy Childhood, which has been generous to you and to the mission in Ceylon; I have reasons to believe that they are disposed to continue coming to your help. The Lyons Council of the Propagation of the Faith have raised with me some very unreasonable difficulties concerning your double role as diocesan bishop and regular Superior of the Oblates. I think they must have had a certain desire to confuse these two personalities, whom I was careful to tell them they must consider quite distinct with regard to the help that they receive. We shall see what their intentions are. Be careful for your part to specify very precisely your needs as a diocesan bishop and as a superior of the Oblates who are working in your diocese at their own expense.

<sup>11</sup> Fr. Grollier had reached the Arctic Circle in 1859, with the foundation of Good Hope, completed in 1860 with the subsidiary missions of Fort Norman and Fort McPherson.

I would like to make use of the paper I have left, but somebody is coming to take my letter. As I end, I embrace you with all my heart, and I send my blessing to all our Fathers.

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

**277. [To Mgr Guigues, Provincial of Canada].<sup>12</sup>**

*Fr. Trudeau is being proposed as Bishop of Vancouver; but Mgr de Mazenod finds him too little attached to the Congregation. Debts of the Congregation. The Canadian Province must make its contribution to the general fund.*

Marseilles, November 23, 1860.

I hear from the Cardinal Prefect of Propaganda that Fr. Trudeau of the Congregation of Oblates has been designated as Bishop of Vancouver, a diocese whose Bishop is resigning. At the request of the American bishops, the Cardinal has also invited me to send some Oblates to work with him, as he judges that this is necessary for Fr. Trudeau to be able to do some good in his diocese, if his appointment is accepted.

I agree with the American bishops, but I would like to think what the future Bishop thinks of this. I have no reason for thinking that he is greatly attached to the Congregation, and at least he has forgotten that this Congregation has a Superior who is the father of all the members who belong to it. That good little heart has not ever given me a sign of life. Not a single event in my life has ever given him cause to remember me, although I have given him enough indications of my affection for him to feel some gratitude towards me. If this Father has no more attachment to the Congregation than he has regard for me, I would be very hesitant before I sent members of our Congregation to work with him, since he is not likely to pride himself on being a member of it even when he becomes a bishop. Quite the opposite, I would take steps to keep them from him, in order to avoid the misfortunes that we have experienced elsewhere.

<sup>12</sup> Ms. Yenveux III, 39-40; VII, 93, 228.

We should not imagine that Fr. Trudeau is unaware of what he is doing. And how can it be that in the present circumstances he has not thought it suitable to make good his fault of an obstinate silence that has lasted for so many years? Should he not have consulted me, and even asked for my consent according to the Rules, which are so precise on this point? I would have found it easier to give my consent to his elevation to the episcopate if he had shown himself more attached to the Congregation. But to send members of our family to work with him would be just the opposite of what I would wish, and I would find it the more difficult to grant him this the less affection he showed.

...One of our Fathers who has come from Canada says that he has found some people rather flippant regarding respect, deference, and other such attitudes which are due to superior authority. I am expressing myself in this way in order to mention no names, even of the superior.

...We have taken out a loan of one hundred and twenty thousand francs, which is to say that we are able to agree to your exemption from the small contribution which for many kinds of reasons the Provinces have to make to the general fund which has been reduced to this extreme measure, even after I have once more come personally to its aid. It is only in our Congregation that it is necessary to stress so frequently the principles of order and right behaviour, of charity and justice, which everywhere else are taken for granted.

Apart from these enormous debts which we have had to contract in order to find homes for those whom divine Providence has sent to us, to whom are we to turn to feed and clothe the hundred or so subjects, scholastics and novices, who are preparing and studying in order to serve God and the Church in the Congregation?

So try to inspire a little more love of the family among those whom one could blame for having let it grow cold.

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