

ARCHIVES D'HISTOIRE OBLATE

sous la direction de

MAURICE GILBERT, O.M.I. et GASTON CARRIERE, O.M.I.

9 (bis)

HISTORY OF THE OBLATE CONGREGATION

A course by Rev. Father

DONAT LEVASSEUR, O.M.I.



OTTAWA
EDITIONS DES ETUDES OBLATES
1959

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Am/117/55

The Missionary Oblates of Mary Immaculate,
3456 Ontario Avenue, Montreal, P.Q.

February 15th, 1955.

Rev. Father Donat Lévesque, O.M.I.,
Richelieu, Quebec.

My dear Father:

I insisted that you publish your fine course on the history of the Oblate Congregation, and I am happy to-day to recommend it to our whole beloved Institute.

I know how much this work has cost you in research and study. Above all, it was inspired by your ardent devotion towards our Congregation and towards its Founder, by your admiration for its illustrious members and for its works of such importance in the Church.

Finally, your work recommends itself by its practical value since it is the result of your course to our novices at Richelieu.

And so I present it to our Congregation without fear. I know that it will be a great help to all who wish to use it, and I hope that they will be many. Our houses of formation would benefit greatly from it.

The publication of your work should bring to life everywhere an effective desire to write the history of each Province, so as to acquire a course in the history of the Congregation which could be considered definitive. For such an attempt, your work possesses numerous possibilities.

I know that you will be happy to receive all remarks and suggestions from those who make use of your work. Nor will you turn a deaf ear to a healthy and constructive criticism.

You enjoy the merit of having accomplished a long-desired wish. You will certainly not mind if others should attempt to surpass you. But such others can ill afford to overlook your work, witnessing as it does to your knowledge of the affairs of our Institute and to your careful preparation of the classes you taught at Richelieu. May you write more works of a similar nature, and strive to continually keep up to date the course of the history of the Congregation which I am so happy to present to all our Oblate Religious.

Again I assure you of my most religiously devoted regards in Our Lord and Mary Immaculate,

Leo Deschâtelets, O.M.I.,
Superior General.

I wish to express my heartfelt acknowledgement to the Most Reverend Superior General, the Very Rev. Father Leo Deschâtelets, for the paternal encouragement and advice which he so willingly accorded me in the composition of this work. Thanks to his kindness also, I was granted free access to the archives of the General House.

I have likewise a duty of gratitude to fulfill towards the House at Richelieu which by its generosity permits me to print this course under very favourable conditions. My thanks to the confreres who were willing to re-read my copy or who generously helped me with their advice, especially Fathers E. Lamirande, E. Nadeau and J. Cloutier, and Brother A. Boucher, archivist of the General House. Finally, to the co-operation and ingenuity of the Coadjutor Brothers of Richelieu I owe the production of the little Oblate atlas.

D. L.

THIS COURSE IN THE HISTORY OF THE CONGREGATION
HAS BEEN TRANSLATED BY A GROUP OF SCHOLASTICS
AT HOLY ROSARY SCHOLASTICATE IN OTTAWA.

TRANSLATORS' PREFACE

In undertaking this translation, we had two goals in mind: we wished to learn more about our Oblate history and to make the knowledge thus acquired available to Oblates throughout the English-speaking world.

The young man entering our Congregation to-day finds that he is a member of a rapidly growing society with a glorious past and the promise of an even more glorious future, a Congregation with its own distinctive spirit, its own traditions, its own specific approach to the cause of Christ. If the new Oblate is to imbibe this spirit, live up to these traditions and make his personal contribution to the cause, he must learn all he can about the origin and development of his spiritual family; he must be well acquainted with the vicissitudes of the tiny mustard seed which has taken root and branched out into the great tree which he now sees covering every continent.

This book will provide the reader with a broad outline of our Congregation's three generations of history. There is an abundance of references for anyone desiring to know more about certain periods, and we have referred to English texts wherever such are available.

Translating is not the easiest of tasks. This translation suffered the added inconvenience of being relegated solely to free time, a very rare commodity in every Scholastic's life. But as the story unfolded, we were encouraged to go on by the very example of our fellow Oblates speaking to us from the past. These were men for whom the word failure held no meaning, men with keen foresight and a spirit of apostolic daring. Their undertakings, which might have seemed imprudent to our more enlightened age, have more than stood the test of time.

Even in such a cursory glance at the lives of our venerated Founder and his first companions, the reader cannot fail to be inspired by their missionary zeal which spread like wildfire into every corner of the globe wherever souls waited to call God their Father.

We sincerely hope that our work will help in stimulating the reader to keep that zeal alive.

FOREWORD

This course is directed mainly to the professors of the history of the Congregation in our Novitiates.

The first part, entitled Origin and Purpose of the Congregation, in relating the circumstances of the founding, sheds light on the Founder's ideal, an ideal which became that of the Congregation; its aim is to show what constitutes the soul of our religious family, its own special spirit. The second part, The Congregation Seen from Its Centre, emphasizes the outstanding events during the generalship of each of the Superiors General; this section shows, inasmuch as it is possible, the providential development of our works and of our fields of apostolic endeavour.

A third part, entitled The Congregation in Its Provinces and Vicariates, would normally follow these first two sections. It would be a complete and continuous study of the history of each Province and Vicariate. But it is impossible to include such a section in this course without giving it undue proportions. However, we have attempted to supply this lack by giving some developments in our fields of apostolate in the second section, and by presenting a bibliography on each Province and Vicariate in a third section. Finally, we have added a little Oblate atlas.

The time for composing a general history of the Congregation in a definite manner has not yet arrived; the research done on the sources and the monographs are insufficient on many points. Hence, a course or manual of history cannot claim to be perfect in all respects. The present work, undertaken with the authority of the Major Superiors and encouraged by the confrères of the Studium Generale Superius, is a trail-blazer; its only aim is to furnish some material to the professors of the History of the Congregation in order, if possible, to lighten their burden somewhat. It is not a book for ordinary reading, but a professor's course where the matter is presented in a condensed and schematic manner. The references to sources will facilitate the developments which each professor will consider fit to make.

We have not been able to disregard certain events of which a complete study has not yet been made, or at least not as far as we know. Our study is a summary one, and should be completed at some future date. On the other hand, in order to limit ourselves to the general history of the Institute, we have been forced to dissect and present in an incomplete manner the history of the Provinces and Vicariates, a history which is always very interesting.

These are the imperfections to which we have had to resign ourselves. Nevertheless, we present this little summary of knowledge of the Congregation in the hope that it will prove useful to our fellow religious who, too often overburdened with work, do not have the leisure to do the research and study they would like to.

D.L.

(The Bibliography on page 4 of the original we have transferred to the Bibliography of page 273 of the original. - Translators)

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PART ONE

ORIGIN AND PURPOSE OF THE CONGREGATION

- The Founding
- New Works

Chapter One

THE FOUNDING

I- The Founder and his Ideal

The main reason which prompted Eugene de Mazenod to embrace an ecclesiastical vocation and which led him later to found a Society of missionaries was the realization of the sorry state of the Church in France, and especially of her great need for ministers full of zeal and ready to sacrifice themselves for her.¹

In order to understand the flowering of this ideal in the Founder's heart, it is necessary to keep before one's mind a general picture of the Church in France at the beginning of the 19th century, at the very time when Eugene de Mazenod, returning from exile, saw it once more. We will sketch several outlines.

A- State of the Church in France at the beginning of the 19th century:

The Church was suffering, on the one hand, from the misery heaped up by the Revolution of 1789 in all fields: political, social, religious; and on the other hand, she was paralyzed by Napoleon's dictatorship.

1- Aftermath of the Revolution:

The French Revolution did not burst forth spontaneously; it was the culmination of a variety of causes, political, national, financial and religious; its anti-religious character was largely due to the atheistical literature propagated by the eighteenth century Encyclopedists, of whom Voltaire was the leader. Under the influence of the philosophers, rationalism triumphed, thinking became secularized, souls arid, and a current of ideas established itself which shook or destroyed the old beliefs; an intellectual climate was corroding the Faith.² Thus, the Revolution of 1789, though not hostile to the Church in its beginnings, became, under the influence of many circumstances, especially the century's philosophy, the bitter enemy of all Christianity. Deficiencies in the Church of France had also contributed to the outbreak of the Revolution.

a- Main Actions taken against the Church: The Constituent Assembly voted: 1) The nationalization of all the goods of the clergy, on the 2nd of November, 1789. The clergy became paid by the State, and thus dependent upon it; by this very fact, it lost its prestige; 2) The suppression of religious vows and monastic Orders, on February 13th, 1790. The results were disastrous — the Founder was desirous of remedying this situation by attempting to revive the spirit of these vanished Orders in the Society he was to found —; 3) The Civil Constitution of the Clergy, on July 12th, 1790, without previous agreement with

1. See letter to his mother, Paris, 14 Nov. 1811; letter to his father, 7 Dec. 1814; letter to M. Janson, quoted in RICARD, Vie de Mgr de Mazenod, p. 68; Preface to our Holy Rules.

2. LEFLON, La Crise Révolutionnaire 1789-1846, p. 20.

Rome. By this Constitution, the ecclesiastical territories throughout France were modified; instead of 135 sees, there remained only 83 — thus, 52 sees disappeared. The Bishops were not only to be appointed by the State, but from it receive their canonical institution. An oath of allegiance to this Constitution was demanded; about half the clergy, and not the better half, took this oath and were to form what is called "the Constitutional Church".¹

Following this, the revolutionary government was to abolish the Constitutional Church itself and install in its place worship of the goddess Reason. Not only were the "unsworn" priests (i.e. those who did not wish to join the Constitutional Church) to be under the law of banishment and even the penalty of death (law of August 14th, 1892), but they were all to be molested; an attempt was made to have them abdicate or marry, and failing this, they were interned or guillotined.² A certain number of priests married, and this proved to be one of the greater disorders deplored by the Church of France even after the revolutionary troubles were over.

b- Disasters caused by the Revolution and the state of the Church at the beginning of the 19th century:

1° Insufficiency of the clergy: Only a small number of priests remained: many succumbed before the onslaught on the faith — about 1900³ —, others deported or exiled — about 30,000⁴ —. During this period, the recruitment of priests was hindered and priestly formation very faulty. Moreover, the remaining clergy suffered from ignorance, often lacked zeal, confidence and courage.

2° Ignorance among the people: There were no more universities, only a few rare colleges: instead of 100,000 students enrolled in these institutions in 1789, there were only seven or eight thousand in 1800. The primary schools, their organization changed, were attended sparsely.

3° Poverty and misery: The needy increased threefold, charitable institutions were suppressed. The shelter establishments were to recover only a third of their goods after the Revolution. This disastrous period brought on both the ruin of the State as well as that of individuals. The national debt stood at 50 billion livres; a million persons died of hunger in three years; there were 300,000 beggars.

4° The religious Congregations, contemplative, teaching and hospitaller had been decimated; the sodalities and pious associations had disappeared; the monasteries and religious buildings were in the hands of the State.⁵

Add to all this the fact that the Revolution, originating in France, was to unleash similar agitations in many other European countries. "The violence of this tidal wave, its brutal suddenness, its destructive rapidity, its impetuous

1. Ibid., p. 73.

2. Ibid., p. 124.

3. DE LA GORCE, P., Histoire de la Révolution française, Vol. 5, p. 403.

4. Ibid., p. 248.

5. See MARION, Histoire de l'Eglise, Vol. 4, p. 353.

flow, brought the Roman Church to the brink of its ruin. With Pius VI dying a captive of the Republic at Valence in 1799, it seemed credible and indeed it was actually said that the papacy itself had passed away."¹

Such was the state of the Church in France when Eugene de Mazenod returned from exile in 1802 and, unfortunately, the wounds caused by these sad years were to remain a long time before healing.

2- Dictatorship of Napoleon I:

a- Napoleon had need of the Church. While France staggered under the weight of the revolutionary torment, a man of genius appeared with a will of iron, thirsting for domination, Napoleon Bonaparte. This chief of State recognized the tragedy of the situation, and brought to it an energetic remedy. France needed interior and exterior peace. And the first requirement for interior peace was the re-establishment of Religion. The worship of Reason, of the Supreme Being or other cults established by the sons of the Revolution, had not succeeded in pleasing the people, who remained impregnated with Catholic Faith. Moreover, Napoleon saw in Religion a precious auxiliary in strengthening his dictatorship and maintaining order. Thus it was that on gaining power he granted freedom to the Roman Church and immediately prepared a Concordat with Rome which was to be signed July 15th, 1801.

b- Napoleon's wish to dominate the Church. Bonaparte thirsted especially for power — this weakness was to destroy him and hinder his work of restoration in France —; he wanted to dominate the Church which he had re-established, to make it serve his own interests before the interests of God. "To make of religion one of the essential bases of the new society which he wished to erect, to utilize the assistance of the ministers of worship who, in preaching the loving of good and the hating of evil, were the surest guardians of public peace, to watch their activity and make sure that it never turned against governmental authority, such was, in short, the master plan of Bonaparte."² Also, his guiding principle was to diminish as much as possible the authority of the Pope, his interventions in the government of the Church in France and even to work towards the creation of a national Church.

These preoccupations are clearly perceived in the "articles organiques" which he secretly added to the Concordat signed with Pius VII in 1801. Here are the main articles: a- Governmental authority is needed for the publication of the Pontifical Acts, the holding of councils, the reception of decrees from foreign councils, the conferring of orders, the exercise of the functions of the delegates of the Holy See; b- ecclesiastics will be judged by the State Council; c- Bishops will have only the title of Citizen or Monsieur; d- the 4 articles of 1682 will be taught in the theological schools, the first of which declares that kings and princes, in temporal matters, are not subject either directly or indirectly to any ecclesiastical authority.

In fact, once the Concordat was signed, Napoleon inaugurated a policy of occult persecution which became manifest in his dealings with the Sovereign

1. LEFLON, *La Crise Révolutionnaire*, p. 21.

2. BOULENGER, *Histoire générale de l'Eglise*, Vol. 8, p. 707.

Pontiff. In 1805, his armies took over a part of the Papal States. On July 22nd, 1807, he wrote: "What does Pius VII expect to do in denouncing me to Christianity? Suspend me from my throne? Excommunicate me? Does he think that in so doing the weapons will fall from my soldiers' hands? Perhaps the time is not far off when, if the affairs of my States are going to be troubled continually, I will recognize the Pope only as Bishop of Rome, as equal and in the same rank as the others of my States, I will not fear to gather the Gallican, Italian, German, and Polish churches into a council to do my business without the Pope..."¹ On February 2nd, 1808, Rome was occupied by French troops; in July the following year, the Pope was taken prisoner in the Quirinal palace.

At the same time, Bonaparte exerted a very strong pressure on the French clergy and episcopate in order to subjugate them. On March 16, 1811, he convoked a national council the outcome of which was dreaded, for the Emperor, by his extraordinary ascendancy and his threats, kept in awe a portion of its members. It was feared that a schism would result. Fortunately things did not go that far.

3- State of the Church on the fall of Napoleon in 1814:

When the Empire fell, the Church of France found itself in a rather precarious position. The Concordat of 1801 had failed to provide an answer to the hopes it had raised in the hearts of the Catholics. The permanent state of war, Napoleonic despotism, the painful conflicts between the Emperor and the Pope had not given the clergy an opportunity of restoring what had been ruined under the First Republic. "The rare ecclesiastical vocations, the extremely mediocre teaching in the seminaries, the small number of ordinations, priests insufficient both in number and in knowledge, 15,000 parishes without pastors, a society for the greater part indifferent, incredulity in the upper classes, such is the debit balance-sheet left by the vanquished one of Waterloo."²

In 1809, when Eugene de Mazenod advanced to orders, the clergy numbered all together 31,870 priests, about half of the total strength before 1789; 10,617, a third of them, were over 60; only 933 were under 40 years old, which meant about ten in each diocese.³

To sum up:

- One part of the clergy slavishly obeyed the Emperor.
- The authority of the Sovereign Pontiff was undermined.
- There was even a danger of schism hanging over the Church of France.
- Insufficiency of the clergy both in number and quality.

1. MOURRET, L'Eglise et la Révolution, p. 364. Letter to Prince Eugene Viceroy of Italy, quoted in REY, Vol. 1, p. 81.

2. BOULENGER, Histoire générale de l'Eglise, Vol. 9, p. 30-31.

3. LEFLON, La Crise Révolutionnaire, p. 213.

B- The Founder:

Charles-Joseph-Eugene de Mazenod providentially appeared at the beginning of the 19th century to work on the rebuilding of the Church of France which had been almost annihilated by the Revolution and enslaved by Napoleonic despotism. Before seeing him in his mission as restorer, we will consider a few biographical notes.

1- Biographical Notes:

a- Childhood and family milieu: Eugene de Mazenod was born at Aix on the first of August, 1782, of Charles-Antoine de Mazenod, President of the "cour des Comptes", and Marie-Rose Eugénie, born Joannis; he was baptized on the following day in the parish church of Ste-Madeleine. He had one elder sister, Charlotte-Elizabeth, who died at the age of 5, and one younger sister, Eugénie, who married the Marquis de Boisgelin in 1808.

Eugene de Mazenod was to taste the joys of normal family life only during his very early years. In 1790, the Revolution forced the De Mazenods into exile. In 1795, his mother and sister returned to France, while his exile was extended until 1802; and his father did not re-enter the country of his birth until the end of 1817. Eugene, however, idolized his own family; he venerated his father in whom he found calmness, goodness, an exquisite sense of nobility; he was fond of his mother, so full of tenderness towards him. He made it his duty to help maintain unity in his home, a unity jeopardized by the differing temperaments and interests of husband and wife.¹

b- The exile: With the revolutionaries menacing the life of the young French nobles, Eugene's parents sent him off to Nice on March 31st, 1791. His uncle Louis accompanied him. At the end of that year, Mrs. de Mazenod rejoined him. Eugene was not yet 8 years old, and he was forced to spend the whole period of his adolescence in a foreign land, since he returned to France only when he was twenty years old.

1° First Period: Nice and Turin, 1791-1794: In October, 1791, Eugene entered the college for Nobles at Turin to continue for two and one half years the studies begun at Bourbon College in Aix. This was the period of his First Communion, of Confirmation, when he won his teachers' esteem by his success and good conduct. His lively and impetuous character brought him just corrections at times, in fact he attributed the fact of his having succeeded in his studies to the severity of his masters.

2° Second Period: Venice, 1794-1797: From the age of 12 to 16 years. The Republican armies advancing in Piedmont obliged the De Mazenods to emigrate farther into Italy; they stopped at Venice. Here Eugene had the great advantage

1. Letter to his father, St-Laurent, July 15th, 1805; letters of the President to his son, Oct. 31st, 1805, and Nov. 10th, 1807; PIELORZ, La Vie Spirituelle d'Eugène de Mazenod, fondateur de la Congrégation des O.M.I., first chapter: documented study on the family milieu.

of coming into contact with the Zinelli family and especially with one of its members, a priest, don Bartolo, who was to become his professor and spiritual director. "How could I fail to make some progress at such a fine school? The family in whose midst I lived was eminently Christian, and don Bartolo who took a special interest in me, was really a saint worthy of canonization... Will I ever be able to thank the infinitely good God for having obtained such help for me precisely at the most difficult time of my life, a decisive period... It was under the direction of this holy priest that I learned to despise the vanities of the world, to relish the things of God..."¹

Eugene studied regularly under don Bartolo, was present at the gatherings of Italian priests and emigrants from France which were held at the Zinellis' and where the problems of Gallicanism, Ultramontanism, etc., were discussed; he followed the routine of a little monk: "I went to confession every Saturday, received Communion every Sunday. The only distraction from the routine of my studies I allowed myself was the reading of good books and prayer. I heard and served Mass every day, and also recited the Little Office of the Blessed Virgin daily. Through my spiritual reading I had acquired a certain attraction for mortification and, though still quite young, I had undertaken to fast every Friday and three days a week during Lent; my parents paid no attention to this. I often placed slabs of firewood under my bed-sheet, and on Saturday, to make sure I would wake up early so as to spend more time at Church, I slept on the floor on one blanket."² "My vocation to the ecclesiastical state and perhaps to a more perfect state dates from this time."³ He was to continue corresponding more or less regularly with don Bartolo until 1802.⁴

3° Third Period: Naples, 1797-1798; Palermo, 1799-1802: Between the ages of 16 and 20. The advancing revolutionary troops again obliged the De Mazenods to move on.

Naples: "My stay at Naples was a burdensome year of the dreariest monotony. I no longer had my good friends the Zinellis, nor did I have any particular duties; none of my relations suited my tastes or inclinations. I can say that I wasted my time there. What a sad experience it is for a young man of sixteen to have nothing to do, not to know how to spend his time, not to know anyone, not to be able to see anything except the Church where I used to go to serve my uncle's Mass. The many years of exile explained this sad state of affairs. We had to live sparingly on the money which my mother's diamonds had provided. Thus it was that I had no teacher."⁵

At Palermo: Eugene was received by Duke Cannizaro's family; he grew fond of Princess Larderia, the Duke's wife, a pious and good woman who treated him as her son.⁶ However, don Bartolo's disciple was thrown into a milieu where entertainment reigned supreme: receptions, banquets, holidays, etc.; he enjoyed the

1. *Missions*, 1866, p. 128.

2. *Ibid.*, p. 124.

3. *Ibid.*, p. 128.

4. MORABITO, "Je serai Prêtre", p. 9-32.

5. *Missions*, 1866, p. 271.

6. Letters to his father, Oct. 18th, 1799; 2nd and 3rd of May, 1802.

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charms of both country and city life; he became an intimate of the Duke de Berry, of the Prince de Vintimille's family, etc. His father, by means of regular letters, applied himself to making a dignified and respectable gentleman of his son. After the death of Princess Larderia in May 1802, Eugene's fervour left something to be desired.

At this time, his priestly ideal seems to wane, and certainly his fervour diminishes. Later he was to thank God for the protective graces he received during this contact with the environment of Palermo. "I wish merely to note the infinite goodness of God who, by His powerful grace, preserved me continually in the midst of very great dangers by inspiring me not only to keep aloof, but also by instilling in me a certain disgust for every kind of dissipation which leads to the misbehaviour I detested so much in others."¹

Thus fared Eugene during his time of exile. A noble soul, well grounded in solid piety, preserved from the pitfalls of adolescence, somewhat intoxicated by a desire for greatness and, after Princess Larderia's death, attracted by the pleasures of a worldly environment. He had once dreamed of the priesthood; but is he still thinking of his ideal?

c- In France: before entering the Grand Seminary: On October 24th, 1802, Eugene de Mazenod returned to Marseilles; at Aix he rejoined his mother and sister after a separation of seven years. His main occupation in the years to follow was to be the administration of his family's holdings; he worked to bring in capital, to find sources of income; above all, he was at grips with his father's creditors. In debt to the amount of approximately 150,000 francs, he was almost insolvent, and this was one of the reasons which kept him in exile. In order to protect her belongings and the dowry which she was reserving for her daughter, Madame de Mazenod had asked for a civil divorce on April 25th, 1802.² Eugene, though desiring to pay the debts, saw that it was impossible to do so; in 1803, he planned a marriage with the only daughter of a certain Gauffret, of Salon, which would have helped the situation; but his intended wife took ill and died. Eugene did not regret his not marrying, because besides the inconveniences to which he had resigned himself, he soon foresaw that such a move would not solve the difficulties in obtaining the desired capital.³

In this administration of his family's goods, he complained of wasting his time, of being of no use to society; he yearned for the time when he would not be bothered by such things. During this period, he complained now and then

1. Missions, 1866, p. 294.

2. Letter from Mme de Mazenod to M. le Président, May 2nd, 1802.

3. Letter to his father, Paris, August 16th, 1805; to the same, Aix, Feb. 12th 1803. After narrating his failure to marry, he added: "But I see that I will never marry, because the dowries in this country are not large enough, and that I cannot and must not enter into this folly except with a woman who would restore my business affairs." He wants his uncle, the "chevalier", to get married: "He would deliver me from a great encumbrance, since I would be satisfied to have one heir to our name, one successor to our good race; this would be sufficient for me to renounce marriage." (Letter to his father, Aix, Sept. 21st, 1804.) He certainly did not relish the idea of marriage!

of his mother's misunderstandings.¹ He took a certain part in the social life of Aix with its pastimes, its worldly dissipation, though he always conducted himself in a dignified and respectable manner. He aspired to greatness: "As for me, it is more likely that my father's absence has settled my future in a way entirely opposed to what my heart so desirous of glory seemed to promise me."²

In 1805, he travelled to Paris with his aunt, the marquess Dedon de Pierrefeu. He wanted a passport to return to Palermo, consult his father about his vocation, and to join the Palatine Guard.³ His attempts proved fruitless. Monsieur Portalis, Minister of Worship and of the Interior, to whom he had gone for a passport, made him many offers for his future, promised even to secure for him a Sub-prefecture to start him off on his career, and to act as his guide. Cardinal Caprara also made similar offers. However, Eugene refused all of them. At least as early as 1805, the thought of a vocation to the priesthood seemed to provoke some serious thinking on his part.⁴

In the beginning of 1807 he was named "Warder" of the prison at Aix; Eugene, the gentleman, stooped down to these unfortunate inmates and made their interests his own. Leaving the work of justice to competent authorities, he reserved for himself the demands of charity.⁵ He was again preoccupied with his sister's marriage which was to take place two months after his entering the Grand Seminary, and which cost him a good deal of negotiating.⁶

d- At the Grand Seminary of Saint-Sulpice:

His vocation. Eugene de Mazenod had hesitated before embracing the ecclesiastical state. At Venice he had heard the call of a vocation in his adolescent heart and manifested a desire to follow it in spite of the disapproval of his family who considered it a dishonour that the only one able to perpetuate the De Mazenod name should thus permit it to become extinct. At Palermo and during the first years after his return to France, his vocation was obscured. The needs of his family threw him into the world and it seemed that these duties would keep him there. Besides, his parents and especially his mother, were greatly opposed to his entry into the ecclesiastical state.⁷

However, God's call was to cast aside these temporary barriers and Eugene's vocation was to crystallize perfectly after his stay in the world. A deep and personal feeling was working in the Founder's heart: that of expiation for his past life. For some time — end of 1806, beginning of 1807⁸ -- the grace

1. Letter to his father, January 22, 1803; Sept. 3rd, 1805.

2. Letter to his father, Sept. 15th, 1806.

3. Letters to his father, Aix, Feb. 12, 1803; Aug. 31, 1803; Sept. 21, 1804; March 21, 1805.

4. MORABITO, "Je serai prêtre", p. 92s.

5. Letter to his father, Jan. 19, 1807.

6. Letters to his father, Feb. 7, 1805; 7th and 21st of March 1805; April 26, May 24, 1805; Aug. 8, 1807. She married Armand Natal, Marquis de Boisgelin.

7. Letter to his mother, 4-5-6 April, 1809.

8. MORABITO, "Je serai prêtre", p. 47-48.

of a "conversion" made him deeply conscious of the cowardice of his life, his unfaithfulness to God who, more merciful than the father of the prodigal son, came to seek him in the very midst of his life of dissipation.¹

Eugene de Mazenod's reaction brought him to expiate not only through mortification, but through a penance which became apostolic and directed towards the salvation of souls. "And yet, since I have not followed my model in his innocence, can I not imitate him in his devotedness to the glory of his Father and the salvation of men."² During his ordination retreat he wrote: "I am no less thankful to the Lord for having torn me away from that place of torture and, being unable to do anything for Him, I will do all that is within my power against his enemy and for His children, I will dedicate my life to snatching away from the Demon as many victims as possible, I will work relentlessly to save souls. Docebo iniquos vias tuas."³ In a conference which he gave to his fellow seminarians at St-Sulpice on the day fixed for the reception of tonsure, he expressed this deep feeling of his soul: "Like those cowardly soldiers who shamefully abandon their flag during their first battle, why cannot I too expiate my crime by throwing myself headlong into the enemy formations?"⁴

After long discussions, his spiritual director, Father Magy, said to the young man: "Your vocation is as luminous as the noon-day sun on the clearest of days."⁵ Eugene decided to enter the Grand Seminary of St-Sulpice; he could doubt no longer, the will of God was calling him.⁶ From the very first months his correspondence already reflected a deep understanding of the priesthood and proved that he had been meditating for a long while on his ideal which was now mature; he even implied that the priestly ideal had always been echoing in his soul.⁷

At the Grand Seminary: Eugene de Mazenod entered St-Sulpice at the beginning of October 1808, received his cassock on November 4th on the feast of St. Charles his patron in the same year, received tonsure the following December 17th, minor orders May 27th, 1809, sub-diaconate December 23rd, diaconate June 16th, 1810, and the priesthood on December 20st, 1811, from the hands of Mgr de Mandolx, in the Amiens Cathedral.⁸

His life as a seminarian, which he lived to the full, was one of fervour. His retreat resolutions during this period bear witness to the fact that he entered seriously into the ways of the spiritual life. He examined himself minutely, gave himself over ardently to mortification and to the practice of

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1. Retreat of 1814, quoted in RAMBERT, Vol. 1, p. 147-148.
 2. Spiritual Conference, 1808.
 3. RAMBERT, Vol. 1, p. 91. See also letter to his father, May 1st, 1813.
 4. Spiritual Conference, 1808.
 5. REY, Vol. 1, p. 82.
 6. Letter to his mother, 2-3-4 March 1809.
 7. Letters to his mother, June 29th, 1808; Feb. 28th, 1809; 4-5-6 April 1809. See MORABITO, "Je serai prêtre", p. 104-114.
 8. PIELORZ, Vie spirituelle de Ch.-J.-E. de Mazenod.

humility. Expiation for his past life became one of the main stimulants prompting him to the total gift of self to the service of Christ and souls. His superior was the famous Monsieur Emery, and his spiritual director, who was to continue to direct him during his first years in the ministry, was Monsieur Duclaux.

He gradually disengaged himself from the preoccupation of administering the family's holdings, but did not neglect his people whenever he was able to help them in any way. Upon completion of his seminary training, he was to clearly affirm that he belonged entirely to the Church.¹ Returning to Aix as a priest in November 1812, he wanted to settle down on the family property, "l'Enclos" and to consecrate himself solely to the ministry.² It was here, staying with his servant Brother Maur, that, in 1814, he began to think of organizing a society of missionary priests.³

2- His Ideal:

a- What was his Ideal: TO GIVE HIS LIFE FOR THE CHURCH.

And so it was that Eugene de Mazenod embraced an ecclesiastical vocation. His noble birth, his exceptional qualities of mind and heart promised him a brilliant future in the world. Glory and honour attracted him, and he had been offered more than one promising position. He refused everything, feeling himself called to something far greater. The magnanimous tone of his soul craved for a cause of equal timbre. He found that cause: the Church itself, the Church persecuted, abandoned, the Church bereft of ministers worthy of her divine functions, and especially, the Church of France menaced by a schism stirred up by Bonaparte and which perhaps would not have enough priests willing to go as far as martyrdom to defend her.

This was clearly Eugene de Mazenod's ideal, the ideal which explained his entry into the Grand Seminary, the ideal which was to be fully realized when he founded his Society of Missionaries. One has only to read the preface to our Holy Rule in order to fully grasp this motivating principle.

The most profound and truly heroic aspect of Eugene de Mazenod's ideal was that he wished to sacrifice his life for the Church; he foresaw a schism, persecution, the weakness and the lack of generosity in the priests, and this was precisely the reason which made him want to enter the ecclesiastical state; it seemed to him that God would give him the grace and the strength for martyrdom if necessary.⁴ We know for a fact that at the time he entered the seminary, Napoleon was persecuting the Church, that he had even taken possession of Rome on February 2nd, 1808.

1. He tells his mother that more than anyone else he needs knowledge and virtue to rise to the height of his position. Letter of Oct. 14th, 1811.

2. Letter to his mother, Paris, Oct. 14, 1811 and April 22nd, 1812.

3. Letter to Forbin Janson, Oct. 28th, 1814; see PIELORZ, as regards Brother Maur, in *Etudes Oblates*, Vol. 13 (1954), p. 248-249.

4. Father Magy who had many discussions with Eugene de Mazenod mentions his desire for martyrdom. See REY, Vol. 1, p. 88.

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We have explicit testimony in many documents proving that this was the true motive which decided Eugene in his choice of a vocation. We cite two of these documents.

A letter addressed to his father, December 7th, 1814: "Certainly no vocation has ever been more disinterested than mine. I have not abandoned the world because I had as little success as my mother in restoring her finances; advantageous marriages would have provided me with sufficient consolation for such a loss which, after all, is not so considerable. The idea that my sister might marry more advantageously, etc., did not so much as enter my mind. I did not have to make the shadow of a sacrifice to obtain this advantage for her... I have devoted myself to the service of the Church because she has been persecuted, abandoned, because for 25 years she has had none but poor workmen, miserable peasants, to whom she could entrust the divine ministry formerly courted by all who were greatest, and seeing ourselves moving with great strides towards a schism which I believed inevitable, I feared that few souls would be found generous enough to sacrifice their comfort and their very life in order to preserve the integrity of the Faith. It seemed to me that God would give me enough strength to boldly face all the dangers. So convinced was I that we would soon experience a cruel persecution, that on leaving for the Seminary of Paris, I put a complete outfit of lay clothes in my trunk thinking that, being a priest, I would be obliged to use them. These are the motives which decided me, and there are no others; indeed, considering the character which the good Lord has given me, I could not have any other motives."¹

Another perfectly explicit statement: "The state of abandonment in which I saw the Church was one of the causes determining me to enter the ecclesiastical life."² I was cut to the very depths of my soul to see the service of the altar being disdained now that the Church no longer had rich benefices to offer to the sacrilegious greed of the more or less distinguished families in the world. Moreover, the Church was threatened with a new schism arising from Bonaparte's extravagant conception of a patriarchate in France independent of the Apostolic See."

"Such at least was the general belief, and the facts were lending support to the rumour. I believed that I could no longer postpone my reply to the attraction of grace, and, in spite of the pangs of flesh and blood which made me feel keenly the sorrow I was causing the persons I loved most in the world, I tore myself away from their affection and left for the seminary of Saint-Sulpice, convinced that the time had come to sacrifice myself for the Faith.

"As it happened, matters were not pushed to such an extreme, but Bonaparte's conduct, his cruelty towards the Sovereign Pontiff Pius VII, all the acts of his reign from 1809 to 1812, show to what extremes a man steeped in pride was prepared to go, and during my stay at the seminary, the events of this period reminded me, lest I should forget, of the plans I had in mind when entering."³

1. Founder's writings, at the Postulation.

2. See letter to his father, May 24th 1805, where he speaks of the return of the barbarism of the sixth century; letter to his mother, Feb. 18th 1809: "the ranks are thinning out in the Church, this good mother has her back to the wall."

3. MGR DE MAZENOD, Mémoire justificatif, quoted in RAMBERT, Vol. 1, p. 161-162, and in RICARD, p. 68.

Note well that in this offering of himself to the Church, Eugene de Mazenod was thinking particularly of the priesthood, since it was the lack of priests, especially of priests able to restore the Church and ready, if necessary, to be martyred, which inspired his generosity. "The other motives were only rays emanating from this center, as from the hearth of this rich personality; they were the beams of a charity and a vocation which were above all priestly."¹

b- Particular Aspects of Eugene de Mazenod's Ideal:

While Eugene de Mazenod had a clear insight into the Church's sorry plight in France from the moment he entered the ecclesiastical state, he did more than merely recognize the maladies; he pondered over their causes and their possible remedies. Of an exceptionally generous heart, he wasted no time in joining the battle. Thus it is that from his first years in the priesthood, especially in the founding of his Society, he was to apply himself to the realization in concrete forms of his lofty ideal of the gift of self to the Church.

1° Defence of the Sovereign Pontiff's rights: The Church to which Eugene de Mazenod intended to consecrate his life, was first and foremost the persecuted Church, on the verge of being separated from Rome; he sided with the Sovereign Pontiff, recognizing in him the supreme authority on earth and declaring himself the avowed enemy of Gallicanism.

To cite a few facts: At the Grand Seminary, he refused to accept the Gallican theses of one of his Dogma professors, M. Boyer,² and wrote many notes on the question. In April 1810, the 13 Cardinals controlled by Napoleon in Paris refused to assist at the ruler's second marriage thus lending their support to the position taken by Pius VII that Napoleon's divorce from Josephine, ratified as it had been by diocesan officials, was irregular.³ In his anger, Bonaparte imprisoned them, stripped them of their insignia, and deprived them of all their revenues. They have been called the Black Cardinals. However, in spite of their being carefully guarded, Father de Mazenod contacted them and acted as their interpreter as he knew Italian. He collected contributions for them and took up their cause with courage, thus exposing himself to the Emperor's reprisals.⁴ "The dangers to which I continually exposed myself", he wrote, "were compensated fully in my soul by the joy I experienced in helping these illustrious exiles and the inspiration I gained from their fine spirit."⁵ He did not want to receive the priesthood from the hands of Cardinal Maury, Archbishop of Paris, who had shown himself too obliging to Napoleon at the expense of total fidelity to the Sovereign Pontiff;⁶ he was to ask this favour of the Bishop of Amiens, Mgr De-mandolx.

2° To go to the poor: In the poor of Provence, ignorant, forsaken, a body no longer in the bosom of the Church, Eugene de Mazenod recognized the

1. MORABITO, "Je serai prêtre", p. 200.

2. Id., *ibid.*, p. 162-164.

3. MOURRET, Histoire générale de l'Eglise, Vol. 7, p. 375.

4. REY, Vol. 1, p. 106.

5. Letter to Card. Gousset, July 21st, 1852, quoted in REY, Vol. 1, p. 135.

6. MORABITO, *op. cit.*, p. 186-187.

Church he wished to revive. It was a sad situation he witnessed upon entering France after his exile; he was to be deeply moved by it. His generous heart, steeped in the priestly ideal, was touched by such distress and no sacrifice was too great for him. Moreover, when he entered the seminary, he did so that he might work for them; this was the apostolic field where he desired to exercise his zeal and sacrifice himself should God demand it.

"What God wants of me...", he wrote to his mother, "is that I devote myself in a special manner to His service, so as to try to stir up the Faith which is dying among the poor." When he returned to Aix as a priest in 1812, he asked not to be attached to a parish, but to remain free to devote himself to the poor of the city and its surroundings. Much to the astonishment of the high society of Aix, his first sermon at La Madeleine was delivered in the Provençal language, for the benefit of the little people, the servants, the common folk.

The formation of the Society of the Missionaries of Provence was his response to this ideal. Nothing would be able to convince him to join with the Missionaries of France, whose preaching was to the urban populations. "We must curb such a move", he wrote to Forbin-Janson, "because the country regions are bereft of all help, and now that the people are showing some hope of conversion, they must not be abandoned."¹

3° To improve the clergy: One of the keenest sorrows felt by the Founder's priestly heart was the unworthiness of too great a number of priests. He deplored especially the fact that there were so few men of real ability in the ranks of the clergy. "What kind of clergy is this that is being formed? Not one man who has any standing; we are reduced to that which is the poorest, the most miserable, the most abject in society. It is to be hoped that they will supply by their virtues what they lack elsewhere, but they will have to supply a good deal."² But what he lamented above all was their moral unworthiness, the scandalous failings which were, unfortunately, very numerous. He was to use all at his disposal to cure this frightful wound in the Church.

The second goal he was to give to his spiritual sons was the reform of the clergy, "an aim to which they will devote as much zeal as to their main one."³ Immediately after his return from Aix as a priest, he organized meetings of some of his confrères where spiritual discussions were held and lectures given. M. Duclaux of Saint-Sulpice wrote him: "I am overjoyed to hear that you have joined with some holy priests in discussing and lecturing on the duties of the Priesthood. Take the life of St. Vincent de Paul, read the section on the Conférences de St-Lazare which were held every Tuesday; the first was on the ecclesiastical spirit. If you succeed in organizing these lectures, you will have rendered the greatest of services to the city of Aix."⁴

1. Letter of Oct. 28th, 1814.

2. Letter to his father, Sept. 2nd, 1815.

3. Constitutions of the Missionaries of Provence, in *Ecrits du Fondateur*, fasc. 1, p. 14.

4. Letter of Feb. 23rd, 1813, quoted in REY, Vol. 1, p. 152.

On October 2nd, 1815, M. Duclaux, whose advice had been asked for by Father de Mazenod, replied: "Continue to work with all your strength towards the restoration of Religion... But be sure to form the ecclesiastical spirit among the priests. You will do very little good as long as the parishes are not headed by virtuous priests. Urge then all the clergy to be saints; let them read the life of Saint Charles and Saint Vincent de Paul and they will see whether it is permissible for a priest, for a pastor, to live lukewarmly and without zeal." Father de Mazenod made it a point to transcribe the letter into his diary.

The Founder was penetrated with this truth expressed by his former spiritual director at St-Sulpice when, in 1818, he wrote the paragraph which has become the preface to our Holy Rules. We quote it in its original form.

The Founder enumerates three causes for the depravity of men...: "1. The weakening if not the very loss of the Faith; 2. the people's ignorance; 3. the sloth, unconcern, and corruption of priests.

"This third cause must be looked upon as the principal one and, as it were, considered as being at the very root of all the others. It is true that for the past century diabolical intrigues have been seeking to undermine the very foundations of religion in the hearts and souls of men. It is also true that the French Revolution contributed enormously to further this iniquitous work. Nevertheless, if the clergy had remained constantly as it should never have ceased to be, religion would have been upheld, and not only would it have resisted this terrible shock, but would have overcome all these attacks and emerged from the combat more beautiful and glorious than ever."

Then he outlines the program to be followed by his spiritual sons in this important work: Art. 2. "At the beginning the missionaries, being still young, will only be able to cure this deep wound in an indirect manner by their gentle hints, their prayers and their good example, but in a few years, please God, they will launch a frontal attack on all vices; they will hunt down and put to the fire and sword this shameful ulcer which is devouring everything in the Church of Jesus Christ."

Art. 3. "They will give retreats to priests, and the Mission house will always be an open refuge and, as it were, like a salutary pool where the infected and purulent sick will come to bathe themselves and begin a new life of penance and réparation."¹

The Founder later rejoiced to see the great number of priests coming to restore their strength in our houses. By 1831, more than 150 had made retreats in the House of N.-D. du Laus.²

4° To promote works in favour of youth: Eugene de Mazenod saw in young people the future of the Church, and did not fail to appreciate them at their true value. He had consecrated himself and wished to consecrate his

1. Constitutions... of the Missionaries of Provence, in *Ecrits du Fondateur*, fasc. 1, p. 15; 16-17.

2. See REY, Vol. 1, p. 534.

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Institute to the important apostolic work of providing for their Christian formation. On April 25th, 1813, he gathered together at the "Pavillon l'Enfant" (at the gates of Aix) seven young men of the best families in Aix, and organized them into an association, giving them a precise rule of conduct to live by; the membership of this association was destined to reach the impressive number of 300. He put all his soul into this work which in turn was to repay him with many consolations.¹ The association was canonically erected on November 21st, 1814.

It was not Father de Mazenod's intention to confine his work to one locality, but rather he wanted his foundations to be a restraining influence against Bonaparte's dechristianization policy. "He [Bonaparte] believes that he cannot corrupt France unless he vitiates youth; it is towards them that he is directing all his efforts. And so, I too will work on youth by trying to preserve them from the evils which threaten them, some of which they are undergoing even now. I will attempt to inculcate in them at an early age a love of virtue, respect towards Religion, a real taste for piety, and a horror of vice." And he hoped that the same work might be undertaken "in every part of our unfortunate France".²

He was to keep up this "Congrégation de la Jeunesse Chrétienne d'Aix", after the foundation of the Missionary Society; he was to even specify in the latter's Rule that youth work be organized in all its houses and that it be the object of special care. "The direction of youth", the Rule reads, "will be considered as an essential work in our Institute."³

The Bishop of Angers could write of this "Association de la Jeunesse Chrétienne d'Aix" founded by Father de Mazenod: "An exemplary society, a society which will live even after he is gone and will be the model of similar works which in the future we will see flourish all over the country."⁴

5° To compensate for the religious Orders which have disappeared: The Founder had a lofty conception of the Church's sanctity; he realized the necessity of monasteries as sanctuaries of virtue, regular life, and mortification; so well did he recognize their value that for a time, he thought of entering one himself. On October 28th, 1814, he wrote to his friend, Forbin-Janson: "I don't mind telling you that I am wavering between two projects: the one is that of going far away somewhere and burying myself in some very regular community of an Order which has always appealed to me; the other, is that of establishing in my diocese just what you have established so successfully in Paris."⁵

1. See REY, Vol., p. 155-157; 160-167.

2. Introduction to the book of minutes of the "Jeunesse..." reproduced in BOUDENS, Mgr de Mazenod et la politique, p. 269-270.

3. Constitutions des Missionnaires de Provence, in Ecrits du Fondateur, fasc. 1, p. 39.

4. Quoted in Missions, 1926, p. 471.

5. Letter to Forbin-Janson, Oct. 28th, 1814.

While not actually choosing monastic life, he desired nevertheless that his Society should have a shade of perfectly regular life. The Evangelical counsels would be observed rigorously, the Divine Office would not be just an exercise like the others, but, recited publicly and in common, a real work of the Institute, one of the aims for which it was founded. The section of the Rules and Constitutions entitled To Compensate for the absence of religious Orders follows immediately upon the first paragraph which deals with the preaching of Missions.

In a commentary on the Rule, the Founder wrote: "Look over all the Religious Orders destroyed in France by the Revolution; recall to yourself the various ministries which they exercised, the virtues they practised, some in the hidden interior of the House of God in prayer and contemplation, and others continually serving their neighbour by all kinds of zealous works, and then draw your own conclusion as regards this third article which manifests such an important secondary aim of our Institute."¹

CONCLUSION

In a letter to his clergy dated October 28th, 1892, the second successor to Bishop de Mazenod in the episcopal see of Marseille, M^{gr} Robert thus described the work of his predecessor: "The motivating force in Bishop de Mazenod's life was that of love for the Church; but this love was supernatural, profound, persevering, or rather ever growing with the years; a zealous love which yearned for a Church without blemish in all its members, and to this end, by his own preaching and that of his spiritual sons, he worked for the conversion of sinners; a burning love which strove to spread the Church's reign by means of Missions to unbelievers; finally, a love full of filial piety towards the Church, which endeavoured to form a pious, educated and devoted clergy to defend and serve her; a clergy faithful to ecclesiastical discipline, and especially whole-heartedly submissive to the guidance of the Holy See as he himself always was."²

II- The Founder and his Accomplishments:

A- The Founding of the Society:

1- The Decision:

Eugene de Mazenod hesitated over the exact form his apostolate would assume. He was so intent on accomplishing the will of God and that holy will alone, that he could not decide which direction to take without manifest indications. On October 28th, 1814, he wrote to his friend, Forbin-Janson: "I do not yet know what God requires of me, but I am so determined to do his will as soon as I recognize it, that I would leave for the moon if that were necessary."

He continued: "I am wavering between two projects: the one is that of going far away somewhere and burrying myself in some very regular community of an Order which has always appealed to me; the other is that of establishing in my diocese just what you have established so successfully in Paris... I feel more of a tendency towards the first of these plans, because to tell you the truth, I

1. Circ. adm., Vol. 1, p. 125.

2. Notices nécrologiques, Vol. 7, p. 498.

am rather tired of living only for others; it has happened that I have not even had time to go to confession for three weeks; judge for yourself how tied down I am! The second plan, however, seems to me to be more useful, confronted by the frightful state to which the people have been reduced."¹

From the time of his arrival in Aix as a priest, Father de Mazenod, without counting the cost, spent himself working among the people, especially the poor and the young. He was often asked to preach retreats. While convalescing for a time at St-Laurent, he pondered more particularly on the needs of the peasants;² he was struck even more than ever by the spiritual distress of the people of Provence; everywhere there was to be found ignorance of religion and moral principles, and a great number had given up religious practices entirely; the people of Provence had been forsaken. Father de Mazenod desired to remedy this evil situation. The Pope's words requesting his friend, Forbin-Janson, to work in France before carrying his zeal to China and Japan came as a confirmation to his decision.

Nevertheless, he hesitated. Providence took it upon itself to plunge him almost in spite of himself into the work which he considered to be most useful to the Church. On October 23rd, 1815, he wrote to his friend Forbin-Janson: "Now I ask you, as I have been asking myself, how is it that I could have put this machine into motion, pledging myself to sacrifice my rest and to surrender my fate by founding an establishment, the value of which I fully recognize, when up until recently I had been unable to settle this problem, the foundation vying as it did with other diametrically opposed projects? This perplexes me, and for the second time in my life, I find myself having to make a very serious decision jolted into it, as it were, by a strange compelling force. When I think it over, I am convinced that God thus wills to overcome my indecision. This is so true, that I am up to my neck in this enterprise, and I assure you that on such occasions, I am another man."

Thus he decided, or rather, God decided for him. Like Saint Paul, who felt the irresistible impulses of the Holy Spirit more than once, Father de Mazenod, in his decision to found the Congregation was moved by "a strange compelling force", in which he clearly recognized Divine intervention. Just when did this strange compulsion arise? In his letter dated October 23rd, he spoke of it: "For two months now I have been waging war to my own detriment." This was around September 1815.

2- The Starting Point:

a- The Place: Eugene de Mazenod had pondered his project since 1814. He had several confrères in mind whom he would gather around him at "l'Enclos", where there was room for eight missionaries, later leaving it to seek more spacious accommodations. "I also had in mind proposing several rules, because I insist that we live in an extremely regular manner." However, he was not yet

1. See also letter of Sept. 12th, 1814 to Forbin-Janson, cited in Etudes Oblates, Vol. 13 (1954), p. 229.

2. REY, Vol. 1, p. 174.

able to get down to work. "The absolute lack of means is one of the greatest obstacles to our progress"; those who would join him could offer no material assistance.¹ How was a community to be founded under such conditions? The project marked time. Moreover, the trouble occasioned by Napoleon's return for his "100 day" reign obliged him to wait for a more favourable opportunity to realize his apostolic plans.

At the end of 1815, Providence again intervened to plunge him into the pursuit regardless of cost. The "Minimes" convent in Aix was for sale, and seeing that it was a place seemingly perfectly suited to his work, he prepared to buy it. "I took unbelievable pains to accomplish this task, but all to no avail. The Religious of the Blessed Sacrament, by a ruse, politely tricked me out of it."² This was indeed a setback, but it was not such as to hinder God's plans.

"In dealing with this matter", he continued, "I worked with several priests whom I believed to be fitted for the holy work and who actually are so equipped. They did not consider themselves beaten when my bid was turned down. I was either ashamed or was scrupulous about letting the splendid fire die out, and I tried to obtain the only location remaining in town where we might establish a community. My proceedings were crowned with unexpected success after only one interview. The deal was closed, and I found myself the owner of the greater part of the old Carmelite Convent which is situated at the head of the "Cours" with a charming Church adjoining it; true, it is a little dilapidated, but we could put it into shape with less than a hundred louis. And thus it was. But the funny part is that all this occurred without my stopping to think that I did not have the money necessary. To prove that I was not mistaken, Providence at once sent me twelve thousand francs, a loan to me without interest for this year."

The contract which made him the buyer of a part of the Carmel is dated December 30th, 1815; Madame Gontier who sold it to him enjoyed the use of a part of the section sold for some time afterwards. From the time when the Founder and Father Tempier (who arrived at Aix on December 27th) established themselves there, they worked to repair the monastery and arrange rooms for the future community. The former choir of the Carmelites adjoining that of the public chapel became the community chapel. The public Chapel, national property, was to be opened to worship through the good offices of the missionaries on April 7th, 1816.³ After five months, that is on May 13th, Madame Gontier surrendered the part she had reserved to herself for seven years.

The Founder had a special devotion to the Carmelites who had lived in this monastery built in the 17th century. On the second of November each year, he and his missionaries went to the cemetery in the interior of the Cloister where they sang a general absolution; and he placed his newly born Society under the protection of Saint Teresa and her daughters who rested in the Cloister.⁴

1. Letter to Forbin-Janson, October 28th, 1814.

2. Letter to Forbin-Janson, October 23rd, 1815.

3. REY, Vol. I, p. 194; JEANCARD, *Mélanges historiques*, p. 21.

4. REY, Vol. I, p. 189-190.

b- The first Companions:

1° What they had to be: It was agreed upon with the Ecclesiastical authority of Aix that, at least at the outset, Father de Mazenod would have five companions to undertake his work. The Founder demanded men of choice however, men who were outstanding primarily for their virtues and their sanctity. He was convinced that he could not establish the foundation he planned without such companions. In his first letter to Father Tempier, he told him that he would find four confrères in the budding Society, priests who had been suggested to him: "Up until now we are not more numerous than that, because we want to choose men who have the will-power and courage to walk in the footsteps of the Apostles. It is necessary to lay a solid foundation."¹

He wrote to Father Tempier again, November 15th, 1815: "I count on you more than on myself for the regularity of a house which in my mind and my hopes must reflect the perfection of the Apostles' first disciples. I place much more hope in this than in grand speeches: have they ever converted anyone!"²

Finally, he made this formal declaration to him: "I speak to you before God and with an open heart. If it were only a matter of going to preach the word of God in a haphazard fashion mixed with much human alloy or of scouring the countryside in the hope of winning souls to God without trying too hard to be really interior men, truly apostolic men, I believe that it would not be difficult to replace you; but do you actually think that I want this kind of merchandise? We must be truly saints ourselves."³

2° The choice: Father de Mazenod did not keep his plans secret. He spoke freely and frequently of his project to the priests he encountered; he cast out his net here and there in an attempt to gather the desired companions. One day, a parish priest of Lambesc, Father Icard, introduced himself to him; he had heard about the project. A conversation ensued with Father Icard leading off:

- "Do you want me as one of your companions?"

- "I do not say no", replied Father de Mazenod. "Have you the necessary devotedness?"

- "Do not doubt me, I am ready to leave my vicarage as soon as the time comes. And moreover, I can tell you of other priests who will aid you admirably."

- "Who are they?"

- "I believe that Father Tempier, pastor at Arles, will be very helpful to you; he is a man of discipline, of regularity; you already know the one called Father Mye, because he does mission work; that zealous priest will be happy to have companions in his work. And finally, I know an excellent pastor, Father Deblieu, very keen on preaching, gifted with all the qualities which make missionaries: good bearing, strong voice, good health, you will have a real apostle in him. Is that not enough for a start?"

- "Yes, certainly", said Father de Mazenod, happy to receive such precise information. "I am going to write them immediately."⁴

1. Letter to Father Tempier, Aix, October 9th, 1815.

2. Cited in REY, Vol. 1, p. 184.

3. Letter to Father Tempier, Aix, December 13th, 1815.

4. REY, Vol. 1, p. 180.

3° Their enrolment: It must have been difficult for the Founder to gather together his first companions. At the beginning of his enterprise the priests interested in it harassed him; they wanted to form the establishment without delay: "The Missionaries distress me. They would like to begin tomorrow. It matters little that I tell them that time is needed to build the rooms and make the house fit to live in. It is too long in their opinion."¹

But when many obstacles arose: "There was a time when everything was on the verge of collapse. No stone has been left unturned to destroy it, and I cannot say that it is yet back on its feet. The house has been ready for a long time now, the Church rented and partially repaired, all is ready, but the subjects are hesitant and small in number. The one on whom I most counted is permitting the flattery of the pious ladies in his parish to turn his head; he convinces himself that he is doing a great deal of good in his burrow, hesitates to abandon it, and distresses me with his indecision; another one, who is excellent by reason of the practice he makes of explaining the word of God to the people, is only superficially attracted to our work, persuaded as he is that he does sufficient good working alone on the trips he makes from region to region; a third, very impetuous, is annoyed by the slowness of the others, and threatens to break off with me if they do not make up their minds soon; a fourth, an angel who seems to have been created to bring happiness to some community, cannot obtain leave to quit his vicarage, though he protests that he cannot stand it any longer and that he desires to work only on the missions, etc.

"Overburdened with worries and fatigue, I wage this war reluctantly, supporting myself in the midst of this trouble by the supernatural outlook which animates me, yet which does not prevent me from feeling the full weight of my predicament rendered all the more painful because the type of life I am embracing is altogether contrary to what I prefer and feel attracted to. This is the raw material which the good Lord hands me to undertake such a difficult mission."²

In spite of these hindrances, he succeeded in obtaining his first subjects, and on January 25th, 1816, the feast of Saint Paul, he inaugurated community life when he and Father Tempier installed themselves in the old Carmelite Monastery which was to be called from now on "Mission"; Fathers Mye, Deblieu and Icard did not join them until mid-February for the first mission, and Father Maunier, on March 18th. On January 25th, 1816, the "Missionary Society of Provence" was officially inaugurated. On this date its members signed the appeal to the diocesan authority for authorization to live in community. Note however that the formulas for admission to the Novitiate both of the Founder and his four companions are dated October 1815 and that the Founder wrote on his form: "So it is that we laid the foundations for the Missionary Society of Provence at Aix on October 2nd, 1815."³

1. Letter to Forbin-Janson, November 23rd, 1815.

2. Letter to Forbin-Janson, December 19th, 1815.

3. The Founder's Writings, fasc. 3, p. 7. With a purpose which seems exclusively spiritual, Father de Manenod had inaugurated at the beginning of 1813 meetings for the priests of Aix for the holding of spiritual lectures. See letter of M. Duclaux, February 23rd, 1813, cited in REY, Vol. 1, p. 152.

4° Who were they?

Father François-Henri Tempier, born at St-Cannat, April 1st, 1788; ordained priest March 26th, 1814. He was the angel the Founder spoke of. He accepted joyfully and eagerly the invitation to join the missionary group, all the while discounting the high qualities which Father de Mazenod attributed to him. He was a young priest, 26 years of age. He left his post as curate at Arles on December 26th, 1815, entered Aix on the 27th where he boarded with relatives before settling down at "Mission". From December 27th to January 25th, he worked with the Founder helping him to set in order the house bought to shelter the fledgeling society. They recited the Divine Office in common, and similarly performed the main exercises of piety. He was to be the Founder's confidant and faithful counsellor to the very end. He died in Paris, on April 8th, 1870.¹

Father Pierre-Nolasque Mie, born at Alleins on January 30th, 1768; ordained priest at Marseille in 1797. A member of the Missionary Society founded in 1805 by M^{re} Cicé at Aix who continued, after the suppression of that society, to preach missions. "Being curate at Salon, Father Mie gave all the Lenten exercises at Istres where he preached day and night... At the request of Father Tempier, Father Mie joined the missionaries; after preaching with the missionaries during the winter, Father Mie would return to Salon for the summer; thus he performed the duties of curate until the day the Missionaries of Provence took their religious vows, when he left the parish ministry definitely to dedicate himself exclusively to religious life."²

A valiant missionary, the Founder never had occasion to find fault with him. "His life had always been that of a perfect religious. Bowed with years and infirmities, he was named titular canon of Marseilles, and in this honourable retirement, he could be seen still caring for the most abandoned souls. He gave himself to the instruction of the poor and the children."³ He was Assistant General from 1818 until his death on March 11th, 1841, at the Grand Seminary of Marseilles.⁴

Father Jean-François-Sébastien Deblieu: At the time he joined the Society he was a parish priest. In 1818, when the other members of the Institute took vows of chastity, obedience and perseverance, he refused to do so; he took them however on the first of November in the following year.⁵ He was a zealous missionary, but "of a difficult and inconstant temperament".⁶ He left the Institute in 1823.⁷

1. See Necrology Notices, Vol. 2, p. 81-118; Administrative Circulars, Vol. 1, p. 131-148; correspondence between the Founder and Father Tempier.

2. MOISAN, Paroisse de Fuveau. Le Serviteur de Dieu Ch. J.-E. de Mazenod et quelques autres figures religieuses du passé, Marseille, éd. Publiroc, 1936, p. 13, 16.

3. REY, Vol. 1, p. 105.

4. Founder's Writings, fasc. 3, p. 9.

5. REY, Vol. 1, p. 241.

6. RAMBERT, Vol. 1, p. 253, 372.

7. REY, Vol. 1, p. 317; Founder's Writings, fasc. 3, p. 8.

Father Icard: Curate at Lambesc; the one who pointed out Father de Mazenod's first companions. Nevertheless, Providence employed a man unworthy of perseverance. He joined Fathers de Mazenod and Tempier in mid-February, but he had to be dismissed after the first mission. He concealed grave unworthiness under the appearances of virtue. A few years later, he died without the helps of religion, impenitent, and of a death which he was accused of inflicting upon himself.¹

Father Emmanuel Maunier: His form of admission into the Society is signed March 15th; he was already mentioned as authorized to enter in the approbation of the Vicars General of Aix dated January 29th, 1816, and hence had committed himself by that time. He actually arrived in Aix on March 18th.² In the summer of 1816, the Founder placed him in charge of an apostolic school organized in the house of the Mission. Five congregationists who manifested the desire of entering the Institute were admitted to a kind of postulancy and undertook a program of prayer and study under the Father's direction. In 1818, Father Maunier hesitated to take his vows; after a refusal, he later accepted. He left the Society at the end of 1823. His defection was very painful to the Founder who had always held him in esteem. He was valued during the missions; he had shown himself to be very devoted in the founding of the house of "Calvaire" in Marseilles, where he had been superior-founder in 1821. The Bishop of Fréjus, in dispensing him from his vows, called him to take over the direction of his Grand Seminary.³ He ever remained well disposed towards the Congregation and the Founder.⁴

3- The Organization:

a- In temporal matters: Poverty; the first establishments: According to the Founder's viewpoint, the missionaries should have revenue sufficient to provide for their upkeep and personal needs without having to ask an honorarium for their preaching. Even at the beginning, he was not able to realize this ideal. He complained of the lack of means among those who were ready to join him. "We are four at present... From these four, I have a thousand francs pension. This will take care of two. A third told me that he would have just enough to live on. For the fourth, God will no doubt provide."⁵ He asked for donations from the "moneyed-men of Palermo" through the intermediary of his father, but the latter was forced to reply: "I am grieved to inform you that you can expect nothing from those whom you name the moneyed men of Palermo. All I see here are people overburdened with debts and taxes."⁶ Also, in the first

1. MGR DE MAZENOD, Mémoire justificatif, cited in RAMBERT, Vol. 1, p. 154; see Founder's Writings, fasc. 3, p. 9-10. In the letter of approbation of the Vicars General of Aix of January 29th, 1816, M. Icard is not named among those authorized to live in community. Was he perhaps known to be unworthy?

2. Founder's Writings, fasc. 3, p. 10.

3. REY, Vol. 1, p. 316-317.

4. REY, Vol. 1, p. 320.

5. Letter to Forbin-Janson, November 23rd, 1815.

6. Letter from President de Mazenod to his son, June 17th, 1816.

Rule (1818), after stating the principle that the preaching of missions will be done at the expense of the Society, he authorized a departure from this until the Society should have sufficient revenue.¹

On the other hand, the Founder demanded a great spirit of poverty in the missionaries' temporal life. This spirit was kept in each of the establishments formed during the period from 1816 to 1826, which we are here concerned with.

The House of the Mission, at Aix (1816), cradle of the Society, set the example. From the very beginning they could have only that furniture which was strictly necessary; and at their disposal there were only two cells and a corridor. Madame Gontier's departure along with her orphanage which occupied that part of the Carmel, bought by the Founder, provided a little more space, but the poverty remained.

The House of Notre-Dame du Laus, formed in 1818, was large enough to accommodate, after repairs, a large community. It became the Novitiate in 1820. The Sanctuary was also cared for by the missionaries. Father Tempier who was the first superior scrupulously followed the example of the Mission House as regards the rule of life. Faithful to the spirit and intentions of the Founder, Father Tempier subjected the house to the strictest poverty. A religious, Sister Rose, who was in the service of the priest formerly in charge of the Sanctuary, was kept on as cook; her cooking, hastily prepared, was very poor.²

The House of Calvary, Marseilles, was founded in 1821. After having stayed here and there in the city wherever fortune led them, the missionaries acquired (1822) the old "Accoules" Convent which, because of its run-down condition, had to be demolished and rebuilt. To the poverty at table which the Superior, Father Maunier, insisted upon we owe this delightful observation made by Father Tempier: "On the holy day of Easter I left the table with a good appetite; Father Maunier had ordered that ten sous worth of meat be bought for the whole day; this provided us with a little stew and a very scanty platter of vegetables at dinner, and that evening a very little piece of roasted meat. We generally have no dessert."³

The House of Nîmes was founded in 1825. The missionaries occupied an old silk factory which they remodelled; a public Chapel was opened there. We can judge the poor conditions in this house from one of the Founder's remarks to Father Mie who was its first Superior: "Here is the dear Brother Guibert trying to find some books, and they still have no bed nor a pot to cook with!"⁴

b- In spiritual matters: We have seen in the procedures preliminary to the founding of the Society, that the Founder was intent upon constituting before all else a society of holy priests. In his opinion, sanctity and especially sanctity among the clergy was the great remedy for the evils which had befallen the Church. The program of spiritual life which he outlined for the

1. Founder's Writings, fasc. 1, p. 20.

2. REY, Vol. 1, p. 236.

3. Letter of April 5, 1823, cited in REY, Vol. 1, p. 301, footnote.

4. Letter of June 2, 1825, cited in RAMBERT, Vol. 1, p. 402.

members of the Society is contained in the statutes of January 25, 1816, presented to the diocesan authority for the approbation of the Society. The acceptance of the vows later on accentuated the religious character of the community.

1° The statutes of January 25th, 1816:

"The end of this society is not only to work towards the salvation of others in devoting ourselves to the ministry of preaching; it also proposes above all else to provide for its members the means of practising the religious virtues to which they are so much attracted and to which the greater number of them would have perpetually consecrated themselves in some religious order, had they not conceived the hope of finding in the community of missionaries just about the same advantages as they would have found in the religious state which they wished to embrace.

"If they have preferred to form a regular Community of Missionaries, it is with a desire to be helpful to the diocese while working out their own proper sanctification as their vocation demands.

"Their life will thus be devoted to prayer, meditation on the sacred mysteries, practice of the religious virtues, study of sacred Scripture, the holy Fathers, dogmatic and moral theology, preaching and the direction of youth.

"The Missionaries will be divided in such a way that while some strive towards the acquisition of the virtues and knowledge necessary to a good missionary within community walls, the others will travel through the countryside spreading the word of God."¹

When we consider this final recommendation made by the Founder to Father Tempier, whom he left as Superior of the Mission during his sojourn in Paris in 1817, we will have the basis of that which was to form and characterize the spiritual life of the new Institute: "For the love of God, do not cease to instill (into our members) and to preach humility, abnegation and forgetfulness of self, contempt for the esteem of men. Let these virtues be forever the very foundation stone of our little society; once they are linked up with a real zeal for the glory of God and the salvation of souls as well as a very tender and affectionate charity which is to be most sincere among us, they will make of our house a paradise on earth and will establish it more solidly than all the regulations possible."²

2° The vows: In summoning his first companions, the Founder did not ask that they take vows. In his first letter to Father Tempier, he affirmed "that we will not be bound by vows". The fact remained however, as the regulations of January 25th, 1816, amply prove, that there was a desire to live according to the requirements of the religious life, at least in the spirit of the vows. After the first mission preached at Grans (from February 11th to March 17th, 1816), Fathers de Mazenod and Tempier, moved by solicitude for evangelical perfection, mutually vowed obedience before God. These were private vows, made in secret, on Holy Thursday, April 11th, 1816, under the scaffolding of the Repository in the Church of the Mission.³

1. Founder's Writings, fasc. 4, p. 269-270; REY, Vol. 1, p. 190.

2. Letter to Father Tempier, Paris, August 12, 1817, cited in REY, Vol. 1, p. 213.

3. Necrological Notices, Vol. 2, p. 87; RAMBERT, Vol. 1, p. 187; JEANCARD, Mélanges historiques, p. 104.

The Founder thought from the very beginning of drawing up a real code of religious life for his Society. He wished to seek his inspiration especially in the spirit of Saint Alphonsus of Liguori. On May first, 1816, he wrote to his father still exiled in Palermo: "I beg you to visit the Missionaries of the Holy Redeemer, and to ask them to send me a copy of their Rules and Constitutions, their Holy Founder's Office, his life, and a relic of him if possible... I have studied his works a good deal, and we have taken him as one of our patrons; we would like to follow in his footsteps and imitate his virtues. Make inquiries, and send me many details concerning these good Fathers who are his disciples."¹

a) The vows of Chastity, Obedience, and Perseverance:

The opportunity: Mgr Miollis, Bishop of Digne, on August 16th, 1818, offered to the Missionaries of Provence the direction of the shrine of Notre-Dame du Laus as well as the opportunity of preaching in the different parishes of his diocese. At first, the offer plunged the Founder into a dilemma: he had planned on founding only one house of missionaries. He assembled the six priests of the Society, told them of Mgr Miollis' letter, and pointed out to them that should the Society be divided into two houses, it would be necessary to bind the members by closer ties in order to preserve unity. The Bishop of Digne's offer was accepted.

The drawing up of the Rules: In a second gathering of all the members of the Society including the Novices, it was decided that the Founder should undertake immediately the drafting of the Rules in a manner appropriate to the Institute's new situation. At the end of August, Father de Mazenod retired to the Château de St-Laurent du Verdon, a property of the De Mazenods, with Brother Moreau, a deacon --- who was to be ordained priest on the following September 18th --- and Brother Suzanne, who was in minor orders. Here he spent three weeks in silence and recollection and made the first complete draft of the Rules, the mature result of long reflection. The work was completed on September 17th.²

Approbation of the Missionaries: During the annual retreat, from October 23rd to November 1st, the Founder explained to the retreatants each article of the Rule which he had just drawn up. Everything was well received until he came to the paragraph on the vows. Four of the six priests were opposed to the taking of the vows of Chastity, Obedience and Perseverance as contained in the Rule. There was a long discussion. The Founder admitted the Novices who had already undergone a year of trial in the Society and had received minor orders so that he might hear their opinion. He gave them a deliberative voice. Results of the vote: six were in favour of taking vows, four opposed. Of the four opposed, two, Fathers Mie and Maunier, agreed to take them; Father Deblieu refused, asking for time to think it over, and Father Marius Aubert asked permission to take them for one year only. Those who voted in favour of vows were:

1. Cited in REY, Vol. 1, p. 197.

2. For details about his stay at St-Laurent and the spiritual atmosphere which reigned there, see JEANCARD, *Mélanges historiques*, p. 95-99; REY, Vol. 1, p. 228-229. The Château St-Laurent is situated between Quinson and Riez, not far from Digne.

Fathers de Mazenod, Tempier, François-Noël Moreau, and the Novices Hyppolite Courtès, Jacques-Antoine Suzanne and Jean-Alexandre Dupuy.

The Taking of Vows: Before Mass on November 1st, 1818, the Founder pronounced his vows and the others, candle in hand, made theirs during the Mass at the Communion. The ceremony was one of fervour and recollection before God.¹

b) The vow of Poverty: The Rules composed in 1818 included a chapter on the spirit of poverty which contained almost in detail the virtual practice of the vow. The missionaries then were to live in a state of poverty just as though they had taken the vow itself.²

During the second General Chapter of the Institute, the question of the vow of poverty was placed on the agenda. The priests were asking for this vow, while the Novices had sent a collective letter in 1820 begging that it be added to the others; Father Tempier had already taken this vow on November 21st, 1820, leaving till later its ratification by the Founder. As far back as the month of May, 1818, the Founder himself wondered what there was to prevent his taking this vow: "I do not recoil from any of its obligations."³ A breath of fervour and detachment permeated the Institute. And so, during the meeting, the Most Rev. Father General, employing his prerogative as Founder, decided that the taking of the vow of poverty would be obligatory in the Society and duly inserted that clause into the Rules.⁴

c- In juridic matters:

1° The Society's Constitution: From 1816 to 1818, the Society's organization was simple enough; we find it explained in broad outline in the regulations presented to the diocesan authority on January 25th, 1816:

Rights and duties of each member towards the Society and likewise those of the Society towards its members:

- "The missionaries must be resolved upon entering the Society to persevere in it all their lives. - The Society pledges towards each of its members to care for them in spite of the infirmities which might be incumbent on old age or the works of the ministry. It assumes no responsibility towards those who will leave her ranks.

1. See RAMBERT, Vol. 1, p. 290-291. In anticipation of these vows, Father de Mazenod had obtained their authorization from the Vicars-General of Aix. REY, Vol. 1, p. 233; JEANCARD, *op.cit.*, p. 102.

2. The Founder's Writings, Fasc. 1, p. 44-49.

3. RAMBERT, Vol. 1, p. 273, 334-336; see REY, Vol. 1, p. 259.

4. Register of the General Chapters 1818-1856, p. 17. At the General Chapter of 1821, it was decided also that henceforth "The members of the Congregation who are priests would be called Father with the qualification of Most Reverend for the Superior General and of Reverend for the other priests of the Society", *ibidem*, p. 17.

- Each member engages himself to live in obedience to his Superiors and to observe the Statutes and Regulations. - The Society is subject to a Superior, elected for life by the members which compose it, and approved by the Ordinary."

Conditions for admission and dismissal: "The subjects who present themselves for admission into the Society will be proven in the Novitiate until they have completed their studies or they have been judged fit for the work of the Missions. The Missionaries will be definitively joined to the Society only after two years of trial. - The subjects accepted into the Society cannot be dismissed except at the Superior's request and for a cause which, as a result of a two-third majority vote of the other missionaries, is considered sufficiently grave."

Exemption: "The house of the Mission will be completely exempt from the jurisdiction of the Pastor of the parish; it will be subject to the Ordinary alone."¹

From 1818 to 1826: With the first Rules, the internal structure of the Society became more firm. The aims and works were more clearly defined; General Chapters were instituted; a General Council of four Assistants, the offices of General Procurator, Visitor, etc., were set up; the qualities required of candidates for admission to the Society, the Novitiate and Oblation became the object of important paragraphs.

From 1816 until the pontifical approbation in 1826, the Society did not receive from ecclesiastical authority letters of approbation which have made it a religious Congregation with diocesan rights in the strict sense as we understand the term to-day. But especially from 1818 and 1821, however, the Founder and his first Fathers intended to lay the foundations of a religious Institute with the introduction of vows of poverty, chastity, obedience and perseverance, in the same way as did many founders of religious congregations. The ecclesiastical authorities knew what type of life was being undertaken. If it was not a religious congregation in the strict juridical sense, but rather a society of priests living in common under obedience to a superior and a rule, it remains true nevertheless, that the Missionaries of Provence, tending towards religious life in the strict sense, were being trained under its conditions. The pontifical approbation in 1826 was to be the crown and the fruition of the already initiated work.²

2° The approbations:

Provisional approbation of the ecclesiastical authorities of Aix: The see being vacant, this approbation was graciously accorded by the Vicars-General of the diocese on January 29th, 1816. The request for approbation is dated January 25th.³

1. REY, Vol. 1, p. 191; Founder's Writings, fasc. 4, p. 269-270.

2. See LEYENDECKER, Commentarius Const. O.M.I. 1928, ed. 1950, p. 8; COSENTINO, Existence juridique de notre Congrégation pendant ses 10 premières années, in Etudes Oblates, Vol. 12 (1953), p. 3-24.

3. Text of the approbation, in REY, Vol. 1, p. 192; Founder's Writings, fasc. 4, p. 267-273.

Definitive approbation of the Vicars-General of Aix: With the drafting of the first Rules, the Society drew up for itself a well determined code of life; its establishment seemed assured and the time had come to seek final approval. At the request of Father de Mazenod, the Vicars-General of the diocese, by a new approbation of November 13th, 1818, rendered definitive their provisional decree of January 29th, 1816.¹

Pontifical approbation of February 17th, 1826: Which transformed the Society into a proper religious institute, will be the object of a subsequent paragraph.

Nota Bene 1.— Proceedings with the Government for legal acknowledgement of the Society, in 1816-1817.

Reason for such proceedings: To give a legal title to the Society so that it could possess property. At this time, there was a desire to gain possession of the public chapel of Carmel which was national property. A résumé of the Rules and Statutes was prepared and handed over to the Vicars-General of Aix who approved it and sent it to the Minister of the Interior asking legal authorization for it in favour of the new "Society of Missionaries for the Southern districts of France".²

Failure: The first difficulty arose from the accusations brought to bear against the missionaries by the clergy of Aix concerning their claims to importance, their close affiliation with Rome, etc. Father de Mazenod went to Paris July 9th, 1817 — he would be back in Aix only by the following November 24th — in order to forewarn the Government about these false accusations and to hasten legal recognition. In Paris, they seemed to have been well disposed towards him, but informed him that it would be necessary to await the opening of the Chambers which would pass a law granting recognition. In the meantime, M^{gr} Bausset-Roquefort was named Archbishop of Aix. At first the new prelate manifested sympathy towards the Founder, but surrounded as he was by the adversaries of the missionaries, he later became very reserved. Knowing that the Government had to submit the case to the Archbishop, the Founder decided not to pursue the business any further.³

1. The archives of the Postulation possess a letter (in French) of M^{gr} F. de Mazenod, dated May 8th, 1825, which approves the rules of the Oblates of Saint Charles, and another, of the same, in Latin this time, dated Sept. 26th, 1825. Cf. Founder's Writings, fasc. 4, p. 11-20. Letters of episcopal approbation will be given when the Founder goes to Rome in 1825-1826, to obtain pontifical approbation. Besides the last one of M^{gr} F. de Mazenod, he obtained one from M^{gr} Arbaud (Oct. 11, 1825), M^{gr} Miollis (Oct. 15, 1825), M^{gr} Chaffoy (Oct. 22, 1825), M^{gr} Bausset-Roquefort (Oct. 23, 1825), M^{gr} Richery (Nov. 1st, 1825) and M^{gr} D'Istria (Nov. 4th, 1825).

2. REY, Vol. 1, p. 207.

3. See BOUDENS, M^{gr} de Mazenod et la politique, p. 13, footnote: "résumé des démarches et pourparlers".

Nota Bene 2.- The proposed fusion between the Missionaries of France and the Missionaries of Provence.

This project dated from the first beginnings of the two societies. In a letter dated October 28th, 1814, Father de Mazenod, besides notifying his friend Forbin-Janson of his inability to join him because he did not yet know the will of God, also told him that the Society he was planning would not be able to unite with his, at least for the time being; it was the special needs of the country people of Provence which kept him in Aix.

In the summer of 1816, Father de Mazenod again wrote to his friend on the subject. He explained that personally he would like to rid himself of "this type of superiority" which circumstances had placed on his shoulders, and so, while he considered union desirable, he thought it unattainable, because the Vicars General of Aix would be opposed to it, and it was feared that the future Archbishop might share the reasons for opposing it. Also, because neither Society was approved by the Government, difficulties were created as regards titles to property; moreover, Father de Mazenod's missionaries wished to have nothing to do with the scheme, having more than sufficient work to do in Provence.

The Founder enjoyed the hospitality of the "Missionnaires de France" during his trip to Paris in 1817. Again the possibility of uniting the two societies was discussed. The Founder wrote of it to Father Tempier at Aix. The latter replied: "I notified our confrères of your proposal to us or rather that which the Missionaries of France have made to you as regards our joining them. Our opinion remains the same; we think that it is of much greater advantage to our regions not to unite. There are two among us who would refuse absolutely."¹ The project fell through.

4- Apostolic Activity:

a- The first missions: In forming his apostolic team, Father de Mazenod was intent on working in the service of the Church. He wished to make a centre of apostolic activity out of the house of the Mission. His missionaries' zeal found expression among the faithful who frequented the public Chapel annexed to the Mission; this ardour was spent largely in favour of the young people, but above all it was directed towards the preaching of missions. This is the main work for which he had founded his Society, the work he considered to be the most efficacious in the regeneration of Christianity among the people.

The first missions, those of Grans, Fuveau, Marignan and Mouriès were crowned with extraordinary success.² Obviously God desired missions and blessed them; the missionaries were happy over the results. During this first period in the Society's beginnings, the Fathers were to evangelize almost all of Provence and the diocese of Digne. And the great missions at Marseilles and Aix in 1820, preached in co-operation with the "Missionnaires de France", deserve special mention.

1. Letter of August 19th, 1817, cited in REY, Vol. 1, p. 213.

2. For the story of the first missions, see REY, Vol. 1, p. 193-194, 285s; ORTOLAN, Vol. 1, p. 88-104.

b- The accepted method: The mission was a work of 3 to 6 or 8 weeks in a parish where the missionaries practically took over. They gave a complete summary of the Faith and urged the parishioners to embrace a better life using all the means at their disposal. The mission aimed at a complete transformation of souls.

Its preparation: Father de Mazenod used to require at least one day of retreat for the missionaries before each mission; he also demanded that they meditate on the truths to be taught, and moreover that all necessary precautions be taken in order to get to know the district to be evangelized and to prepare accordingly. He wrote: "Can we let ourselves be deceived to the point of undertaking a mission with a week's notice? Do you think we go off to a mission as we do to say Mass? Do we not need to take a little time to prepare ourselves or to put our things in order...?"¹

The Mission program: 1° Solemn entry into the parish: the pastor handed over the mission cross to the Fathers; there was then a procession to the Church where the missionaries preached the opening sermon.² 2° Visitation of the Parish: The parishioners were all invited to make the mission. 3° Daily devotions: In the morning, the missionaries gave an instruction on dogmatic and moral subjects while in the evening they preached the great truths in a more solemn manner. Confessions were heard in the morning, afternoon and evening.³ 4° Extraordinary ceremonies: The Founder considered one such ceremony each week as a necessity but he demanded that they be well prepared. Yet, at the same time he recommended that overmuch time should not be devoted to the material aspect of such preparations.⁴ Among these ceremonies let us note: - the penitential procession; - the procession of reparation to the Most Blessed Sacrament; - the prayer for the dead; - the consecration to the Blessed Virgin; - the renewal of baptismal promises and the promulgation of the law, etc.. 5° The visit to the sick.

The missionaries' rule of life: A Superior was named for the mission; exercises, the Divine Office, Particular Examen, etc., were in common; the couple was held each Saturday followed by a discussion of the mission's progress and the means to be taken for better results; the missionaries were to be lodged either in a house of the Congregation if there was one in the district, in the pastor's house, or in some rented house.⁵ "Do you work in such a way", the Founder wrote to Father Mille, "that you will not only do much good, but will leave behind you a real odour of sanctity. Otherwise it will be said of you that you are merely plying your trade."⁶

1. Letter of November 9th, 1824, cited in YENVEUX, Vol. 1, p. 114.

2. For an example of the advice to be given drawn up by the Founder, see YENVEUX, Vol. 1, p. 152; Founder's Writings, fasc. 1, p. 157-160.

3. For an example of the daily time-table, see YENVEUX, Vol. 1, p. 171-172.

4. REY, Vol. 1, p. 292.

5. YENVEUX, Vol. 1, p. 159, 164.

6. Letter of January 20th, 1837.

5- The Trials:¹

a- Difficulties with the clergy: A work so lively and active as that of the Missionaries of Provence could not help arousing opposition and criticism from priests who did not see things in the same light as the missionaries. Father de Mazenod's lively and fiery temperament which did not always bend to the exigencies of good diplomacy, at times aggravated certain misunderstandings.

The main causes of difficulties:

1° The doctrines taught: The moral doctrine accepted in the Society was that of Saint Alphonsus of Liguori; now this doctrine was something new in France and more than that it was opposed to the Jansenistic practices which still held first rank in some circles, especially in the diocese of Digne. The missionaries were accused of laxism. From the dogmatic point of view, their doctrine on papal infallibility and their ultramontanism were unacceptable. Thus in a scurrilous satire addressed to the Government, Father de Mazenod is described as "a man dangerous because of his principles on the pontifical hierarchy, daring to teach publicly that the Pope is infallible"; and the slanderous note adds: "he is a man considered odious by all the pastors of the city with whom he is in open conflict."²

2° Several delicate matters: A Confirmation ceremony took place in the Mission Chapel whereas the pastors contended that it should have been held only in the metropolitan church. Discontentment was shown by the canons of the Metropolis towards the great mission of Aix regarding the popular manner in which the missionaries conducted things: there were questions concerning the choir-grill, processions, etc.³ And finally, the restoration of the diocese of Marseilles and the nomination of MGR Fortuné de Mazenod to the post were attributed to Father de Mazenod and provoked ill dispositions towards him.

The soothing of spirits: Gradually, as the missionaries were seen at work everywhere, the recriminations ceased. In the diocese of Marseilles, an event occurring in 1826 was to banish the last prejudices: a retreat for priests was held in the house of Calvary. Here the missionaries were seen in their true light.⁴

b- Interior Crisis, August-October, 1823:

Its Causes:

1° Acceptance of the duty of Vicar-General by Fathers De Mazenod and Tempier in the Marseilles diocese: MGR Fortuné de Mazenod took possession of the see of Marseilles on July 14th, 1823; he named Fathers de Mazenod and Tempier as his Vicars-General. Some members of the Society were loath to see the two pioneers of the Institute accept such extraordinary positions; they

1. See REY, Vol. 1, p. 315-320.

2. Mémoires du P. Courtès, cited in REY, Vol. 1, p. 208.

3. ORTOLAN, Vol. 1, p. 164.

4. REY, Vol. 1, p. 416.

accused them of abandoning the interests of the Society, ascribed even more egotistical intentions to their actions, reproaching them for courting personal ambitions, etc. Thus from August until mid-October there was a certain measure of trouble and agitation among those members of the Society whose vocation had not as yet matured.

2° Value of vows taken in the Society contested by the Bishops of Aix and Fréjus: The need of priests felt by these prelates caused them to glance in the direction of those men originally from their Diocese who had entered the Missionaries of Provence. The diocese of Fréjus had been erected at the same time as that of Marseilles and both, Fréjus and Marseilles, had been carved out of the diocese of Aix. The Episcopal Council of Fréjus presided over by M^{gr} Richery, declared the vows of the Missionaries of Provence to be null because: 1° they infringed on the rights of the Bishop: the priests retained their promise of obedience to him, which promise could not co-exist with the vows attaching them definitively to their Institute; 2° because the dispensing from vows could not be attributed to the Sovereign Pontiff who exercised such powers only for the perpetual vow of chastity.¹ The Archbishop of Aix was of the same opinion. And so it was that the two prelates wished to withdraw the subjects belonging to them; had this been done, there would have remained only three or four members in the Society. As a matter of fact, in this crisis, Fathers Deblieu and Maunier, both of the Fréjus diocese, left the Society, and two others were preparing to withdraw. Some time before this, Brothers Marius Aubert and Jacques Jeancard had already withdrawn.²

The Settlement:

1° Reply of a doctrinal nature: The Founder appealed to the examples of history: Saint Ignatius, Blessed Liguori, and Father Condryn had proceeded in founding their Institutes in the same way as he had; he cited the Brief of Benedict XIV authorizing clerics to freely enter religious Congregations. In going to Rome for the dispensation of their vows, the missionaries had no intention of denying the competence of the Bishops; it was merely a free pledge which they had taken.³

2° Steps taken in regard to the opposing Bishops:

Towards the Archbishop of Aix: A reconciliation attempted by Father Courtès on October 22nd met with failure. On Saturday, November 8th, Father de Mazenod himself visited the prelate and reached an understanding. "His Excellency, the Archbishop has begged Father de Mazenod to forget everything."⁴ With

1. By the vow of perseverance in fact the possibility of having recourse to the Bishop to obtain a dispensation from vows was sought to be avoided; it would be necessary to have recourse to the Sovereign Pontiff or the Superior General. See RAMBERT, Vol. 1, p. 378-379. On this matter, see the Vicar-General of Fréjus' letter to Father Deblieu, cited in REY, Vol. 1, p. 316; also the extracts of the Founder's letters to Father Courtès, in RAMBERT, Vol. 1, p. 379-381.

2. See REY, Vol. 1, p. 317.

3. On the suggestion of his nephew, M^{gr} F. de Mazenod made a doctrinal declaration which confirmed the Founder's arguments; see RAMBERT, Vol. 1, p. 282-283.

4. Letter from Father Courtès to Father Suzanne, December 1823, cited in REY, Vol. 1, p. 319.

prayer and penance the Founder had prepared for his interview with the Archbishop.¹

Towards M^{gr} Richery, of Fréjus: A letter dated November 12th was sent to him in which the Founder explained his doctrinal reasons for the validity of the vows and in which he expressed his obedience to the Episcopal authority. He was fully successful. On November 25th, the Bishop replied "that he was far from the thought of casting the least slur on the appreciation and consideration so justly due to the "Mission of Provence" and to its worthy members... I will not deprive you of those of my subjects whom you still have and who desire to remain with you."²

This crisis strengthened the interior bonds of the Society. The General Chapter, which opened on September 29th, 1824, dealt with the difficulty of Fathers de Mazenod and Tempier holding the position of Vicars General. The members of the Chapter were unanimously in favour.

B- Pontifical Approbation of the Society:³

1- The Preliminaries:

a- Advantages and difficulties foreseen: The sad occurrences of 1823 had shown that if the Society's stability was to be assured, an approbation superior to that of the Bishops was necessary. Pontifical approbation, however, would not be an easy thing to obtain. In the ordinary course of events, Rome demanded that a Society prove itself for a long period and that its members be sufficiently numerous.⁴ Moreover, failure to gain such an approbation would have given a bad impression, would even be considered, in the eyes of the Bishops as equivalent to a disapproval.

The Founder hesitated a long time before making up his mind; and once decided, he wanted to revoke his decision. In order to go ahead with his plans, he needed Father Albini's reassurance.

1. See in Mémoires du P. Martin, cited in REY, Vol. 1, p. 319, the description of the scene the night before when the Founder inflicted upon himself most severe penance in order to obtain God's blessing on his enterprise.

2. REY, Vol. 1, p. 320. For text of the Founder's letter to M^{gr} Richery, of November 12, see RAMBERT, Vol. 1, p. 283-286.

3. See Founder's Writings, fasc. 4: Première approbation pontificale des Constitutions et Règles des Mis. O.M.I., (Missions, 1952, No. 280); REY, Vol. 1, p. 349-396; COSENTINO, L'approbation et la première édition des Règles (1827), in Etudes Oblates, Vol. 9 (1950), p. 145-165.

4. In November 1825, the Society numbered 15 Fathers, 3 Scholastics in final vows and 5 who were to make their profession in September 1826. See Missions, 1935, p. 633; Etudes Oblates, Vol. 5 (1946), p. 135, footnote.

b- The preparations:

Revision of the Rules and Constitutions: From January 1825, the Founder applied himself diligently to the task of correcting and completing the code of the Holy Rules. Fathers Courtès and Albin translated them into Latin; Father Jeancard carefully made the copy which was to be taken to Rome.¹

Episcopal approbations: Before presenting the project in Rome, it was good policy to obtain letters of recommendation from the Bishops in whose dioceses the Congregation was working. All those who were asked granted letters lavish in their praise. They were Bishops Charles-Fortuné de Mazenod, of Marseilles; François-Antoine Arbaud, of Gap; Bienvenu Miollis, of Digne; Claude-François Chaffoy, of Nîmes; Pierre-Ferdinand de Bausset-Roquefort, of Aix; Charles-Alexandre de Richery, of Fréjus; and Jean-Baptiste d'Istria, of Nice.²

c- Stay in Rome: Father de Mazenod left Aix at the end of October and arrived in Rome on November 26th. He left Father Tempier as Vicar General of the Congregation. On the way, he gathered the final approbations from the Bishops.

At Rome, he hastened to visit the dignitaries to whom he had letters of introduction, or whose acquaintance he had made, especially Cardinals Pacca, De Gregorio, and Della Somaglia. This was an opportunity for him to establish contacts and to find influential men who would be in a position to give him assistance.

The name OBLATE OF MARY IMMACULATE: Before his first audience with the Pope, which took some time to arrange, the Founder decided to change the name of his religious family. Adding the finishing touches to the petition to Leo XII on December 8th,³ he requested the favour that his Institute might bear the name "Oblates of the most holy and immaculate Virgin Mary".⁴ For some time, the name "Oblates of Saint-Charles" had been adopted.⁵

It was not without some difficulty that the Founder finally obtained this name decided upon, as it were, at the last minute. The text of the Rule which he submitted for the Church's approval bore the name of Saint-Charles. During his first audience, the Founder requested that the Congregation's name be changed,

1. DESCHATELETS, L'élaboration du texte définitif des saintes Règles, in Etudes Oblates, vol. 1 (1942), p. 11-27; Qui a traduit les saintes Règles?, ibidem, p. 172-174.

2. See p. 30, note 1, for the dates of these letters.

3. See Missions, 1872, p. 182, 353.

4. The text of the petition, where it treats of changing the name, is in a lighter ink, and hence would not be of the same date. See LEYENDECKER, Comment. Const., Prael., p. 289; COSENTINO, Histoire de nos Règles, Vol. 2, p. 96.

5. The first known document mentioning the name Oblate of Saint-Charles is a letter of approbation of the Rules by M^{sr} F. de Mazenod dated May 8th, 1825. Cf. Founder's Writings, fasc. 4, p. 11-12. When was this name given to us? Perhaps since March 1825. As a matter of fact, the name Missionaries of Provence was no longer suitable once the house at Nîmes in the Languedoc was accepted.

but the Pope did not reply either affirmatively or negatively. At first, Cardinal Pallotta interpreted this as a sign that the endeavour lacked stability.¹

The explanation for the change given by the Founder in his petition to the Pope was "in order to avoid all confusion with the names of other Congregations"². The Brief of Approbation stated the same reason for the change.³

On the feast of the Immaculate Conception and during its octave, the Founder, meditating on this new name and on the patronage of Mary Immaculate, was overcome with joy. He perceived a profound significance in this new Marian name, a new orientation as it were for his Institute.⁴

"Oblates of Mary Immaculate! Why the very name is as good as a passport to Heaven. Why did we not think of it sooner? It will be glorious and comforting for us to be consecrated to Mary in a special manner and to bear her name. The Oblates of Mary; the name is pleasing to the heart as well as to the ear. I must admit, much to my surprise, that when it was decided we would take the name which I later believed should be changed, I was unmoved, dissatisfied with it, and almost felt a certain repugnance in bearing the name of a saint who is nevertheless my special protector and towards whom I have such a great devotion! Now I can explain my feelings; we were wronging our Mother, doing an injustice towards our Queen, towards Her who is protecting us and who is to obtain for us all the graces the dispensation of which her Divine Son has entrusted to her. Let us rejoice in the fact that we bear her name and are in her service."⁵

Later on, the Founder was still joyous over having found such a fine name for his spiritual sons. "Does it not seem to you that to bear the name Oblate of Mary Immaculate is a sign of predestination? a name which means consecrated to God under the patronage of Mary and whose title the Congregation enjoys as a family name in common with the Most Holy and Immaculate Mother of God. There is certainly sufficient here to make some jealous! But the Church herself has given us this title: we accept it with respect, with love and acknowledgement, proud of our dignity and the rights which it gives us to the protection of the all-powerful one who is so close to God. Do not hesitate any longer in taking this splendid name; I charge you to make it known to all our members."⁶

1. Letter from the Founder to Father Tempier, December 22, 1825, in Missions, 1872, p. 196; report of Mgr Marchetti to the Pope, in Founder's Writings, fasc. 4, p. 136.

2. Founder's Writings, fasc. 4, p. 61.

3. Ibidem, p. 170.

4. See further on, p. 56-57.

5. Letter of Founder to Father Tempier, December 22nd, 1825, cited in REY, Vol. 1, p. 362.

6. Letter of the Founder to Father Tempier, March 20th, 1826, cited in REY, Vol. 1, p. 383. In choosing the name O.M.I., did the Founder intend to favorize the fusion of the "Oblats de la Vierge Marie" with ours, as Father Thiel surmises? See Relations du Fondateur avec le P. Lanteri, in Etudes Oblates, Vol. 5 (1946),

(continued next page)

d- The first audience with Pope Leo XII, December 20th, 1825: This audience was retarded because the Chamberlain had forgotten to place it earlier on the day's agenda. The Sovereign Pontiff, already aware of Father de Mazenod's project and his arrival in Rome, wished to see him and was expecting him.

After a few appropriate formalities, Father de Mazenod explained to the Holy Father the purpose of his visit. He described the ministry being exercised by the members of his Institute, told about the first steps towards its founding, etc. The Holy Father expressed his pleasure upon hearing of the resolution taken to embrace the evangelical counsels and of the manner in which missions were conducted... But he condescendingly explained to the Founder that it would be necessary to go through the usual channels and procedures for the approbation. "The Arch-priest Adinolfi will examine your case, make out a report which will be presented to me, and I will instruct another Cardinal to draw up a report which will be presented to the Congregation of Bishops and Regulars; a Brief will be signed, not a Brief of Approbation, but of Praise. The reasons for this: Before granting a definitive approbation, we desire sufficient guarantees derived from a prolonged period of trial."

The Founder replied that this type of approbation was not what was needed, that in their present position, not to approve was to destroy, because the Bishops knew that he had gone to Rome precisely for that reason; and he added in the notes taken after the audience: "The Pope listened with keen attention to everything I said to him."

The final requests: Before leaving the Sovereign Pontiff in this audience, Father de Mazenod made the following requests:

1° "Does Your Holiness approve that we should continue to live in accordance with the rules approved by the Bishops whose approbations I have presented to Your Holiness? - Yes, the Pope answered me."

2° "I have the honour of telling Your Holiness that we have been taking simple vows of chastity, etc., and a fourth of perseverance, the dispensation of which is reserved to the Superior General or the Sovereign Pontiff. Does Your Holiness find this practice pleasing? - Yes..."

3° "Does Your Holiness approve that I remain Superior General of the missionaries, as they have named me? - Of course, because you are the one who has formed them..."

6. (continued) p. 129-142. The fusion negotiations had begun some weeks ago.

In the minutes of the Chapter General of 1826, we read: "In conformity with the request of our M.R. Father General and to the dearest wish of the whole Society, as well as according to the express authorization of the Sovereign Pontiff, wherever the title of Oblati Sancti Caroli is found, it is to be replaced by that of Oblati Sanctissimae et Immaculatae Virginis Mariae."

1. Notes taken after the audience with Pope Leo XII, December 20, 1825, in Founder's Writings, fasc. 4, p. 65-70.

4° "If Your Holiness approves of it, we would take the name of the Oblates of the Most Holy and Immaculate Virgin Mary, instead of Oblates of Saint Charles." While giving a nod of approval, he said: "But you will arrange the matter in Adinolfi's work."¹

2- The Negotiations:

a- Interview with MGR Adinolfi, December 21st: MGR Adinolfi greeted the Founder favourably, promised him that he would study the petition and the manuscript of the Holy Rules without delay, and would make his report to the Holy Father two days later, Friday; he invited the Founder to return on Saturday. MGR Adinolfi was an expeditious man. At the same time, he informed Father de Mazenod that his mind was made up: he would express his opinion to the Pope and the assembly of Cardinals that only a Brief of Praise should be granted. The Founder wanted to protest, but he felt that the Archpriest would remain unyielding. And so he resigned himself. On the 23rd, however, he wrote him a letter in which he explained that not to approve his Society would mean its destruction.²

b- "Non sunt laudandae sed approbandae": On December 23rd, the Archpriest Adinolfi presented his report to the Holy Father, concluding that only a Brief of Praise should be granted. Such was not the Sovereign Pontiff's opinion. "No, this Society is pleasing to me", he said, "I see the good which it is doing" and he spoke of a thousand details which left him deeply astonished. "I want to help these missionaries. Choose one of the mildest Cardinals in the Congregation as ponent for this cause. Go to his place and tell him that I wish these Rules to be not only praised, but approved: non sunt laudandae sed approbandae."³

We can imagine the Founder's deep feelings of joy and gratitude. He manifested them in a letter written to Father Tempier on the 22-25 of December, 1825.⁴

c- At the Cardinal-Ponent's, December 30th, 1825: The Cardinal Charles-Marie Pedicini was chosen as ponent. He welcomed the Founder graciously, and explained that the manuscript of the Holy Rules had to be examined by six Cardinals who would then make a report; once all these reports were completed and handed back to the Cardinal-Ponent, he would confer with the Pope, before the Congregation would assemble to pronounce its judgement. This was the procedure to be followed. The Founder was frightened by it. "There is reason enough for one to shrivel up", he wrote to Father Tempier. He estimated that each Cardinal would need at least 15 days to make his close examination of the Rules.

1. Ibid.; see also Missions, 1872, p. 196.

2. See Founder's Writings, fasc. 4, p. 70-74; Missions, 1930, p. 497-500.

3. Cited in REY, Vol. 1, p. 364-365.

4. See REY, Vol. 1, p. 365.

d- Simplification of the procedures: Through the intermediary of Cardinal Bartholomew Pacca, President of the Congregation of Bishops and Regulars, he begged of the Sovereign Pontiff the favour of shortening the proceedings.¹ In an audience of January 18th, 1826, the Cardinal obtained the favour requested. There was to be a small assembly of three Cardinals with the Secretary of the Congregation; their judgement would be taken directly to the Holy Father. The three Cardinals chosen were: Pacca, Pedicini and Pallotta; the Secretary, MGR Marchetti had just taken over his post.

The Founder told Father Tempier of his joy: "When I think of how our case is proceeding, I cannot help admiring the goodness of God. Who could have prepared the way for me? Who could have disposed the Head of the Church to wish to make such a singular exception for us? Who is it who inspires him to be pleased with everything I propose to him? Again yesterday, to whom were we obliged for his having consented without the least difficulty to dispense me from the endless examination of the eight Cardinals, and to authorize the Cardinal to hold, at his place, a little Congregation of three Cardinals who, with the Archbishop-Secretary of the Congregation, would pass judgement on the book and then refer the matter directly to the Holy Father? No one but God, the ruler of hearts, moved by the powerful mediation of His Son, Our Lord. This then is the state of affairs at present."²

Father de Mazenod was not yet free from all worries. Cardinal Pallotta was "of strong will, an energetic temperament, known by all for his attachment to order and, in his zeal for justice, recognizes only the rigidity and inflexibility of duty". Moreover, the new Secretary, MGR Marchetti, even then had the reputation of a man given to tradition and formalities. Would there not be some difficulties raised in regard to a direct approbation?

e- Opposition from some Bishops of France: These fears flooded his mind when he learned that the Congregation of Bishops and Regulars had received a letter from MGR Arbaud, Bishop of Gap, and a fairly lengthy statement signed by the Archbishop of Aix and the Bishops of Digne and of Gap, requesting that Father de Mazenod's work be not approved. The letter and memoir were dated December 18th, 1825.

Alleged motives: The vow of obedience taken in the Society destroyed the obedience which the priest vowed to his Bishop at ordination. Also, it was contrary to Civil Law in France, that a religious society should remain outside the Bishop's jurisdiction.³

Their effect: In his official report to the Holy See, MGR Marchetti, in the name of the Congregation charged with the study and approbation of the Holy Rules, made short work of these propositions:

1. Founder's letter to Cardinal Pacca, January 7th, 1826, in Founder's Writings, fasc. 4, p. 87-89.

2. Letter of January 19, 1826, cited in REY, Vol. 1, p. 368.

3. See Founder's Writings, fasc. 4, p. 28-32, for the text of the letter and Memoir.

"This difficulty however, has been unanimously found by the Commission to lack all foundation and to be based solely on the presumptions of Gallicanism. It is of the very essence of every Institute approved by the Holy See that the priests who join are to follow the obedience professed in that same Institute, in any matter which might be at variance with that obedience due to the Bishop..." Besides, the Secretary added, "The Institute still remains, in a certain measure, subject to the Ordinary".¹

The Founder's impressions: In a letter to Father Suzanne, on January 25th, 1826, he admitted: "I cannot help being sorely tried at times". And to Father Tempier, on January 28th: "In spite of the sorrow I feel over such inconformity to fairness, to the spirit of religion, the consequences of which can be so prejudicial to the glory of God, the edification of the Church and the salvation of souls, I can only say with even greater devotion that Pater which as always contains all that we must ask in these circumstances."²

3- The Approbation:

a- The Commission's study: The appointed Commission held its sessions during the first fifteen days of February. Each article of the Rule was studied minutely. The Founder remained in contact with MGR Marchetti, the Secretary, in order to supply him with the necessary explanations. The final session was held in the course of the morning of February 15th, and the propositions to be presented to the Sovereign Pontiff were decided upon. The Founder, wishing to be at the disposition of the Commission, remained during the session in the Church of St. Mary in Campitelli, near the Cardinalate Palace. Here, he assisted at nine consecutive Masses, they had forgotten to notify him when the meeting was over.

As the result of the Commission's deliberations, the Holy Rules were to be approved as such, with the exception of several modifications they requested and a few others which the Secretary was to make in agreement with the Founder. It was decided that a Brief of Approbation was to be sought. That same day, MGR Marchetti made the decision known to the Founder and with him made the necessary changes on the 15th and 16th of February.³

b- The Sovereign Pontiff's sanction: On Friday evening, February 17th, MGR Marchetti, Secretary of the Commission, presented his report⁴ to the Sovereign Pontiff Leo XII who approved the Holy Rules joyfully and without hesitation. The next day, the Secretary announced the good news to the Founder, who wrote a touching letter to his Oblates that very day.⁵

1. Founder's Writings, fasc. 4, p. 136.

2. Cited in REY, Vol. 1, p. 370.

3. For Cardinal Pedicini's observations on our Rules, see Founder's Writings, fasc. 4, p. 89-101; for those of Cardinal Pallotta, ibid., p. 108-113; for all the corrections made, ibid., p. 118-126.

4. For the text of this Report, see Founder's Writings, fasc. 4, p. 127-137.

5. The text in Founder's Writings, fasc. 4, p. 139-144; Missions, 1872, p. 247-252. On the nature of this approbation: is it "in forma specifica" or
(continued next page)

c- The Apostolic Letters: First of all there was needed a new manuscript of the Rules, since the one which had been studied and corrected had to remain in the Vatican Archives. Father de Mazenod, after trying to find a copyist, resigned himself to doing the work alone; he took three days, from the 21st to the 24th of February, to finish his task. His text was minutely examined by Canon Antonetti, "the most scrupulous priest in the Christian world; he does not permit the omission of the smallest detail".¹

MGR Francis Capaccini was placed in charge of the editing of the Letters themselves. To this end, he received instructions from the Sovereign Pontiff who pointed out to him several things which he desired to have included. The Letters were signed March 21st, 1826. Mr. Jules Barluzzi was engaged by MGR Capaccini to draw up the Brief.

4- The Chapter of 1826 - Promulgation of the Apostolic Letters:

The Founder returned to Marseilles on July 7th, 1826.² On the 10th, at 9 in the evening, the fourth General Chapter of the Congregation was opened, at the house of Calvary.

The Apostolic Letters of Leo XII approving the Rules and the Congregation were read and promulgated.

The Founder was asked to write a letter of gratitude to the Sovereign Pontiff.

Finally, it was unanimously decided that: 1° "on the 17th of February each year will be celebrated the anniversary of the Institute's ratification and the approbation of the Rules and Constitutions by our Holy Father Pope Leo XII"; 2° "in each house a Salve Regina will be recited in the evening for our distinguished benefactor Leo XII and after his death, in place of this prayer, a solemn service in perpetuity will be celebrated in the house where the Superior General resides".³

5. (continued) "in forma communi", see LAFONTAINE, Nature de l'approbation de nos Règles, in Etudes Oblates, Vol. 6 (1947), p. 91-116; LEYEN-DECKER, Commentarius Const. O.M.I., p. 2-4; COSENTINO, La forme d'approbation de nos Règles en 1826, in Etudes Oblates, Vol. 12 (1953), p. 234-265.

1. Missions, 1872, p. 261-262; 425-426. The Founder gives vent to his sense of humour.

2. REY, Vol. 1, p. 395.

3. Registre des chapitres généraux. The first printed edition of the Rules is of 1827; for its description, see DESCHATELETS, Notes sur l'histoire de nos saintes Règles, in Etudes Oblates, Vol. 2 (1943), p. 97-101. It bears the name of Galliopoli, that is, Villefranche, as its place of publication, then in Italy according to tradition, see Etudes Oblates, Vol. 6 (1947), p. 209-210, and the work was done without the knowledge of the French Government. The Founder thus wished to avoid registering copies of the Rule with the Government, since he had no civil recognition for his Congregation.

CONCLUSION

We thus see the Founder as a man of great desire, a man animated by the holiest of supernatural ambitions, a man who would not exclude even martyrdom; we see him with all his talents, his titles of nobility, and the hopes which he places in human success; we see him sacrifice himself generously to bring the Gospel to the poor; we see him embrace the Church's cause which has nothing to offer human ambition, which "can only promise the gibbet"¹ to those who defend her. The decision to embrace such a cause is one of a magnanimous heart.

We also see in him a man of faith and courage, a clear-sighted leader, who knew how to carry out the plans he had in mind. He had the fortitude and prudence necessary to face reality with all its difficulties and deceptions; he knew how to make a new start with men who had turned from him just when he needed them most. He was able to accept persecution, even when it came from the authorities who should have been giving him their full support. With his living Faith, he did not falter before the most severe penances in order to bring down God's blessing on his work; he allowed himself to be made a scapegoat. While Father de Mazenod was obviously a man of lofty ideals, he was also a man of action with a deep-rooted faith in God and in the workers which Providence strewed along his path.

Nevertheless, the work accomplished by Father de Mazenod was not the work of man, but of God. God had to be with the young Congregation which he founded, a Congregation which from the very beginning throbbed with a vital and apostolic impulse which was to urge it on to the very limits of the world. Mgr Jeancard, to whom the Founder expressed his thoughts, has written a notable account showing how Father de Mazenod was an instrument in the hands of Providence.

"I cannot say, however", he wrote, "that Father de Mazenod already had the clearly defined idea of founding the Congregation when he was ordained a priest. I believe, on the contrary, that like almost all of the holy persons used by God as instruments to effect His designs, the Founder of the Oblates was far from knowing, when he turned his hand to the task, the far-reaching scope of his mission. He was not the executor of a vast plan outlined beforehand in all its details. The plan he was destined to work out came from a higher sphere than that of purely human conception. It came as an inspiration, and in a certain manner, the plan was revealed to him as circumstances gradually opened new horizons to his zeal..."

"Certainly no one is more disposed than myself to acknowledge the nobility of mind and the loftiness of view in the venerable Founder of the Oblates. Nor do I deny the rich power of his ideas, always the mature fruit of his meditation at the foot of the Crucifix; but I believe that it is no injustice to his memory and that I am honouring him more than praise of his intelligence would, by witnessing, in so far as I am able to know, that the work is less his

1. Letter to his father, December 7th, 1814.

than that of God, and, supernaturally guided and sustained in all his actions as he was, his glory is that of being the strong and faithful instrument effecting a plan which came from Heaven itself."¹

1. JEANCARD, *Mélanges historiques*, p. 70-71. M^{gr} Jeancard had already taken vows in the Society of the Missionaries of Provence; he was dispensed from them in 1834, but remained attached to the Founder and to his religious family. He became M^{gr} de Mazenod's Auxiliary Bishop in 1858. He went into retirement at Cannes after the Founder's death, gathered together his reminiscences on the Oblate family, prepared documents for a life of the Founder, wrote several books. In 1871, Cardinal Guibert, having been named Archbishop of Paris, called him to his side; ill, he returned to Cannes, his native city, in 1874; he died there April 6th, 1875. See *Missions*, 1875, p. 436-449. For the catalogue of his writings, see *ibidem*, p. 446.

Chapter Two

NEW WORKS

Foreword:

The aim of the Congregation remains one and the same: serving the Church through a ministry devoted to abandoned souls and the poor.

During the first ten years of its history, the Institute was made up solely of a missionary Society given over to the preaching of missions in Provence; no other objective was considered, just as no thought was given to the future development of the Congregation itself. However, even during the Founder's life, the apostolic concern which had prompted the founding of the Society was to gradually compel the acceptance of new works.

As early as 1818, in the Rules which he drew up, the Founder wrote: "What aim could be more sublime than that of their Institute? They are called upon to co-operate with the Saviour, to be co-redeemers of the human race; and in spite of their small number at present and the most pressing needs of the people surrounding them they must for the time being limit their zeal to the poor of our regions. But, in its holy desires, their ambition must extend to the immense expanse of the whole world." And, after describing the evils which were the cause of the Church's suffering, the Founder added: "The real aim of our Institute is to provide a remedy for all evil, to correct as much as possible, all these disorders."¹

And when he was in Rome for the approbation of the Holy Rules, Father de Mazenod wrote a letter to Cardinal Pedicini to let him know that his Institute did not intend limiting itself to France, but wished to lend itself to the vast field of apostolate throughout the Church. Various subjects of the Congregation would be glad to go forth to preach among the infidels; and when subjects were more numerous, the Superiors could send them to America, either to aid the poor Catholics deprived of all spiritual goods, or to make new conquests for the Faith.² At Rome in 1825-1826, it was understood that the Founder wished to limit his Institute to France. "To bring them around to my opinion, it would suffice for me to draw their attention to the fact that our Congregation did not restrict its charity to a little corner of the earth, and that all abandoned souls no matter where they might be, would always be the object of its zeal and have a right to its services."³

And in fact, the Founder, with his broad outlook and his keen sense of the Church's needs, did not draw back before the new undertakings and adaptations

1. Founder's Writings, fasc. 1, p. 15-16.

2. Letter of January 2, 1826, in Founder's Writings, fasc. 4, p. 86; Missions, 1936, p. 500-506.

3. Letter of Founder to Father Tempier, March 20, 1826, reproduced in Missions, 1872, p. 278.

which imposed themselves on his work. The Founder himself was presiding when various works (direction of major seminaries, foreign missions, teaching, parishes, etc.) were accepted, thus giving to his Institute an apparently different character from what it possessed at the outset.

What the Sovereign Pontiff Pius XII said in his speech to religious on December 8th, 1950, applies perfectly to our Founder and our Congregation: "As a matter of fact, most of the time, founders of religious institutes conceived their new work in relation to the pressing and urgent necessities or needs of the Church. That is why they adapted their projects to the needs of their times. If you wish to walk in the footsteps of your fathers, take them as your models and do as they did. Study the opinions, the judgements, the customs of your contemporaries in whose midst you live, and if you find something there which is good and right, take it up; there is no other way of enlightening them, aiding them, lessening their burden, directing them."¹

The present chapter will provide only the main points of this development in our Institute; its purpose is merely to show forth in broad outline the goal pursued by the Institute.

I- The Direction of Major Seminaries

A- A Work conforming to the Ideal of the Founder and of the Institute:

We have seen in the section on the Founder and his ideal that Father de Mazenod considered the downfall of the clergy as the main cause for the Church's disorders. Moreover, he dreamed of helping to sanctify the clergy through his salutary influence. His missionaries, being still young, could preach only by example but, he had said, once they were more experienced, they would try to do still more.² The work of major seminaries had not entered the field of his vision, but did it not afford an excellent answer to the Founder's apostolic desire?

This fact was explicitly acknowledged in the General Chapter of 1824. Having established that this type of ministry "was contrary to the letter rather than the spirit of our Constitutions", the Capitular Assembly passed the following decree: "Seminaries are not to be included among the works obstructing the purpose of our Institute, and it is not forbidden to take charge of the direction of Ecclesiastical houses."³

B- Their acceptance:

The diocese of Marseilles was reconstituted in 1823; it needed a grand seminary, but M^r Fortuné de Mazenod knocked in vain at the doors of the Sulpicians and other religious congregations in an endeavour to have them accept this

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1. La Documentation catholique, 1950, col. 1676.
 2. Founder's Writings, fasc. 1, p. 15; see supra, p. 15-16.
 3. Ibidem, fasc. 3, p. 65. The Rule of 1818 read, in fact, "they will not undertake the direction of seminaries", ibid., fasc. 1, p. 22; Circ. adm., Vol. 3, p. 168.

work. He then begged Father de Mazenod to accept. The Founder hesitated¹, but finally, in 1825, made up his mind and accepted the task.

The Holy Rules solemnly approved in 1826 contained no articles on this type of work but the experience acquired over 25 years, and encouraged by Bishop de Mazenod, the exchange of view-points between the directors of our grand seminaries enabled the General Chapter of 1850, after a long study, to draw up the paragraph on the direction of major seminaries.²

C- The major seminaries accepted during the Founder's time:

Marseilles, in 1826; Ajaccio, in 1835; Pittsburg, in 1848; Buffalo, in 1850; Fréjus, in 1851; Romans (diocese of Valence), in 1853; Quimper, in 1856; Ottawa, in 1856.

These major seminaries were not all of equal importance in the Congregation's history; some were confided to us for a short time only, v.g. Pittsburg and Quimper, one year only; that of Ajaccio, on the other hand, was under our direction up until recently.

Among the projects not carried out, let us mention: The Cardinal Vicar of Rome, in 1825-1826, suggested that the Oblates found a major seminary in the Eternal City, but the offer had to be declined due to a shortage of subjects.³ In 1831, Father Guibert, with the Founder's consent, entered into negotiations to found a grand seminary in New York.⁴ In 1833, the Founder discussed the possibility of a major seminary in Rome with Cardinal Odeschalchi. He wrote to Father Tempier: "I led him to consider that something more than professors is needed to cure such a deep-rooted wound and that it is absolutely necessary to employ men experienced in this type of work if the situation is to be remedied."⁵ The major seminary would have been common to the six adjoining dioceses. The Founder planned to have it headed by Father Guibert. Circumstances however prevented him from following up his generous intention.⁶ The Founder had accepted the major seminary of Montauban in 1848, but circumstances developed hindering him from actually taking over its direction.⁷ Finally, in 1856, the Bishop of Philadelphia, in the United States, offered to the Congregation the direction of his major seminary through the intermediary of Father Edouard Chevalier. This work could not be accepted at that time due to shortage of subjects.⁸

1. See REY, Vol. 1, p. 326-327.

2. See YENVEUX, Vol. 2, p. 9-10.

3. VILLENEUVE, Commentaire des Stes Règles, Vol. 1, p. 128.

4. REY, Vol. 1, p. 534-535, 536.

5. Letter of September 12, 1833, cited in YENVEUX, Vol. 2, p. 7.

6. See REY, Vol. 1, p. 575.

7. REY, Vol. 2, p. 293.

8. Registre des Conseils généraux, Vol. 1, Nov. 27, 1856; Dec. 11, 1857; Jan. 7, 1858.

II- Foreign Missions

A- The missionary spirit at the outset of the Congregation:

As we pointed out in the foreword to this chapter, the Founder had his eye fixed on the whole Church from the very beginning; in his letter of January 2nd, 1826, to Cardinal Pedicini, he spoke clearly of the possibility of his spiritual sons carrying the Faith to the unbelievers of America. This idea and the desire for foreign missions were soon shared by his missionaries.

1- The Desire to go to Algeria: The French army had not completed the conquest of Algeria when the young Congregation had hopes of extending its zeal there. This is what Father Rey wrote about it: "They yearned to see the cross take possession of African land beneath the folds of the French flag. With the Scholastics and Novices the Founder discussed future plans which made their hearts beat faster. A tremor of anticipation for foreign missions passed over their eager faces. It was known that one of the Fathers fulfilled each year the vow he had made of asking the Superior General to send him to the farthest point of the globe, and everyone admired the submission to obedience which detained him in his native land."¹

After the conquest of Algeria, the desire quickened. Father Tempier wrote to the Founder: "I insist that, if God grants us the grace directing us towards those heathen shores, you should include me in the group to go overseas."² Father Ricard wrote to the Founder about the same time: "You write that on learning that Algiers had been taken you were not able to hold back your tears; as for me, I assure you that I have not been able to rest since the good news arrived. I can no longer contain myself nor refrain from letting you know my feelings. I think only of Algiers and yearn only for Algiers. From the very beginning of this war, you showed very clearly that if it were ever possible, you would establish a mission in those heathen regions; unexpected success has crowned the efforts of our troops, and being assured that your plans would soon be realized, I could not bring myself to await your return before earnestly requesting the unique privilege of crossing the sea in the company of those of our Fathers who will be the first to have the joy of bringing the light of the Gospel to those unfortunate people."³

On July 26th, 1830, the Founder replied to Father Tempier: "I beg you to tell Brother Ricard that his letter pleased me very much, and that he is to await the time appointed by God. The Lord will make His will known to us when it pleases Him; we will try to implement His intentions, but when I think of the colony, our small number frightens me."⁴

1. REY, Vol. 1, p. 485.

2. Letter of July 20, 1830, cited in ORTOLAN, Vol. 1, p. 379.

3. REY, Vol. 1, p. 486. The victory of Algiers was announced on July 9th.

4. Ibid. On July 8th, the Founder had left Aix to go to Switzerland.

Political conditions in France and other circumstances did not permit the Congregation to undertake these missions. We were there for only a short period in 1848-1850.¹

2- Wish of the General Chapter of 1831: In reply to a wish expressing the desire of Oblates that some be sent to foreign missions, as soon as the Superior General should judge it opportune, the Chapter said: "Informed as we are that a great number of the Society's members are yearning for the time when they will be allowed to spread afar the knowledge and love of Our Lord Jesus Christ, the Chapter believes itself obliged to make this holy thought its own, and to become their mouthpiece inasmuch as it considers the object of the proposal of extreme importance to the glory of God and the good of the Society... Adopted unanimously... The Superior General deigned to reply during the session that he accepted the proposal and gave it his approval."²

3- Desire of carrying the Gospel to America: There was hope of an establishment in America from which they could spread the Gospel. Father Guibert promoted the idea. He wanted to bring help to the Bishop of New York, M^r Jean Dubois, whose trip to France in search of priests had been unsuccessful. Father Guibert wrote to the Founder on October 17th, 1831: "What a shame it is for a clergy of 36,000 priests not to give even one missionary... Our Society can erase this shame by rising to the opportunity which God now affords it. Could we not offer ourselves...? This would be our first foothold, and we could spread out later according as our circumstances and the number of subjects permit..."³

In another letter he said to him: "You will find all the Fathers of the Society ready to support you; you have only to give the signal and all will present themselves to take part in this holy expedition."⁴

B- Actual acceptance of foreign missions:

The first missions of the Congregation among native peoples were those of Eastern Canada, accepted in 1844; those of Western Canada came in the following year; those of Oregon and Ceylon in 1847, and the missions of Natal in 1850.

The second part of this work will deal with the history of acceptance of these missions. It is interesting, however, to note here how the Founder considered this ministry as being in perfect harmony with the Institute's purpose.

Thus, when the Bishop of Quebec confided the Indian missions in his diocese to our missionaries, the Founder wrote to Father Guigues, Visitor to Canada: "Now you are established in a manner which opens the way towards work with the natives; this is very good and very comforting... Yours is a sublime

1. See further on, p. 103-104.

2. Registre des Chapitres généraux, 1818-1856, p. 36; Missions, 1938, p. 185-187.

3. Cited in REY, Vol. 1, p. 534.

4. Cited in REY, Vol. 1, p. 535.

mission for which you cannot thank the Lord enough."¹ Upon accepting the missions of Oregon, he wrote: "Behold a new mission opening up before us... our family will preach Jesus Christ from one ocean to another in those immense regions which have never known Him; what an apostolate!"²

He was to say of the missions of Ceylon: "Here is a magnificent mission presenting itself to us... What a field of action is opening before us... I have thus accepted this mission, one of the finest, with the prediction that Ceylon will one day become the boast of our Congregation which will sanctify the whole island."³

Finally, he was emphatic when speaking of the Natal missions in his diary entry of March 28th, 1850: "The salvation of souls is at stake, moreover, this is a call to accomplish the first duty of our Institute, a call which indubitably comes from God..." A little further on, under the same date, he related how the giving up of the Algerian missions permitted him to accept those of Natal: he noted: "It is thus a case of preferring a mission offered to us at the request of the Head of the Church and one which is in eminent conformity to the spirit of our Institute and to the goal pursued by our Congregation."⁴

C- The rôle of missions in the Congregation:

Foreign missions appeared as a new work in the Congregation, although they had been thought about and desired from the very beginnings. The Chapter of 1831 expressed the unanimous wish of some 31 professed religious in the Institute. The missionary era was not to open until 1844, when, in fact, missionaries were sent to the Indians of Canada. It is not surprising therefore that the first edition of our Holy Rules, dated 1827, does not mention foreign missions, but in the second edition, that of 1853, there appeared an "Instructio Fundatoris" appended under the title "Appendix de exteris missionibus". It was only in 1910 that a paragraph on foreign missions was inserted into the very body of the Holy Rules.

The "Instructio Fundatoris" did, however, specify that missions among the infidels and non-Catholics found a place among the aims of our Society, and this is evident in the first article of the relevant section in our present Holy Rules. This work is even considered as fulfilling the first aim of our Institute, the evangelization of the poor, of forsaken souls.⁵

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1. Letter of September 25, 1844.
 2. Letter to Father Guigues, January 21, 1847.
 3. Letter to Father Vincens, August 12, 1847, cited in REY, Vol. 1, p. 257.
 4. Cited in REY, Vol. 2, p. 331-332.
 5. RESLE, Summarium Commentarii in Constitutiones et Regulas O.M.I., 1928, Part One, p. 29-34.

III- Teaching

We will examine briefly the historic evolution which led to the accepting of this work as a secondary end of our Institute.

A- Before 1867:

1- The General Chapters of 1831, 1837, 1843, 1850 and 1856:

The question arose at each of these Chapters. Beginning with the Chapter of 1831, an attitude was adopted which was not to be substantially modified in the Chapters which followed. Confronted with a proposal which requested the Superior General "to take advantage of the first favourable occasion enabling the Society to undertake the teaching of youth and the direction of a house of education", it was replied that this "was not only opposed to the letter, but also to the spirit of the Institute, and that its adoption would produce the effect of turning us from the main aims of the Society..." But the Most Rev. Father General declared there might be grounds for an exception in overseas countries.¹

2- The events: An evolution in the Founder's thinking and the opinion of the Congregation is evident. With time, this type of work was allowed in countries outside of Europe, or rather, outside of France. Teaching works laid claim to our apostolic zeal and, at times, Providence clearly pointed in this direction. Besides the number of subjects was increasing. Thus:

- 1841: The minor seminary of Ajaccio was accepted.
- 1841-1842: Father Casimir Aubert tried to open an apostolic school in England, or to obtain another teaching work.
- 1848: The College of Bytown (Ottawa) which the Oblates organized from the ground up.
- 1850: A college was accepted in Buffalo.
- 1851: Another college in Galveston, Texas, accepted.
- 1854: An apostolic school was opened at Vico.
- 1856: The College of Ottawa, after an agreement, was entrusted to us in perpetuity.

"While the law remained unchanged, the contrary practice became more and more pronounced, and with the approval of the Superior General himself. The Fathers (in America) were now directing (1856) the colleges of Ottawa, Galveston and of Buffalo, and as regards the latter, they did so not only with Mgr de Mazenod's consent, but at his request, and in spite of the opinion and opposition from the Provincial authorities (of Canada). The Founder considered that such works would consolidate us in our role as liegemen to the Bishops, and thus lay the foundations for our installation in various dioceses of America..."²

1. Registre des chapitres généraux, Vol. 1, p. 37.
2. VILLENEUVE, Commentaire des Stes Règles, Vol. 1, p. 184.

B- The Chapter of 1867:

The Chapter of 1867 not only admitted but legalized to some degree the works of teaching in the Congregation. It decreed: "Capitulum generale declarat litterariam juventutis institutionem in Seminariis vel Collegiis finibus Instituti non adversari."

The Most Rev. Father Fabre, Superior General, announced the decision in these words: "The Chapter, voting unanimously and after a through discussion, believed itself bound to resolve the doubt (on this subject) and has settled the question in such a way that from now on the Congregation will include among the works to which any of its members might be called, the formation of youth in institutions of secondary education. A new sphere beckons to our evangelical zeal; and when Divine Providence calls us to undertake one of these works of apostolic ardour, we will all be happy to follow the path of obedience and bring to our new task the same devotion which we have manifested towards all other works with which the Good Lord has been pleased to entrust us."¹

C- After 1867:

1- The Chapter of 1898: added to the decree of 1867 the words "imo illis esse omnino conformem". This was done in order to refute the restrictive sense of those who were of the opinion that educational works were merely tolerated, and thus casting "aspersions on an essential work, especially in these days, and discouraging those of us who... dedicate ourselves to it..."²

2- The Chapter of 1906: restricted in a certain measure the previous Capitular decisions. It added to the decree of 1867, implemented by that of 1898, the words: "intra tamen limites definitos in instructione fundatoris nostri de exteris missionibus". Thus, the desire was to restrict the possibility of accepting educational works to mission countries only.³

3- The Chapter of 1920: Reconsidered the decision of the preceding Chapter which seemed unfortunate because somewhat too restrictive, and formulated the following article: "It will not be beyond the aims of the Congregation that she accept by way of exception some work of education even in civilized countries."

4- The Chapter of 1926: unanimously adopted the present article 133 of our Holy Rules, without opposition or discussion. Bishop Dontenwill, Superior General, could write in his circular of July 16th, 1926: "Henceforth the question so long discussed among us as to whether in accepting colleges we do not stray from the goal which the Congregation ought to pursue is settled... From now on there can be no doubt: We can accept colleges of any description, be they for secondary education or higher learning. It remains true nevertheless, that the work of education is only one of the secondary ends of the Institute."⁴

1. Circ. Adm., Vol. 1, p. 201.

2. Ibid., Vol. 2, p. 370.

3. The terms of the Chapter of 1906 restrict even the exception for overseas countries, made by the Founder in the Chapter of 1831.

4. Circ. Adm., Vol. 4, p. 118.

Conclusion: "Thus we clearly see the mind of the Chapter (1947): to exceed, without very grave reasons to be judged by the competent authorities, the limits fixed by article 133, would be to run the risk of seeing our Congregation, which is essentially missionary, gradually orientate itself distinctly towards educational works which must always remain a secondary goal. But, when there is question of the good of souls and of the needs of the Church, our priestly charity must allow us to give ourselves even to educational works. We will dedicate ourselves to this toil in a missionary spirit, a spirit of conquest and attack... We will never be teaching religious or school-teachers, since this is not our vocation. We will always be missionaries even though, we repeat, at times "ob bonum animarum", and through priestly charity, we must be missionaries who teach."¹

IV- Parish Work

This too is a work which, like major seminaries and teaching, was strictly forbidden when the Congregation was beginning. The Founder did not want his Oblates to become pastors in the dioceses they entered; he wished to preserve them from the dignities, promotions and administrative preoccupations which encroached on time which could be devoted to caring for souls; also, he desired them to share a common life, and not live the isolated life of a parish priest. At the very outset of the Society, exceptions to this rule would have endangered the proper orientation of the work.

Take note, however, that the maintenance of public chapels was in perfect conformity to the spirit of the Society. After restoring the Carmel of Aix in 1816, the Founder's first attention was given to the restoration and the organization of worship in the adjoining public chapel. The regular tasks of the ministry, celebrating Mass, hearing confessions, and especially undertaking youth works such as the "Association de la Jeunesse chrétienne d'Aix", etc., were gladly accepted. Strictly speaking, many places of pilgrimage to the Blessed Virgin accepted by the Founder meant the care of the parish attached to the shrine; under such circumstances, parish work was not their principal occupation, and regular community life was safeguarded. In America, in Ceylon, in South Africa, the requirements of the apostolate to the poor obliged the superiors not only to accept but to found parishes.

Thus, the paths of Providence led to modifications in the rigidity of the first prohibition: our ministry among the poor and abandoned sometimes demands such changes. Nevertheless, as the text of the Rule clearly shows, such work remains exceptional.

The Rule of 1818 and 1827 absolutely forbade this work: "nequaquam licet paroecias regere"; that of 1853 admitted of exception, adding to the preceding text: "nisi gravibus de causis, rarissime et de consensu Superioris generalis"; to this the chapter of 1867 added: "praevioque Sanctae Sedis indulto". This is the substance of the present article 34 of the Rules.

1. Circ. Adm., Vol. 5, p. 170.

Referring to this legislation in the Congregation, Cardinal Villeneuve wrote: "In passing, I should like to draw your attention to an evolution in our legislation similar, though more rapid, to that involving our ministry of teaching. Like this latter work, we learn through the Founder's correspondence that one minute he was opposed to it, regretted accepting parish work, etc., the next he consented to it and even desired it. To reconcile this antinomy, it is necessary to consider the difference of viewpoint in each case, the advantages and inconveniences involved, also, whether the end is being pursued for itself or merely as an end which in its turn is a means to a higher end, etc."¹

V- Marian Mission²

A- Before 1825:

From their first beginnings the Oblates showed a special love to the Blessed Virgin and took it upon themselves to bring the faithful to love her. They followed the example of the Founder who had a special devotion to the Immaculate Virgin. In fact, Father de Mazenod had clung steadfastly to the teaching of St-Sulpice boldly professing the Immaculate Conception of Mary; he had placed the "Congrégation de la Jeunesse Chrétienne d'Aix" under the patronage of the Immaculate Conception of the Most Blessed Virgin and had it erected canonically in 1814, on the feast of the Immaculate Conception, which was celebrated in Aix on November 21st; the first patronal feast of the Mission chapel was that of the Immaculate Conception. He and his missionaries had adopted the custom of completing each exercise during the missions with the invocation "Praised be Jesus Christ and may Mary ever Immaculate be also praised eternally". They had the people sing hymns in honour of the Immaculate one and whole parishes were consecrated to her.

In 1822, the Founder wished to erect a throne in the Mission Church for her whom he called "the Mission's Dear Mother". A statue was chosen and solemnly blessed on August 15th. "An oral tradition, reported by Father Bonnard and Father Lamblin, has it that the Immaculate Virgin, on this night of August 15th, 1822, gave visible signs of her approval of the new society by bowing towards the Founder kneeling before her."³ The Founder wrote that evening: For a long time I have not felt such happiness in speaking of her greatness and in urging the Christians to place all their confidence in her, as I did this morning when instructing the Congregation"⁴

1. VILLENEUVE, Commentaire des Stes Règles, Vol. 1, p. 235.

2. See DESCHATELÉTS, Our Vocation and Our Life of Intimate Union with Mary Immaculate, Circular 191; MORABITO, L'Immaculée et la spiritualité du Fondateur, in Etudes Oblates, Vol. 14 (1955), p. 25-72.

3. MORABITO, art. cited, p. 31-32.

4. Ibidem, p. 32. See WITTENBRINK, The Oblate Madonna, in Etudes Oblates, Vol. 1 (1942), p. 221-234.

Briefly then, devotion towards the Immaculate Virgin was fostered from the very inception of the Institute; the statute of the old Rule was observed faithfully: "They will miss no opportunity to encourage the faithful to have complete confidence in this Immaculate Virgin, the most holy Mother of God."¹

B- 1825: the name Oblate of Mary Immaculate:

The changing of the name Oblates of Saint Charles into Oblates of Mary Immaculate² was to bring about a transformation in the relations of the sons of Bishop de Mazenod towards the Immaculate Virgin; this change became an event of capital importance in the Institute: that of a consecration to Mary Immaculate, and of a new aim of the Congregation.

"Admittedly, it will be as wonderful as it will be consoling to be consecrated to her in a special manner and to bear her name."³ "Does it not seem to you that to bear the name Oblate of Mary is a sign of predestination; a name which means consecrated to God under the patronage of Mary; and whose title the Congregation enjoys as a family name in common with the Most Holy and Immaculate Mother of God."⁴ In closing the General Chapter of 1826, during which the Apostolic Letters of the Institute's approval had been promulgated, the Founder added: "This is the happy starting point of a new era for the Society. God has ratified the projects we have formulated for His glory. He has blessed the bonds which unite us; from now on we will join battle with the enemies of Heaven under our own special standard which the Church has given us; on this banner is emblazoned the glorious name of the Most Blessed Immaculate Virgin, the very name which has become our own and because we are consecrated to the Blessed Virgin, we are her favoured children, and her protection over us, so evident to-day, will be even more apparent in the future as long as we show ourselves to be worthy of such a Mother."⁵

Henceforth then, the Oblate vocation would be under the standard of the Immaculate one; the Oblate would be a man consecrated to Mary Immaculate, an Oblate of Mary in the full sense of the term; he belongs to her in the very roots of his being; his religious and apostolic life will be characterized by the oblation of himself to Mary. Thus, devotion to Mary Immaculate becomes a goal of the Oblate apostolate.

Father Morabito observed in an article from which we have borrowed extensively: "Perhaps this is the point where Father de Mazenod's apostolate undergoes its deepest alteration, since it is the very goal of his own personal vocation and that of his Institute which henceforth turns towards Mary Immaculate. The new goal of Eugene de Mazenod's life and that of his Congregation is the

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1. See MORABITO, article cited, p. 31.
 2. See supra, p. 36-37.
 3. Letter to Father Tempier, December 22, 1825.
 4. Letter to Father Tempier, March 20, 1826.
 5. Registre des délibérations du chapitre général de 1826.

leading of souls not only to conversion, but also to the feet of Mary Immaculate. It is certain that Father de Mazenod did not intend in the very beginning to found a Congregation which would specialize in the spreading of devotion to the Blessed Virgin. What determined him to found his society was the abandoned state of souls in the rural districts. Now we assert that the end of this Society is also the propagation of devotion to Mary, and that to Mary Immaculate."¹

From this time on, the Founder asserted on many occasions that the marian apostolate was one of the Congregation's goals. Let us quote several texts: In 1828, in a letter to the Bishop of Gap, he wrote: "We all make profession of a very special devotion towards the Mother of God. The Church has imposed upon us the duty, a very pleasant one, but a duty none the less, of spreading her devotion."² In the Act of Visitation of Notre-Dame de l'Osier, July 16th, 1835, he spoke of the Institute's twofold mission: "It is by carrying out the double mission received from the Supreme Head of the Church and expressed in the Apostolic Letters of the Institution that the Congregation answers to its great destiny. There, as often elsewhere, the Letters refer to the words of Leo XII asking us who have the Mother of God conceived without sin as our patron to bring poor sinners back to the feet of the Mother of Mercy."³ On June 2nd, 1837, referring to Notre-Dame de Lumières, he noted in his diary: "By a wonderful disposition of the goodness of God towards us, this was the third famous shrine of the Blessed Virgin entrusted to us for restoration so that we might spread devotion to her as conforming to the ends of our Institute."⁴ Speaking of the scapular of the Immaculate Conception proper to the Oblate, the Founder wrote to Father Honorat: "It will be like a uniform distinguishing us from ordinary servants of Mary, and constituting us in an exterior fashion as her chosen company."⁵

The General Chapters and the Superiors General⁶ have seen fit on many occasions to recall the marian character of our vocation and apostolate as indicated also in many places of the Holy Rules: art. 10, 48, 62, 112, 166, 258.

C- Providential Circumstances:

To all this add the providential intervention of a whole series of coinciding circumstances which reveal in their own way God's will that we be apostles of the Immaculate Virgin Mary.

The very name Oblate of Mary Immaculate conferred on us by the Church is a whole program and rule of conduct in itself. If this name we bear has any meaning, it is certainly that of one consecrated or devoted to the Immaculate Conception; this meaning is clear and precise; it cannot be misinterpreted.

1. MORABITO, art. cited, p. 58.

2. Letter to the Bishop of Gap, May 10, 1828.

3. Act of Visitation to N.-D. de l'Osier, July 16, 1835.

4. Diary, June 2, 1837, cited in MORABITO, art. cited, p. 61.

5. Letter to Father Honorat, August 18, 1843, cited in Circ. adm., Vol. 5, p. 351.

6. See Etudes Oblates, Vol. 2 (1943), p. 188.

The first expansion of the Congregation was effected mainly through the administration of Marian shrines. The Founder accepted nine such shrines during his lifetime, places where his spiritual sons laboured for the restoration of Marian piety, and gave them new incentive; these shrines were the central points from which teams of missionaries sallied forth to preach the Gospel in the surrounding districts.

Finally, the Congregation was born during the century which saw the definition of the dogma of the Immaculate Conception. The Founder himself became the apostle of this dogma; he spoke of it lovingly and fervently in the directives to his diocesan clergy.¹ He undertook the task of promoting the dogma and defending it before the Archbishop of Aix, his metropolitan, in 1838, 1842, etc. In Rome, where he was present at the meetings preliminary to the definition and at the definition itself, he remained ever vigilant: he rejoiced as the great day drew near, but he was also seized with keen anxiety when an upsurge of opinion wished to restrict the scope of the projected definition. He went so far as to write two letters to the Pope, protesting with all his Faith against certain difficulties raised.² The spiritual sons of such a father had a special reason then for being apostles of the new dogma and seeing that it produced among the faithful all the good which the Church expected.

CONCLUSION

Some of the Founder's own reflections:

"Will we ever have a true idea of this sublime vocation? To evaluate it properly, we would have to understand the excellence of our Institute's goal, which beyond question is the most perfect which can be aimed at here below; the end of our Institute is the same as that intended by the Son of God in coming into this world: the glory of His heavenly Father and the salvation of souls. "Venit enim Filius hominis quaerere et salvum facere quod perierat." He was sent especially to evangelize the poor: "Evangelizare pauperibus misit me" and we are established precisely in order to work towards the conversion of souls, and especially to evangelize the poor."³

"Everything is there: "Virtutes et exempla Salvatoris nostri Jesu Christi assidua imitatione proseguendo". Let these words be graven in our hearts, let them be written everywhere so as to be always before our eyes. The more I go on, the more I am baffled, astonished and delighted by our lofty destiny."⁴

1. Directives of July 8th, 1849, October 22nd, 1854, and February 3rd, 1855.

2. Letter of November 24 and December 5, 1854, reproduced in Missions, 1873, p. 27-29; 39-42; 1904, p. 295-297; 305-308. See BOUDENS, Mgr de Mazenod et la définition du dogme de l'Immaculée Conception, in Etudes Oblates, Vol. 14 (1955), p. 10-24.

3. Circ. adm., Vol. 1, p. 123.

4. Ibidem, p. 125.

APPENDIX

THE LAY BROTHERS

I- Their Origin:

In 1818, the Missionary Society of Provence decided upon its orientation. The Founder composed the Rule, established the vows of chastity, obedience and perseverance, and foresaw the formation of houses outside of Aix. At this very time, he definitely planned to have lay brothers in the Society. In drawing up the Rule, he actually foresaw their place in the Institute.¹ While other developments of his labours (v.g. the foreign mission apostolate, educational works, etc.) were to evolve in the years to follow, that of the lay brothers formed an immediate part of his original plan.

How did the idea of instituting a lay-brother division come to the Founder's mind? Was it perhaps through the Rule of Saint Alphonsus which he had in mind and which afforded him a good deal of inspiration in the formation of his Society? Maybe it was the fond memory he had kept of good Brother Maur, the Camaldolese, who was his man-servant in Aix from 1812 to 1815. Father de Mazenod had been deeply edified by the piety and example of this religious who was suddenly forced to return to the world — his Institute having been suppressed by Napoleon —. Before the good brother left, Father de Mazenod had even chosen him as monitor.² The Founder regretted Brother Maur's departure for La Trappe, September 18th, 1815, just as the house of the Mission was about to open. "I derived a good deal of benefit from him."³

II- Their rôle in the Institute:

1- Sons of the family: Father Larose, author of an informative article on the origin of lay brothers in our Institute,⁴ made the following observations which we have summarized here. The Founder used the designation "lay brothers" in the Rule of 1818. But in the Latin text which he presented in Rome in 1825, the translation which he used was neither "servientes" nor "conversi". This could only have been intentional. And which word was chosen? "Famulantes" ("famulus", art. 2)... We must conclude then that this rarely used word was adopted in order to remove whatever humiliating connotations the word "serviens" might have, and to emphasize clearly the family spirit evoked by the word "famulans", a spirit which, according to contemporaries, was very characteristic of the little Society.

Other translations clearly manifested the intention of making the lay brothers truly sons of the family. "To receive into her bosom" was translated by "in filios Societatis adscribi" (art. 1). "They are members of the Institute" was translated: "sed veri Societatis filii" (art. 11); and "he who presents himself to be a lay brother in our Society" was rendered: "qui Societatis nostrae famulatum efflagitant" (art. 2).⁵

1. Founder's Writings, fasc. 1, p. 12, 48, 57, 59.

2. RAMBERT, Vol. 1, p. 156.

3. Letter to Forbin-Janson, October 28, 1815; REY, Vol. 1, p. 176.

4. In Etudes Oblates, Vol. 12 (1953), p. 65-124; on Brother Maur, see ibidem, Vol. 13 (1954), p. 248-249.

5. Etudes Oblates, Vol. 12 (1953), p. 87-88.

2- Co-workers with the missionary: Besides the work of spiritual co-operation which the lay brothers would bring to the Congregation by their life consecrated to God, they were to fulfill the functions usually entrusted to them such as manual labour, care of the house, etc. At first, the Founder stopped there. But he soon saw that the good of souls called them to collaborate more directly in the work of the priests, especially by acting as teachers and catechists. The question arose in England, Canada, and Ceylon. He did not hesitate, but approved what was demanded by the needs of the time, and even took the initiative. At the General Chapter of 1850, it was decided to add "that some may be employed in instructing the poor" to the paragraph of the Rules. "This outlook manifested a daring attitude, one which was new and original and not to be found in an explicit manner in other institutes of the period."¹

III- The first lay brothers

A- Claude Ignace Voitot:

Ignace was an old soldier of "la Franche-comté" who "became a kind of lay-brother", wrote Father Rambert.² We know very little about this Brother. He accompanied Father Tempier to Notre-Dame du Laus. On December 10th, 1820, Father Tempier wrote to the Founder: "Brother Ignace wishes to really be one of the family and is asking to enrol." However, it was not until May 30th, 1822, that he took the holy habit and was authorized to begin his novitiate at Aix. He left the Institute before his first Oblation.

B- Brothers Louis Marcellin (1823), François Le Noillier (1825) and François Drouard: were admitted as postulants and entered the novitiate, but they did not persevere. Brother Beallez, who entered on December 24th, 1826, took temporary vows, but he too left the Institute.

C- Jean-Bernard Ferrand:

This Brother took the holy habit at Aix early in 1827, when he was 23. After taking temporary vows of one year and five years respectively, he took final vows on June 4th, 1834. He died November 21st, 1870, after working in nearly all the houses of his Province.

The Founder held this Brother in high esteem. When Father de Mazenod had nearly succumbed to illness in June 1829, Brother Ferrand was his infirmarian. The good Brother, not content with just helping in a temporal way, offered his prayers and sacrifices also. To him the Founder attributed his recovery. He used to willingly tell of a dream he had in which he saw Brother Ferrand drawing him out of a grave into which he (the Founder) had descended half-way.³ One day the Founder wrote him: "I like to read in your heart the affection and attachment you have for your father in Jesus Christ, and I am happy to assure you that you are repaid in kind."

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1. Etudes Oblates, Vol. 12 (1953), p. 108-113.
 2. RAMBERT, Vol. 1, p. 298; Missions, 1897, p. 92.
 3. RICARD, Vie de Mgr de Mazenod, p. 208.

Brother Ferrand's was an edifying life, noteworthy for its obedience, its charity, its appreciation of the religious state and of the religious habit itself.¹

D- Joseph-Marie Roux:

He made his first Oblation on April 25th, 1829, and took his final vows on July 14th, 1835.

In 1839, there were still only four lay-brothers with final vows in the Congregation: Brothers Ferrand and Roux, together with Brothers Pierre Bouquet and Pierre Joubert who had taken final vows in that year.²

1. Notices nécrologiques, Vol. 2, p. 148-150.

2. Ibid., Vol. 4, p. 448-456; Vol. 2, p. 167-168.

PART TWO

THE CONGREGATION SEEN FROM ITS CENTRE

1826-1954

Chapter One

UNDER BISHOP EUGENE DE MAZENOD

Founder and Superior General - 1826-1861

After 1826, Father de Mazenod governed a juridically constituted religious family. Since its solemn approbation of February 17th, the Church had actually assumed the rôle of founding. Strictly speaking, Father de Mazenod's task as Founder was completed; he could no longer modify his Rules and Constitutions without having recourse to the Holy See. The content and true meaning of the Rules remain that which he gave them in composing them and which were approved as such.

Nevertheless, while the religious family which the Sovereign Pontiff approved and raised to the rank of a religious Institute of the Church is the same entity which Father de Mazenod conceived and realized before 1826, the Founder was indisputably the most genuine interpreter of its spirit, the surest guide and leader in its development through the years and throughout the world. Juridically, his position as Superior General gave him no more rights of intervention and initiative than his successors were to have; his title as Founder however, gave a unique value to his directives and interpretations which claimed special attention. In his administration he was to leave to his Council and to the General Chapter the exercise of the rights and powers for the administration of the Society allotted to them by the Holy Rules, but they were to often turn to him and seek his orders. He was, moreover, one of those leaders having great intelligence, a practical, keen, and sure judgement, and a remarkable intuition in making confident decisions in very diverse and delicate questions.

Also, the particular portion of the history of our Congregation during the time he presided deserves our special attention. We will study it in more detail than the periods which follow.

It will be of no small interest to consider, in our first section, the important events in the Founder's life after 1826, as well as his diocesan administration. We will then be in a better position to understand the Founder's spirit as well as certain repercussions exterior events were to have on the Congregation.

I- Biographical Notes

A- Bishop de Mazenod's Elevation to the Episcopacy:

1- Circumstances: The De Mazenod's were viewed with suspicion by the Government as a result of the Revolution of July, 1830. Such an attitude was inevitable, at least at the beginning. While persons like M^{gr} Fortuné de Mazenod and his nephew were loyal and law-abiding citizens, they were unable to show sympathy towards an illegally constituted government, a government which in actual fact replaced the lawful government.¹

1. Founder's letter to his father, Aix, July 7, 1815; to the same, July 19, 1815.

Besides this, numerous far-fetched accusations filtered into Paris describing the Bishop of Marseilles' nephew as "a passionate and fanatical man", etc. In the Prefecture of Marseilles and in the Bouches-du-Rhône Assembly, he was accused of playing politics, of being a fervent partisan of the Carlist party and even of being a kind of show-off.¹

While these waves of accusations poured into the Government at Paris, the De Mazenods, after their first misgivings and hesitation, gave unwavering recognition to the Government of Louis-Philippe, thus conforming themselves to a directive from Rome.

Desire to suppress the Bishopric of Marseilles: Eugène de Mazenod elevated to the Episcopacy: The Municipal Council of Marseilles, the great majority of whose members were anti-clerical Republicans, came to the decision to suppress the see as early as December, 1830. The Bouches-du-Rhône Elective Councils decided likewise in May 1831: Paris was to be asked to suppress the see on the death of its aged Bishop. On its side, the Government of Paris was preparing to enter upon serious negotiations, which were to take place in 1832 and 1833, to suppress the thirty Dioceses, Marseilles among them, revived by the Restoration. It was finally decided to bargain with Rome in an attempt to reduce the number of dioceses.²

M^{gr} Fortuné de Mazenod felt that he had to take action. Being advanced in age, he might soon die and, with trouble brewing the way it was, the See of Marseilles would be deprived of a pastor for a long time after his death. To forestall at least some of the difficulties of such a situation, he decided to ask for an Auxiliary Bishop in the person of his nephew. If anything happened, the latter would be able to administer the Diocese at least in his office of Vicar Capitular. Father Tempier was chosen to arrange the appointment with the Sovereign Pontiff. The matter was undertaken in great secrecy.

Father Tempier arrived in Rome on May 3rd, 1832: he had two audiences with the Holy Father Gregory XVI, one on May 20th, the other on June 19th. After studying the case, it was decided that Father de Mazenod would be Bishop not under the title of Auxiliary to his uncle, but that of Visitor or Vicar Apostolic of Tunis and Tripoli. This type of nomination required no approval from the Government of France. The candidate was then ordered to Rome to be consecrated in relative secrecy so as to avoid any needless awakening of recriminations from the civil authorities. In Rome, he received the Episcopal anointing from the hands of Cardinal Odescalchi, on October 14th, in the Church of St-Sylvester and took the title of Bishop of Icosia, in partibus infidelium.

These two factors, the ill disposition of Louis-Philippe towards the De Mazenods, especially Eugene, and the latter's elevation to the Episcopacy under special circumstances were to unleash a storm of opposition from the Ministers of Paris.

1. See REY, Vol. 1, p. 490-491; BOUDENS, M^{gr} de Mazenod et la politique, p. 34-48.

2. MARTIN, La nonciature à Paris, p. 192.

2- Difficulties raised by the Government:

a- Accused before the Pope: His justification: First of all, the Government blamed the Holy See for having elevated a French subject to the Episcopacy without its authorization; but it was soon forced to recognize the Pope's right to act in such a manner. Next it levelled accusations against the new Bishop, and even made threats designed to force the Sovereign Pontiff to call the Bishop out of France.¹

These were the main accusations:

- "He is the leader of the Marseillès' Carlists; he presides over their meetings held at Father Cayol's or Father Tempier's.
- A subscription has been launched in favour of the assassins of a police superintendent.
- The Bishop of Icosia is responsible for all his uncle's actions, and some of these have been publicly hostile to the Government.
- He has not paid his visit to the Prince de Joinville.
- The King's feast-day is not celebrated in the Marseilles Diocese.
- The ecclesiastical authority has no relations with the civil authority, etc."²

Bishop de Mazenod intended to defend himself: In answer to the Pope's call, he went to Rome, where he arrived August 16th, 1833. Here he learned of the accusations made against him, and was very indignant: "Had they told me why [I had been called to Rome] you know well that I would have replied, as I would have to reply, that since I have never done anything or even said anything in favour of Carlism, I would, if necessary, have taken up the attack against the accusers myself, sure of being victorious. As it is, since Carlism exists, my principle is that the clergy has enough to do defending the Faith without mixing in politics. Now that I am here, I will see this thing through to the end..."³

Besides, to accept this departure from Marseilles without protest would have been to acknowledge as true the false accusations made against him; by that very fact, such action could have had most serious consequences both on the Diocese of Marseilles and his religious family. In spite of all this, he undertook the task of making the truth known: this he did successfully before the Sovereign Pontiff and the Roman Court.⁴

b- Deprived of all exercise of ecclesiastical duties: First trial: Bishop de Mazenod was preparing to leave Rome when he learned from his uncle that the French Government intended depriving him of his post as Vicar General of Marseilles and of the right to exercise ecclesiastical functions in France. He put off his preparations and contacted the French Ambassador. While he learned that Mr. Broglie was furious with him, and the Minister of the Interior, Mr. Thiers, no less so, moreover, the whole Council had considered arresting him.

1. See REY, Vol. 1, p. 568.

2. Ibid., p. 569.

3. Cited in REY, Vol. 1, p. 568.

4. See BOUDENS, Mgr de Mazenod et la politique, p. 58.

Only the fear of the trouble which such a move might have given rise to prevented this measure. All the Ministers were convinced that the Bishop of Icosia was the leader of the Carlists in Marseilles.¹

Bishop de Mazenod wrote a long letter of self-justification to Mr. Thiers. The reply had not as yet arrived when he left Rome, arriving in Marseilles on December 11th. He sent a new plea to the "Ministre des Cultes", on January 8th, 1834, to which he received no reply.² He decided to place his case before the courts.

After accepting his justification, Rome now seemed to be giving in to the pressure exerted by the Ministers of Paris who were all up in arms against the Bishop of Icosia. At least, Rome advised him not to go to court. He abandoned the idea without hesitation. "Since the Sovereign Pontiff is distressed by the idea of a trial before the courts, I refuse to obtain justice in this manner."³ The Government upheld its ruling against him and Mr. Persil, "Ministre des Cultes", notified the Bishop of Marseilles to this effect in a letter dated June 24th, 1834.⁴

c- Loss of his title of French Citizen: Second trial: Bishop E. de Mazenod was stricken from the electoral list and deprived of his status and rights of French citizenship by an ordinance of the Minister of the Interior, dated August 10th, 1834.

His case before the courts: Bishop de Mazenod's lawyers constantly advised him to use his right of appeal. On September 16th, 1834, he lodged his protest before the Council of the Prefecture. On the 22nd, it was rejected. He then appealed to the Royal Court of Aix. In a letter of September 27th, he explained to Cardinal Bernetti, Secretary of State, the reasons obliging him to take such action.

Rome asked that he forego his appeal: This request was the gist of a letter from M^{re} Capaccini, Substitute in the Secretary of State's Office, who was supposedly expressing the Pope's wishes.⁵ Bishop de Mazenod's act of submission came without hesitation, though it cost him a great deal of sacrifice. "... both the distress which the Holy Father feels on account of continual proceedings brought against me, and my desire to refrain from anything which might displease him, determine me to drop my appeal, letting the will of God take its course; all the legal experts I had consulted guaranteed me full success; by my withdrawal, I am submitted to the wicked judgement passed against me and the noxious effects which may result from it. But neither the advantages which are promised me nor the trouble which I have reason to fear could make me hesitate when it is a question of the will or even a simple wish of the Head of the Church..."⁶

1. REY, Vol. 1, p. 572.

2. Ibidem, p. 579.

3. Letter to M. Papassian, May 14, 1834, cited in BOUDENS, op. cit., p. 66.

4. REY, Vol. 1, p. 593.

5. Letter of November 11, 1834.

6. Cited in BOUDENS, op. cit., p. 74.

On November 25th, he wrote a letter to the "Ministre des Cultes", Mr. Persil, announcing that he was waiving his court appeal. He received a reply dated December 23rd, 1834, which was insolent, ironic, and wholly undeserved.¹

The Pope did not condemn Bishop de Mazenod's conduct. The Founder learned this from the Bishop of Ajaccio, who was returning from Rome. "The Pope", exclaimed the Founder, "has been misinformed, and I have been sacrificed. Patience! I did my duty; I stood up to the Government. With my Episcopal character alone, I was not intimidated by all the Ministers in league against me. Had the Pope not been falsely shown to me as undecided and apprehensive, I would have beaten them with their own weapons."²

It seems that M^r Capaccini had transmitted not the views of the Sovereign Pontiff himself, but those rather of Cardinal Bernetti with whom the French Government was conducting its diplomatic negotiations. Governmental pressure on Rome against Bishop de Mazenod was very strong. On the other hand, Rome was trying to preserve good relations between the two conflicting powers. Moreover, Cardinal Bernetti might still have been under the impression that the Pope's expressed desire concerning the first trial of Bishop de Mazenod still applied to this case, and thus was averse to any new trial.³

3- Bishop de Mazenod's Reinstatement: Bishop de Mazenod's recovery of civil rights was procured thanks to the able Father Guibert, who had to go to Paris to obtain subsidies from the Government for the Seminary of Ajaccio of which he had just taken charge.

He refuted the false accusations and banished prejudice. He had an interview with King Louis-Philippe, whom he won over to the Founder's cause. The King said to him: "I would be very pleased to become friends again with the De Mazenods, since I prefer to multiply the number of my friends than the number of my enemies."⁴ It was more difficult to win over Mr. Persil, "Ministre des Cultes", and Mr. Schmits, "Directeur des Cultes"; he succeeded however, by proving that the Bishop of Icosia was not "a party man", that he abstained from politics, was not unfriendly towards the Government, and that he was interested primarily and solely in the Church's welfare. He proved that the accusations which abounded in Paris were false.

Condition for reconciliation: There was an understanding that Bishop de Mazenod would write to the King and the "Ministre des Cultes" to assure them of his good dispositions towards the Government.

The Founder hesitated a long time before writing. Fathers Guibert and Tempier finally succeeded in exhorting him to do so, but he wrote with great restraint, and his letter to the Minister came close to offending rather than reconciling. He had to write another, urged on by Father Guibert's insistence.

1. See REY, Vol. 1, p. 606-607.

2. Cited in REY, Vol. 1, p. 605.

3. See REY, Vol. 1, p. 605-606.

4. Cited in MARTIN, La nonciature à Paris, p. 138.

It is quite understandable that he was incapable of begging to be reconciled, being deeply aware of his rights. "After all, they have done an injustice to me, and they still owe me reparation."¹ Just the same, he was able to satisfy the Government.

The Bishop of Icosia was granted civil recognition as a French Bishop by a decree of December 17th, 1835. He took the oath to the Charter on the following January 25th, in Paris, where he had been well received by the King (January 22nd), and where his presence finally broke down all remaining animosity. He was named Bishop of Marseilles in 1837, and took possession of his See on December 24th of the same year.

B- Struggle against the University Monopoly:²

It was perhaps in the struggle for the freedom of education in France, from 1828 to 1850, that the Episcopal activity of Bishop de Mazenod had its greatest impact on affairs outside of the diocese of Marseilles. He took his place alongside the greatest defenders of the Church's rights; his correspondence, his memoirs, his personal prestige and influence were all plunged into the service of a cause which was to gain by 1850 a triumph which, if not complete, was very remarkable.

While still Vicar General of Marseilles, Eugene de Mazenod officially supported the protests of his uncle, Mgr^r Fortuné de Mazenod, Bishop of the diocese, against the Decrees of June 1828, which forbade non-approved religious congregations the right to teach, and which reduced, in a disquieting manner, the number of junior seminarians.³ Bishop Eugene de Mazenod afforded lively opposition to the two Bills introduced by Mr. Villemain, Minister of Education, in 1841 and 1844, which, while pretending to grant freedom of education, tightened the bonds of the imperial University Monopoly; he worked towards uniting the hierarchy in the struggle, and hit upon a plan of drafting a syllabus in which the errors of University education would be listed and condemned by the Bishops. He published letters and a memoir which had far reaching effect. Mr. de Montalembert, referring to a new unjust Bill which was in the making, wrote to him: "Soon the battle will recommence in the field of educational freedom where Your Grace planted his flag so nobly in 1844."

When the Falloux Law was passed on March 15th, 1850, at least partially restoring educational freedom, the Catholics and their leaders were divided. Bishop de Mazenod, along with the majority of French Bishops, declared that he was in favour of it, and this position was sanctioned by the Sovereign Pontiff.

1. Letter to Father Tempier, September 1, 1835, cited in BOUDENS, Mgr^r de Mazenod et la politique, p. 82. See REY, Vol. 1, p. 657.

2. See BOUDENS, op. cit., p. 215-237.

3. This clause of the law lowered the number of students in junior seminaries conducted by religious from 47,000 to 20,000. See GIRAUD, Monsieur Vitagliano, p. 59.

4. Letter of March 4, 1847, cited in REY, Vol. 2, p. 243.

C- Bishop de Mazenod's relations with Napoleon III:

1- On his coming into power: Unlike the Revolution of July 1830, that of 1848, which led to the Second Republic and the Empire of Napoleon III, was not anti-clerical. The revolutionaries had no quarrel with the Church since it was not linked to the overthrown regime. Once elected, Louis-Napoleon showed open sympathy towards the Church, especially when he interceded in 1850 to allow the Pope, a refugee at Gaëte, to regain Rome.

In his Directive of December 2nd, 1852, following the vote of November 21st and 22nd, which proclaimed Louis-Napoleon Emperor, the Bishop of Marseilles declared: "The Prince who mounts the throne has already given us unequivocal proof of his firm resolve to show inviolable respect to the first of all rights, the right of God, and the right of the Supreme Law which binds in conscience... We do not doubt that the new Emperor will protect with all his power the liberty of the Church in the accomplishment of her Divine mission..."¹

2- In the Roman Question: Bishop de Mazenod, then, had confidence in the Emperor, and the latter granted him favours and special consideration.² Nevertheless, in his relations with the Emperor, Bishop de Mazenod always kept the interests of the Church in mind. The proof of this became evident when the Emperor wished to attack the rights of the Sovereign Pontiff; the Bishop did not hesitate to remind him of his duties, and even withdrew his support. On October 22nd, 1859, he wrote the Emperor a letter in which, without doubting his good intentions, he expressed his anxiety and that of all Catholics regarding his actions.³ Napoleon's conduct, becoming more clearly anti-Roman, the Archbishop of Paris "insistently" requested Bishop de Mazenod to exert his influence upon the Emperor: "No one, it seems to me, is in a better position than you, Monseigneur, to unburden his heart over the great and sad affairs of Italy and Rome which fill us with consternation..."⁴ Accordingly, Bishop de Mazenod wrote a second letter, dated December 31st, 1859, in which he asserted clearly, though with respect and in a dignified manner,⁵ the rights of the Sovereign Pontiff and the duties of His Majesty in his regard.⁵ This second letter received no reply. Much of the last two years of the Founder's life was spent in defending the Holy See:

- On March 5th, 1860, in union with the four Cardinal-Senators, he signed a letter which was sent to the Sovereign Pontiff in which they professed their attachment to the Holy See and promised to defend the integrity of the Sovereign Pontiff's rights by all possible means.⁶

1. Cited in BOUDENS, Mgr de Mazenod et la politique, p. 131; see REY, Vol. 2, p. 441-442.

2. See BOUDENS, op. cit., p. 132-139.

3. For the text of the letter, see REY, Vol. 2, p. 746.

4. Cited in REY, Vol. 2, p. 758.

5. For the text of the letter, see REY, Vol. 2, p. 760.

6. See REY, Vol. 2, p. 775-777.

- On the following March 19th, he gave the only speech he ever made in the Senate, and it was a plea in favour of the Pope's temporal power.
- On July 26th of the same year, he wrote a long letter to Mr. Rouland, "Ministre des Cultes",¹ to notify the Government of the dangers inherent in the policy it had adopted.
- Finally, on November 19th, he wrote to the Pope: "I suffer with the whole Church over the cruel trials inflicted upon your fatherly and Pontifical heart by the malice of your enemies; they engross me each day in my relations with God and with men. Were I able to soften their bitterness by sharing them, I would find an abundance of consolation for the anxiety which I feel for Your Holiness and the Roman Church."²

As a general judgment on Bishop de Mazenod's attitude towards the civil powers, we can subscribe to what Mr. Giraud said of him: "Embarrassed, it is true, by his legitimist attachments and his ancestral traditions, he took some time to tear himself from them. But he caught a glimpse of what the Apostolate of the Church should be: the purest echo of a Gospel of universal love."

"Once won over to this loftier aim, he held fast. "I do not play politics", he used to repeat. It was true. Accused in turn by the liberals who reproached him for his legitimism, then by the legitimists who reproached him for reconciling himself with Louis-Philippe, his political life maintained a deep unity: he marched onwards, guided by the compass of the Gospel, motivated only by the interests of souls and of the Church."³

D- Bishop de Mazenod's Diocesan Administration:

Bishop de Mazenod's life as pastor of the Marseilles Diocese does not lend itself well to the framework of a general account. It was too profound, too much the result of daily activity, and too widespread to be easily grasped by the historian. We will attempt an outline of at least some of its dominant traits.

Bishop Eugene de Mazenod has been called the "restorer" of the Church of Marseilles in the 19th century. We must avoid, however, seeing as the exclusive work of the Bishop, everything which was done under his regime; worthy and talented persons worked at his side. He was, nevertheless, responsible for a great deal of the initiative taken. He was the Pastor who blessed, encouraged, furthered in a more or less greater measure according to circumstances, the activities of his flock, the leader who gave the general direction to the common work undertaken.

His activities go back to 1823, when he became Vicar General to his uncle, MGR Fortuné de Mazenod. The latter, as a matter of fact, always relied on his nephew; one of his conditions in accepting the See of Marseilles had been that he should have him at his side.

1. For the text of the letter, see REY, Vol. 2, p. 796-800.

2. Cited in BOUDENS, op. cit., p. 158-159.

3. GIRAUD, Monsieur Vitagliano, p. 56.

1- A prince and a pauper: We leave to a contemporary priest, Father Timon-David, the description of the pastor of Marseilles as he appeared to the general public and the regular visitors to the Bishop's Palace. "Bishop de Mazenod was the picture of a grand nobleman. No one officiated as he did: his fine figure, his rich voice, his handsome face, the nobility of his figure bearing an inconceivable majesty to all his actions. On festival days, he dressed superbly, drove in a magnificent carriage; he held his rank admirably and demanded respect. In the drawing room, he was a true gentleman; but, on the other hand, in his interior life, he was a true religious, humble, modest, and even poor.

"His ordinary carriage was barely presentable. He had abandoned the fine suites on the first floor and lived on the ground floor, where everything was extremely poor and well below the standards not only of our rich aristocratic quarters, but even of the simplest middle-class home. I have never seen the furniture or wallpaper being renewed. We waited to see him in a narrow little room. His office was on the left, very large, but as unpretentious as possible: on the left was another room, low, with old furniture in red Utrecht velvet, and on the poorly papered walls, portraits of the Oblate bishops; the folly of some artist. Next was the dining room, simpler still. It was not the sumptuous Palace of to-day.

"But certainly the poorest of the apartments was his bed-room to the right of the waiting-room; it was papered a faded blue; the bed had no mattress; he slept on straw, and in his last illness we had a hard time trying to make him accept a mattress. Near the end, when construction began on the Palace, he had moved to the first floor; it is there that he died. His clothes, excepting those reserved for days of receptions, were old, outmoded. At his country house, things were even worse, with an old straw hat."¹

Another contemporary, Father Coulin, makes the same observations, mentioning especially the prelate's spirit of penance and mortification. His fasts every Friday of the year, he observed "were excessively austere, for he took almost no collation."²

2- State of the Marseilles Diocese at the beginning of his administration:³ In his Diocese, no exception in France at the time, religious sectarianism breathed in the shadows during the Restoration and under Louis-Philippe. Revolutionary personnel had remained in the positions of civil administration which "attends processions, visits the Bishop, and boldly wages guerilla warfare on religion: the threads of this anti-religious activity are lost in the jumble of administrative files."⁴ This same author tells us that during his clashes with Louis-Philippe when he risked being banished, Bishop de Mazenod asserted that he could at least count on the authorities of the city of Marseilles. Afterwards he had to admit error and give in to the evidence: he had no worse enemies than they.⁵

1. Cited in RICARD, Vie de Mgr de Mazenod, p. 335.

2. Ibid., p. 336-337.

3. See Missions, 1950, p. 233-273: Un historien moderne présente... l'Eglise de Marseille au 19^e s., extrait de GIRAUD, Monsieur Vitagliano.

4. GIRAUD, Monsieur Vitagliano, p. 24.

5. Ibid., p. 25-26.

The Christian life of the faithful needed to be renewed; it was still scarred by the fatal results of the Revolution, ignorance of and indifference towards religion. Bishop de Mazenod had to wage open war on the Jansenist spirit and the Gallican tendencies: "Jansenism and Gallicanism were to be the two headaches of his episcopate."¹ He had to bring the faithful back to what constitutes the centre of Christian life, the reception of the Sacraments. He was to turn their minds and hearts towards Rome, the centre of the Faith.

First of all the clergy was small in number. Instead of the 376 priests who were in the Diocese in 1790, there remained only 150 by 1823. Even by 1841, Marseilles had only 179, the lowest number of all the Dioceses of France.² Moreover, among the clergy there were those who were poorly suited to sacerdotal work: the number of those advanced in age was great; others were poor from an intellectual point of view; and those who lacked concern for the glory of God and the salvation of souls were, unfortunately, numerous. "Egoism, self-interest, lack of zeal, routine, inaction, insubordination... a thousand abuses and a host of old habits", such was an entry by Bishop de Mazenod in his diary upon assuming charge of the See of Marseilles.³

Add to this the fact that the Diocese of Marseilles, five years after its erection, in 1828, "was the Diocese of France with the smallest number of churches: there were only 78 churches for 148,412 inhabitants, which meant one for 1,904 inhabitants, whereas the average in France was one church for 901 inhabitants;⁴ besides this, when we realize the insufficiency of educational and charitable institutions, we have some idea of just what the successor to Saint Lazarus had to accomplish.

3- Bishop de Mazenod's work:

a- Spiritual restoration:

1° Among the faithful: First of all, Bishop de Mazenod preached to his people by example. The piety of the Pontiff who, thousands of times was seen motionless before the Blessed Sacrament, the prelate's dignity, nobleness and recollection which rendered Divine Services admirable, his example of charity towards the poor and towards sinners, all contributed greatly in restoring the people's fervour.

Nor was that all: in his pastoral directives, the holy prelate stressed in a special manner devotion to the Blessed Sacrament, and instituted Perpetual Adoration which he considered the most splendid work of his episcopate. He facilitated the reception of the Sacrament of Penance, giving his clergy instructions to this effect; he made an energetic plea for the respect due to the Lord's Day, condemned abuses in sacred music in his churches, etc.

1. Ibid., p. 67.

2. BOUDENS, M^{sr} de Mazenod et la politique, p. 5-6.

3. GIRAUD, op. cit., p. 66.

4. BOUDENS, op. cit., p. 5-6.

Through his activities he extended his influence. He was seen fulfilling his episcopal functions, Confirmations, Pastoral Visits, letters and regulations, enthusiastically and with ease. The directives of the Sovereign Pontiff he communicated with the greatest respect. He was also seen visiting the sick, hastening to the unrepentant about to appear before God; he lent himself to every work which would intensify the Christian life of his flock.

2° Among the clergy: The pastor's example was salutary for the clergy as well as the faithful. He did everything within his power to enlighten his priests, and to guide them in their ministry. Thus it was, that he published fairly severe regulations on the necessity of renewing the preaching and teaching of Catechism, which had been so neglected that the faithful, according to the pastors consulted, gained nothing from it, nay, did not even understand it; he gave his priests lively exhortations to hear children's confessions properly, and to give themselves seriously to the direction of young people. To further the personal sanctification of his clergy and to promote co-operation in the Apostolate, he ordered, as early as 1835, that the curates should live together with the pastor in the rectory. This was a strong measure going against a well-established custom and the tendency among the clergy towards a life of ease which was often worldly; this was poorly received by a certain number, if we can judge by the fact that soon after the prelate's death, many curates left the common roof, returning to their families.

Bishop de Mazenod's care for his priests was that of a father; he had to correct abuses, to exercise his authority on obstinate ones; he did all this for their own greater good and he did not neglect to encourage the initiative and many works undertaken by zealous souls. He did all within his power to provide his clergy with a more intense priestly life. He loved them with all his noble and generous heart. His last testament asserted this boldly: "I am speaking to you, my beloved co-workers, priests of my Diocese. God is my witness that I have always loved you as a father. Those among you who know me best realize just how much this feeling is uppermost in my soul. So great is this love that it identifies me with you to such a degree that your sorrows are mine, I rejoice in your joys, and I have claimed your virtues as my own by glorifying myself before God and before men for having received as my share priests such as you for spiritual children."¹

3° Through establishing religious communities: Bishop de Mazenod attached great importance to the establishment of religious communities in his Diocese; he saw in them spiritual fortresses. A man of deep faith, he counted first of all on the prayer and sacrifice of such institutes for the accomplishment of any good; he was never happier than when a religious community, whether contemplative or active, appeared in his Diocese. During his administration seven new institutes of men and 28 of women were either founded in his Diocese or called in from outside.²

1. Cited in RICARD, Vie de MGR de Mazenod, p. 344-345.

2. See PIETSCH, Notre Fondateur et les communautés religieuses de Marseille, in Etudes Oblates, Vol. 6 (1947), p. 157-182; Vol. 7 (1948), p. 211-228; 263-286.

b- Material restoration: Rambert, in his life of the Founder, drew an outline of the diocesan works created under Bishop de Mazenod's administration.¹ Besides the establishment of new religious institutes, he mentions the erection of 21 parishes, the building of 34 churches and the restoration of many others. To these works add the founding of five houses of ecclesiastical studies both major and preparatory, ten varied Diocesan institutions, and many other projects, pious societies, catechism groups, etc. Let us underline especially the construction of the Cathedral and Sanctuary of Notre-Dame de la Garde, two of Marseilles' grandiose buildings, and the restoration of the Bishop's Palace, which he began.

"The sums spent on churches, monasteries, charitable institutions, and congregations would amount to many millions. All this money was found and is owed to the drive and initiative furnished by the Bishop of Marseilles", affirmed Father Coulin, a priest of the Diocese.²

Conclusion: Father Timon-David thus evaluated Bishop de Mazenod's work in the Marseilles Diocese: "Next to God, the Church of Marseilles owed its resurrection to him. Endowed with a gift for prodigious activity, a keen imagination, a heart of fire, and a faith beyond all telling, he gave impetus to everything. Everything had to be restored, so he restored everything; and too soon, when death came to take him away while his green old age still held the promise of many more days, he was able to say that during his 37 years of administration, he had restored the work of fifteen centuries, that the new Marseilles could not in any way be envious of the old."³ Bishop Dupanloup said of Bishop de Mazenod that he possessed a genius for the episcopacy; he was one of the greatest Bishops of our era."⁴

E- The Cardinalate:

Bishop de Mazenod renounced the Cardinalate on two occasions, first when it was offered to him in 1827 by Leo XII⁵ and, later on in 1833, by Gregory XVI.⁶ In 1851, Bishop Guibert, in concert with the Prefect of the Bouches-du-Rhône, proposed the idea to the President of the Republic; the presentation arrived too late, since a designation had already been made for the vacant title of Cardinal.⁷

In 1859, a new title of Cardinal being vacant in France, Bishop Guibert, without Bishop de Mazenod's knowledge, again presented his name. This presentation met with the Government's and Emperor's approval. Without awaiting a reply

1. RAMBERT, Vol. 2, p. 289-291.

2. Cited in RICARD, op. cit., p. 337. For the Diocesan statistics in 1823 and 1861, see Missions, 1937, p. 85.

3. Cited in RAMBERT, Vol. 2, p. 588.

4. Cited in BERNAD, M^{sr} de Mazenod - album, p. 85.

5. See REY, Vol. 1, p. 391.

6. See Bishop de Mazenod's Directive on the occasion of the death of Gregory XVI, cited in BERNAD, op. cit., p. 81.

7. See BOUDENS, M^{sr} de Mazenod et la politique, p. 161-162.

from Rome, Mr. Rouland, "Ministre des Cultes", communicated the good news to Bishop de Mazenod himself on August 15th, 1859, and let the secret out. Rome, learning of the designation from unofficial sources, showed some disapproval; moreover, it was judged best to delay such a recommendation in view of the political situation. Thus it was that the matter was not discussed at the Consistory held on September 26th.

However, in its confidential dispatches to the French Government, the Holy See promised that the matter, provided that it was kept secret, would be taken care of at the next Consistory.¹

In the meantime, Bishop de Mazenod, who was not aware of the difficulties raised through the recommendation, suffered from the embarrassing situation thus thrust upon him. His nomination had become public, he had been forewarned by the Government, but Rome remained silent, delayed. In a letter to Cardinal Antonelli's Secretary, he explained his position, but resigned himself to the will and the wisdom of the Sovereign Pontiff. He again professed his devotedness to the Holy See's cause.

At the beginning of 1860, he had the joy, a great one for him, of seeing his loyalty once more appreciated by the Sovereign Pontiff, who, in non-equivocal terms, acknowledged his zeal for the Church. It was announced that he would be made a Cardinal at some future date. "We praise you for what you have done to protect the rights of the Holy See and of Religion in the presence of one who does not seem to have lived up to our expectations. We repeat to you the expression of the resolution formed because of our special affection for you, which is to reward your merits with the highest recompense which it is ours to give, as soon as the time is more opportune."²

This is the first official notification of the Pope's intention of conferring the Cardinalate on him. "Up until now I had learned only unofficially of the Pope's approval of my Cardinalate. To-day's Brief makes the will of His Holiness known to me officially... This Brief will be honoured sufficiently in the eyes of the Church by our keeping it in the Congregation's archives... What difference does it make whether I am clothed in red or purple..."³

The turn of political events which plunged the Church into mourning did not allow the Pope to put his promise into effect. And Bishop de Mazenod was to die before the return of a more favourable time.

1. Confidential letter from the Minister of Foreign Affairs to the "Ministre des Cultes", September 30, 1859, cited in BOUDENS, *op. cit.*, p. 165.

2. Letter of January 28, 1860, cited in REY, Vol. 2, p. 770-771.

3. Letter to Bishop Guibert, February 10, 1860, cited in REY, Vol. 2, p. 771.

II- Principal Acts of his Administration

Praenotamen:

His associates were as follows:

- Assistants General: Henri Tempier, 1818-1861; Jean-François Deblieu, 1818-1823; Emmanuel Maunier, 1818-1823; Pierre Nolasque Mie, 1818-1841; Hippolyte Courtès, 1824-1861; Jacques Suzanne, 1824-1829; Jean-Baptiste Honorat, 1829-1831; Louis-Hippolyte Guibert, 1831-1850; Vincent Mille, 1841-1843; François-Noël Moreau, 1843-1846; Casimir Aubert, 1846-1850; 1856-1860; Ambroise Vincens, 1850-1861; Charles Bellon, 1850-1856; (Joseph Fabre, 1860-1861).

- Bursars General: Hippolyte Courtès, 1818-1821; François-Noël Moreau, 1821-1824; Jean-Baptiste Honorat, 1824-1841; Vincent Mille, 1843-1850; Joseph Fabre, 1850-1861.

A- The Revolution of July, 1830:

1- Religious persecution at beginning of Regime:

The last Cabinet formed by Charles X under Prince Polignac's guidance showed itself to be stubborn in accepting liberal ideas, and this led to the unleashing of revolutionary forces. After three days of rioting and barricades, the Bourbon dynasty was overthrown. A new constitutional charter was drafted according to liberal theories; the Duke of Orleans was sought and, swearing allegiance to the Charter, was proclaimed "King of the French", under the title of Louis-Philippe I. Henceforth, the tricolor flag was to replace the fleur de lis.

The Church's position: "The beginning of the Regime was characterized by a violent anti-clerical reaction". In the mind of the revolutionaries, the Church's cause was bound up with that of the Bourbons who were favourable towards her. She was looked at askance and persecuted just as the Restoration Regime had done; the Archbishop's Palace of Paris was looted; many Bishops were forced into exile; pastors were ill-treated; mission crosses, and especially those decorated with fleur de lis, were pulled down...

These revolutionary events had their repercussion on our missionary institute. All preaching in France had to cease; the ministry in our chapels of Calvary and of the Mission and even services in the Shrine of Notre-Dame du Laus were hampered and somewhat reduced. Of the five Oblate establishments at the time, that of Nîmes was the most sorely tried; it had to be closed, and later was suppressed. Protestants had taken sides with the revolutionaries in persecuting Religion; sectarian fanaticism was most violent; time and again, riots broke out in the streets. The Fathers had to leave their dwelling. In September, the Superior, Father Honorat, tried to return, but he had to give up the idea of re-establishment.

This first persecution, like those to follow, was to favour the growth of the Congregation's field of action. The Founder, when making his way to

1. Etudes Oblates, Vol. 2 (1943), p. 138-144.

Switzerland early in July, already had intended to found a house of missionaries there; when he learned of the events of the end of July, he hastened to proceed with these plans, so as to provide shelter especially for the Novices and Scholastics. The house of Billens was founded. The Scholastics, arriving at Fribourg in September, moved in on October 14th, 1830. They were to stay only a short while, for they returned to Marseilles in mid-January, 1833. The house of Billens was used especially by our missionaries who, unable to freely exercise the ministry of preaching in France due to the Revolution, lent themselves to the work of evangelizing many cantons of Switzerland.

This troubled state of affairs in July and their prolongation preoccupied Fathers de Mazenod and Tempier, Vicars General of Marseilles, in a special manner. In these tragic circumstances, Father Tempier assumed nearly all the responsibility of Diocesan decisions right up until the beginning of February. He had not allowed the Founder to return from Switzerland where he had gone principally for a rest, and Bishop Fortuné de Mazenod had to withdraw to Nice on September 21st, not to re-enter Marseilles until the following March 10th.¹

The Founder returned to Marseilles on February 3rd. He had to undergo the worry of another revolution brought on by the trouble arising in Paris on February 14th. The mission crosses were smashed and no one wished to see them outside churches any longer. "As for us here", the Founder wrote to Father Mille, "we defended the sacred tree of the cross as we ought to; not only did they want to take it from us, but they claimed that they would tear it from our hands... You can well imagine what our reply was."² The following May 3rd, Father de Mazenod, in spite of the fears of the civil authorities, organized a solemn procession in reparation to the cross of Calvary Chapel. It was a striking success.³

The life of our communities, excepting that of Nîmes, was not affected, as was feared at the outset, by the revolutionary upheaval. The violence of persecution gradually grew still; Louis-Philippe's Government had no desire to antagonize the Church. However, the Founder, speaking to Father Tempier as early as August 8th, 1830, had exhorted his spiritual sons to remain always what they ought to be. "Do not let all this fuss harm the regularity of our members... Let them follow the news so as to know just what is going on, but do not let their piety and all the saintly practices of their holy state suffer in the least. On the contrary, may they all redouble in their fervour and devotion to their duties."⁴

1. See REY, Vol. 1, p. 491, 509.

2. Letter of March 19th 1831, cited in REY, Vol. 1, p. 507.

3. See REY, Vol. 1, p. 512.

4. Cited in REY, Vol. 1, p. 489.

2- The Lamennais Problem:

a- Lamennais was accepted before 1830: Since 1817, date of the appearance of Lamennais' first book, "L'Essai sur l'indifférence en matière de Religion", in which the author championed the cause of the Holy See's authority against Gallicanism, Father de Mazenod had admired this man of genius, and accepted the opinions which he defended, answering as they did to his own convictions. And "the great majority of Oblates shared the Founder's enthusiasm."¹ "Our houses subscribed to the daily Mémorial and La Revue. Some of the Fathers corresponded with Father Lamennais and the ardent agitator had heard of Father de Mazenod's reputation; Father Touche even had occasion to speak with him in 1827, and assured him that the Oblates of Mary would be glad to establish themselves in Brittany if they had had sufficient subjects. In 1828, Father Lamennais wrote a letter to Father Touche which moved the latter when imparting it to the Superior General to exclaim: "Let us not lose courage; I am much convinced that Divine Providence has very lofty and merciful designs on us: we must do all within our power to bring down blessings from Heaven. We are Mary's children: is she not all-powerful?" When the same Father let M. de Lamennais know of Father de Mazenod's illness and recovery, he received the following reply: "Commend me to good Father de Mazenod; with what joy also, were Providence to allow it, would I try to charm him into taking me under his guidance! I unite myself with all my heart to his work and to yours and am ever yours, my dear friend, in Christo Jesu et Maria." We have seen that Father Guibert was enthusiastic over Father de Lamennais."²

The Congregation was refused the direction of the Major Seminary of Grenoble, which the Bishop of the place had offered, when he learned that the Oblates were sympathetic towards Lamennais.³

The Founder, seeing only the Pope's protector in the famous writer, did not notice that his philosophical attitude had shown dangerous tendencies since 1820. Moreover, Rome was sympathetic towards his movement, still concentrating as it did on the Holy See's supremacy. Leo XII had received Lamennais on three occasions in 1824; Father de Mazenod was to write from Rome, in 1826, that the most eminent men in the Eternal City were supporting Lamennais.⁴

b- Lamennais rejected: Lamennais' Liberalism was shown distinctly in his book "Des progrès de la Révolution et de la guerre contre l'Eglise", which appeared in 1829. He no longer merely preached the Church's independence with respect to the Bourbons, but he formulated for the first time in a clear manner his conception of liberalism: "We demand for the Catholic Church the freedom promised by the Charter to all religions, the liberty enjoyed by the Protestants, the Jews, that which the followers of Mahomet and of Buddha would have, were there any such in France..."⁵ Full liberty for everyone, without restraint, and

1. Etudes Oblates, Vol. 8 (1949), p. 221.

2. REY, Vol. 1, p. 494.

3. See REY, Vol. 1, p. 476-477.

4. BOUDENS, Mgr de Mazenod et la politique, p. 176.

5. Cited in BOUDENS, op. cit., p. 180.

hence, for evil as well as good. In the name of this liberty, he and his supporters demanded the cancellation of the Concordat between Church and State, the renunciation of the "budget des cultes" (Worship Budget), which created an annoying dependence of Religion on the Government. Moreover, they presented their ideas with such vehemence that it was difficult not to see the passion which was churning through everything and falsifying even Lamennais' true beliefs.

The Oblate Founder's change of opinion: The newspaper "L'Avenir" was abandoned. Even before the newspaper had put in its appearance, Father de Mazenod had shown some reserve in its regard: "If Father de Lamennais' doctrines are the same as those advanced by his disciples, I forsake it completely... What principles are they trying to teach our Catholics?"¹ When the newspaper was published, the Founder showed himself absolutely opposed to the dangerous theses on the separation of Church and State which it put forward heatedly. He did not want the subscription to L'Avenir renewed, being in no mood to pay such an exorbitant price for the follies of Lamennais' school, and he added: "I would be disconsolate, were one of ours to accept such cracked-brain notions."²

The fifth General Chapter confirmed this condemnation in a session held on September 28th, 1831. "Finally, having heard the protest of the Most Rev. Father General against the political doctrines expounded in the newspaper entitled L'Avenir and his proposal that this publication be proscribed in our Society, the Chapter has decreed as follows: It is forbidden to receive in the Society any newspaper which would not be acknowledged by the Superior General, and, because of its political doctrines, L'Avenir in particular."³

c- Warning against Lamennais' theories: Upon learning that Father Courtès, superior of the house of Aix, had found the observance of the General Chapter's ruling, which forbade the reading of "L'Avenir", to be very difficult, and had even shed tears over it, Father de Mazenod wrote him a severe letter in which we read, for example, the following sentence: "May the work, which has been able to arouse such detestable feelings in men who should be proof against greater sacrifices than this, be damned."⁴ The next year, the Founder refused an aspiring Oblate who was very gifted, but sympathetic towards de Lamennais' theories.⁵

Founder's Recommendation: The de Lamennais movement brought home to the Founder the latent power of the written word; thus it was that he recommended his Oblates of to-morrow to form themselves in such a manner that they would be capable of confronting the enemies of the Church, even in the literary field. In a letter to Father Mille, moderator of the Scholastics at Billens, he wrote:

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1. Cited in Etudes Oblates, Vol. 8 (1949), p. 222; REY, Vol. 1, p. 495.
 2. Cited in REY, Vol. 1, p. 495.
 3. Registre des Chapitres généraux, 1818-1850, p. 38.
 4. Cited in RAMBERT, Vol. 1, p. 594; See Etudes Oblates, Vol. 8 (1949), p. 227.
 5. Etudes Oblates, Vol. 8 (1949), p. 227.

"I cannot over-emphasize that you should never neglect studying. I do not mean the study of theology and philosophy only, but also the study of literature. The century's errors must be fought with the weapons of the times. I am more and more astonished at the sight of so many young people in the enemy ranks writing so well, with so much skill and talent, in the support of lies and deceptions of all kinds. We must arm ourselves even for this type of combat..."¹

Support was given to L'Agence générale, a vast league for the defence of the Faith which grouped together all the active Catholics. Mr. de Montalembert, one of the leaders, came to Marseilles and asked for the Oblates' co-operation. After some study of the matter and a certain amount of hesitation, Father de Mazenod approved the collaboration, but insisted upon reasserting his repudiation of liberal doctrines.²

d- Consideration for de Lamennais himself: The Founder helped Lamennais to discover the culprit of an anonymous accusation (March 1831).³ Lamennais replied to him after their first dealings: "I cannot but draw comfort from the injustice which has gained for me such touching and honourable proofs of your solicitude." The culprit, thanks to the Founder, was found out and denounced.⁴

Eugene de Mazenod received the "Three Pilgrims of Liberty" with kindness. Lamennais said his Mass at St-Theodore in the presence of the whole Chapter; and, for three days, the "pilgrims of the absolute" ate at the table of the aging Bishop, Mgr Fortuné de Mazenod. The Founder gave Lamennais a letter of recommendation — the only one the "Visionary" received — to Cardinal Pacca, in which he asked the Cardinal to treat him with consideration.⁵ Lamennais had promised that he would submit entirely to the Pope. The following March 30th, he wrote to Father de Mazenod from Rome. "As Catholics, in order to set our conscience at rest, we have laid the exposition of our doctrines, which you have perhaps read, at the feet of the supreme Pastor, and we await his sovereign decision with filial veneration and an unreserved docility."⁶

After his final downfall: Father de Mazenod "never forgot the services which the great writer had rendered to the cause of ultramontanism in France, and this, in his eyes, redeemed many of his faults. He remained convinced that it would have been possible, through certain considerations, to prevent the fall of this great genius, and after his lamentable plunge, to bring him back. He hoped for this right up to de Lamennais' death, over which he shed tears and prayed."⁷ He was convinced that the Visionary in his heart had not been able to uproot the Faith.⁸

1. Letter of January 3, 1831, cited in REY, Vol. 1, p. 506.

2. See Etudes Oblates, Vol. 8 (1949), p. 226; REY, Vol. 1, p. 503-505.

3. See REY, Vol. 1, p. 510.

4. Etudes Oblates, Vol. 8 (1949), p. 225.

5. See REY, Vol. 1, p. 525; Etudes Oblates, Vol. 8 (1949), p. 228.

6. Cited in BOUDENS, Mgr de Mazenod et la politique, p. 191.

7. REY, Vol. 1, p. 526.

8. REY, Vol. 2, p. 175.

B- The Spread of the Congregation:

During the Founder's lifetime, the Congregation has established itself throughout France, has gained a foothold in the British Isles, has even spread to the farthest shores of the world, from the icy wastes of the Canadian North to the steaming tropics of Ceylon by way of South Africa; North America was encircled by Oblate houses and missions.

During the Founder's lifetime also, the Missionary Oblates, mainly in France, have devoted themselves to the works of preaching, ministering to Marian Shrines, the direction of major seminaries, the care of public chapels, youth organizations, etc. Abroad, and in mission territories, they very often accepted the pioneer work preparatory to the establishment of the Church; they were troubled by, and sacrificed themselves for necessary tasks which others could not or would not accept. No type of apostolate was distasteful to the Founder when it was a case of evangelizing the poor and most forsaken souls and the good of the Church.

The ways of Providence which led the Congregation to each of these fields and to each of these works are wonderful. Bishop de Mazenod's apostolic daring, inspired by an unshakable faith in Providence and an impassioned love for the Church, ready for every risk, is shown to us on many occasions.

1- In France:

a- Preaching: The Founder's first preoccupation: Preaching was the work "par excellence" of the Institute. In the motives for accepting a new establishment, even a major seminary or Marian Shrine, Bishop de Mazenod always took into account the possibilities presented for his spiritual sons to evangelize the surrounding districts; the measure of his enthusiasm in accepting was all the greater if such possibilities were more evident.

In accepting N.-D. du Laus, he wrote: "We have formed an establishment at N.-D. du Laus, and this puts us in direct contact with the Dioceses of Gap, Digne, Embrun, and Sisteron... From thence [the shrine] we will spread through the mountains to preach the word of God to those simple souls who are better disposed for receiving the divine seed than the much corrupted inhabitants of our other districts."¹

Among the motives for accepting the Shrine of N.-D. de Bon-Secours, in 1845, next to that of restoring the Shrine, we find this one: "By its position on the borders of the Dioceses of Viviers, Nîmes and Mende, the house established at "la Blachère" will afford a huge field for the zeal of those who make up the personnel."² When Providence offered him an establishment in the Limoges Diocese, while he had given this prospect no thought, he exclaimed: "How are we to refuse this gift from on High, a house waiting for us in the centre of France,

1. Letter to Father Mie, October 15, 1818, cited in REY, Vol. 1, p. 232.
2. Régistre des Conseils généraux, 1849-1857, January 14, 1845.

where the people are in such great need of regeneration..."¹ The Founder saw in the Oblate establishment at the major seminary of Quimper a fine opportunity of working in Brittany, etc.

Thus it was that of the 25 establishments of the Congregation in France and in Switzerland accepted by the Founder, eighteen at least had teams of preachers; we underline them in the following list: Aix, N.-D. du Laus, Calvaire, Major Seminary of Marseilles, Nîmes, Billens, N.-D. de l'Osier, Ajaccio, Vico, N.-D. de Lumières, N.-D. de Bon-Secours, N.-D. de Parménie, Limoges, N.-D. de la Garde, Nancy, N.-D. de Sion, N.-D. de Talence,² Fréjus, Quimper, Romans, N.-D. de Cléry, Montolivet, Autun, Angers, Paris.

According to a summary account, the Oblates of Mary Immaculate, during the Founder's time, preached in nearly all the parishes of some twenty Dioceses covering from 22 to 25 departments in France, Corsica and Switzerland.

Several testimonies to this effect: The sons of Bishop de Mazenod were known especially as preachers, and this was the ministry in which they excelled. Bishop Guibert, who had them come to N.-D. de Bon-Secours, gave this report: "Everyone is infatuated with the Oblate Fathers here. This good opinion we have of them will help forward the good they are called upon to accomplish."³

M^r Chatrousse, Bishop of Valence, in asking the Oblates to direct his major seminary, wished to have them also as preachers in his Diocese. He wrote to his priests in a circular letter: "These missionaries have arrived. They are the kind which our solicitude desires. When you have witnessed their work and their zeal, they will gain your confidence just as they have already won ours."⁴

M^r de Marguerie, Bishop of Autun, wishing to establish missions in a permanent manner in his Diocese, had engaged the Oblates in November, 1857. He wrote these words of praise to Bishop de Mazenod: "Through their missions, your dear sons have produced abundant fruit everywhere. The clergy and people, everyone appreciates and loves them, and everywhere I go I am told how happy they are over this foundation in my diocese."⁵

b- The Marian Shrines: A third of the Oblate establishments accepted by the Founder on French soil were shrines to the Most Blessed Virgin. All were accepted joyfully, because the Congregation, as a special mission, had undertaken their restoration and wished to turn them into holy places, fountains bubbling forth grace and pardon. Writing to Bishop Dupont, the Archbishop of Avignon, who had offered him the custody of the Shrine of N.-D. de Lumières, Bishop de Mazenod said: "This plan pleases me all the more in that our missionaries... having been

1. Cited in ORTOLAN, Vol. 1, p. 398.

2. St-Delphin du Pont-de-la-Maye, accepted in 1851, was transferred to Talence in 1853.

3. Cited in REY, Vol. 2, p. 238.

4. Cited in ORTOLAN, Vol. 1, p. 467.

5. Cited in BERNAD, M^r de Mazenod - album, p. 141.

placed under the Blessed Virgin's protection by the Holy See, are especially fond of settling in Shrines consecrated to her honour."¹

The Shrines accepted: N.-D. du Laus: 1818-1841.
 N.-D. de l'Osier: 1834.
 N.-D. de Lumières: 1837.
 N.-D. de Bon-Secours: 1846.
 N.-D. de la Croix de Parménie: 1842-1857.
 N.-D. de la Garde: 1833-1903.
 N.-D. de Sion: 1850.
 N.-D. de Talence: 1851.
 N.-D. de Cléry: 1854.

Their antiquity: N.-D. de Cléry was already a famous place of pilgrimage in the sixth century. Here many kings and knights had paid homage to the Madonna. It is one of the most well-appointed shrines in France, having been built by Louis XI in the 15th century, in fulfilment of a promise. The Shrines of N.-D. de Sion and of N.-D. de la Croix de Parménie go back to the 10th century; that of N.-D. de Talence, to the 12th century; that of N.-D. de la Garde, to the 13th. The Shrines of N.-D. du Laus, N.-D. de l'Osier, N.-D. de Lumières and N.-D. de Bon-Secours, were established in the 17th century.

The Oblates' work: Temporally: The sons of Bishop de Mazenod restored four of these shrines from the more or less ruinous state in which they found them: N.-D. du Laus, N.-D. de l'Osier, N.-D. de Bon-Secours, N.-D. de la Garde. Moreover, they had to shoulder a considerable debt at N.-D. de Talence which had just been rebuilt when they took over. At N.-D. de l'Osier and N.-D. de la Garde, they erected magnificent basilicas to the glory of the Most Blessed Virgin.

Spiritually: The Oblates were especially anxious to bring back to the feet of the Madonna the pilgrim processions of bygone days, to convert the people to a more fervent Christian life. Each of the nine Shrines experienced a renewal of vigor through their ministry. At the Shrine of N.-D. de Bon-Secours, crowds of as much as twelve to fifteen thousand pilgrims were to be seen on feast days; a team of some twenty confessors had to be on hand. At N.-D. de Sion, where the Fathers first had to dislodge three leaders of an heretical sect, they accomplished a no less prodigious work of spiritual renovation. At N.-D. de Talence, "the devotion of the faithful could not but increase and their numbers grew when they were certain of finding in this revered Shrine the help which their piety might require."² At N.-D. de Cléry, the Shrine had been abandoned, the population were cold and indifferent when the chaplains arrived. Six months later, the same population celebrated the patronal feast of the Shrine — September 8th, 1854 — with splendour surpassing anything which anyone could remember having seen in that place. N.-D. de la Garde, patron of sailors, became, under Oblate direction, one of the most frequented shrines in France.³

1. Cited in REY, Vol. 1, p. 699.

2. Notes historiques et statistiques sur la Congrégation des O.M.I., 1853-1854, p. 13.

3. For the origin and history of these shrines and the work the Oblates did there, see ORTOLAN, Vol. 1.

c- The major seminaries:

1° The major seminary of Marseilles: This seminary was insistently offered to our Congregation by M^{gr} Fortune de Mazenod at a time when this type of work was not yet visualized among our goals. The Founder accepted it after some hesitation.

The Oblates were to play the role of founders, since after the Revolution of 1789 the former major seminary no longer existed. They spent themselves in giving the clergy of the Marseilles Diocese a solid formation in the soundest doctrine, teaching, as they did, the theology of Saint Thomas Aquinas, the theses on papal infallibility and the Immaculate Conception of the Most Blessed Virgin. Moral theology was that of Saint Alphonsus of Liguori. From 1833 to 1854, the Oblate scholastics took their philosophy and theology in this major seminary.

The Congregation left this grand seminary on July 5th, 1862. On that occasion, by way of proving their satisfaction, the Cathedral Chapter expressed to Bishop Cruice who was Bishop de Mazenod's successor: "The Oblates of Mary have been directing your major seminary for the past 35 years. They were called to this task when the Episcopal See was restored. Thus it is that the Fathers of this Congregation have brought up, with few exceptions, all the members of your clergy. They have always done this with a wisdom, a piety and a devotion which nothing equals unless it be perhaps their deep unpretentiousness. And if, as it has pleased Your Grace to assure us many times, your clergy takes second place to none in knowledge and in piety, the glory is due largely to our Oblate Fathers."¹

2° The grand seminary of Ajaccio: The apostolic work awaiting our Fathers here answered eminently to the spirit of our Congregation. In fact, M^{gr} Casanelli d'Istria, in asking the Oblates to direct his grand seminary, wished to have them revitalize his clergy. For a long time, his priests had been formed in a haphazard manner, their ignorance was appalling and their habits left a great deal to be desired. The Oblates, in founding a grand seminary, had to form a new generation of Levites and, according to the Bishop's wishes, to complete the stunted formation of at least the younger priests already in the ministry.

Father Guibert was the first entrusted with this work in 1834. He succeeded fully in spite of the prejudice of part of the clergy towards him and the work he had been called to do. His task was not the easiest, and was not to be so for a long time. We read in the house report for 1853-1854: "The Grand Seminary of Ajaccio presents however, a special characteristic which is that of the difficulty involved in making young men of a very independent nature conform to a rule, and of instilling feelings of piety and motives of Faith into souls which are still dominated by nature with all its untamed energy."²

The Fathers at Vico inaugurated a "Preparatory school for ecclesiastical vocations", in January, 1854. This was a non-resident school preparing its

1. Cited in REY, Vol. 1, p. 428.

2. Rapport historique et statistique... 1853-1854, p. 6.

pupils for Rhetoric (Sophomore) and even philosophy. From the very opening 50 pupils were enrolled.¹

3° The grand seminary of Fréjus: On August 13th, 1851, Mgr Wicart, Bishop of Fréjus, signed a contract which ceded his grand seminary to the Oblates in perpetuity.² It was an important centre with some one hundred students. The sons of Bishop de Mazenod devoted themselves here just as in Marseilles, teaching the same doctrine, and following the same principles of formation. From the outset they had the clergy's confidence.

4° The grand seminary of Romans, in the Diocese of Valence: The Oblates were installed here on October 2nd, 1853, and were to leave it on October, 1857, when Bishop Lyonnet replaced Bishop Chatrousse who had called them there. Bishop de Mazenod recalled his Oblates when he learned that the new Bishop had made arrangements with the Jesuits to replace them in the near future.³ Our Fathers left an excellent impression on both the grand seminarians and the clergy.

5° The grand seminary of Quimper: This grand seminary was accepted with enthusiasm especially because of the advantages with which it provided the Congregation for expansion and recruitment in Brittany, a part of France where it was not yet known. "The Founder spoke of it with unconcealed joy to his children and to all the friends of the Oblates. He had fond hopes for it."⁴

However, we were to direct this seminary for only one year. On August 1st, 1857, Mgr Sergent, Bishop of Quimper, wrote Bishop de Mazenod; then on a visit to England, informing him of his decision to remove the Oblates as directors of his seminary. The Founder, surprised by this sudden turn of events, protested and replied to the alleged reasons, but to no avail.⁵

d- Other works:

1° Public chapels: To most of the Congregation's first establishments in France, a church or public chapel was attached. Here the regular ministry to the faithful was carried out: confessions, guidance, preaching, direction of youth organizations, confraternities, etc., briefly, the practice of the articles of our Rules concerning our churches, of which that of Aix had remained the model.

1. Ibidem, p. 7. For the history of Ajaccio, see Missions, 1875, p. 5-26; 1935, p. 149-169.

2. See REY, Vol. 2, p. 373. They will keep it until 1901.

3. Letter of Mgr Lyonnet, October 10, 1857; Régistre des Conseils généraux, 1844-1857, October 22, 1857; REY, Vol. 2, p. 653.

4. RAMBERT, Vol. 2, p. 476.

5. See Régistre des Conseils généraux, 1844-1857, September 3rd, 1857; RAMBERT, Vol. 2, p. 476s.

Two particular organizations connected with the church of Calvary should be pointed out: the Society for Italians and the Society for Germans, two works strongly encouraged by the Founder and corresponding fully to the Oblate ideal: "Evangelizare pauperibus misit me". These organizations met the needs of two classes of people completely forsaken in Marseilles because of their poverty, and because they did not understand enough French to mingle with the faithful in the churches... "At Marseilles", Bishop de Mazenod will say, "the Oblates work among the dregs of Society."¹

The Society for Italians was founded in 1827, and confided to Father Al-bini's care; when he left for Corsica in 1835, the task fell to Father Séméria. The society possessed a church for all the Italians in the city. "There would be astonishment and agreeable surprise were we able to give the exact number of marriages which have been salvaged in a Christian manner..."²

The Society for Germans, founded around 1856, profited from the zeal and devotion of Father H.-Théodore Martens, who gave himself by every charitable means at his disposal to helping these abandoned foreigners. In 1861, the work was transferred to the secular priests.³

2° Retreats for priests: These were held in most of the houses, but especially in that of N.-D. du Laus, where, by 1831, 150 priests had completed the holy exercises.⁴ The Founder was astonished by the wonderful success this work enjoyed. In his Act of Canonical Visitation of 1835, he wrote: "We say nothing of that great flood of priests and ecclesiastics from all the surrounding Dioceses, Digne, Grenoble, etc., who are arriving continually to spend several days of retreat in our house. We have constantly seen them come to our place for three months, and often we counted as many as ten at a time."⁵

3° Prison Work: Not only were our Fathers asked to preach to prisoners on many occasions, but they also were happy to act as prison chaplains; they fulfilled this rôle for the prisons of Marseilles, Nîmes, Aix, Limoges, and Nancy.

e- Oblate houses of formation:

1° The Juniorates: In the early years of the Congregation, two attempts had been made to found apostolic schools, one at Aix and the other at N.-D. du Laus. The result was nil. Moreover, when, at the Chapter of 1837 it was proposed that "an establishment for preparing young students as subjects for the Novitiate" be founded, "the Most Rev. Superior General pointed out that the Congregation had already had a taste of this work, and that it had been completely disappointed with it; moreover, in view of the lack of subjects, the occupations

1. Cited in YENVEUX, Vol. 1, p. 34.

2. Missions, 1862, p. 579; 1938, p. 145-146; REY, Vol. 1, p. 454.

3. Missions, 1862, p. 579s.

4. See REY, Vol. 1, p. 534.

5. Cited in REY, Vol. 1, p. 668.

which such a task would demand of the priests in charge of the establishment would seem for the time being to turn us away from our main functions. This proposal was not carried out.¹

Nevertheless, in 1840, the Founder allowed himself to be convinced of the usefulness and expediency of such a foundation,² and the first Juniorate was officially opened at N.-D. de Lumières. It was closed in 1847 because of an abundance of vocations attracted from the seminaries of Europe by the conferences of Father Léonard Baveux, a missionary to Canada.³ "God has so blessed this good Father's travels through the various Dioceses of France, Savoie, and Belgium in search of subjects, that the Novitiate of L'Osier, even though the ten novices chosen to accompany Father Santoni to Nancy will no longer be there, will still have almost fifty novices. That is just about all that can be accommodated there... It was even decided at the same time that the Juniorate of N.-D. de Lumières would be closed, since the purpose for its foundation no longer exists, vocations among those who are already educated becoming more numerous every day."⁴ In May, 1858, however, the General Administration again saw the need of a juniorate and decided to have it re-opened.⁵

2° The Novitiate: While the Congregation was still very young, the group of novices changed locations many times: Aix, N.-D. du Laus, Marseilles. The Novitiate was fixed definitively at N.-D. de l'Osier in 1841.⁶ A second one was opened at Nancy in 1847, at the time when Father Leonard's conferences in the European seminaries were bringing numerous subjects to the Novitiate.

3° The Scholasticate: At first, the Scholasticate shared in the peregrinations of the Novitiate. In 1833, it was fixed at Marseilles, where it was to remain until 1854. The Scholastics took their philosophy and theology with the seminarians. This situation involved certain inconveniences. There were plans of separating the two establishments when, in 1854, a Scholasticate was finally formed at Montolivet, near Marseilles. A house well suited to the purpose was built. Father Tempier was nominated first superior of this house which, according to plans at the time, was to become one of the principal centres of the Institute. In 1864, under special circumstances, the house was sold to the State, and became the grand seminary of Marseilles.⁷

f- Division into Provinces: The General Chapter held at the end of August, 1850, had decided to divide the Congregation into religious Provinces and Vicariates. The Founder, however, proceeded effectively to this division

1. Régistre des chapitres généraux, 1818-1856, p. 59.

2. See REY, Vol. 2, p. 89.

3. Father Baveux was known ordinarily under the name of Jean-Claude Léonard. Born in France, he arrived in Canada in 1828; he was a missionary among the Indians; he entered the Oblates at Longueuil in 1842. For his trip in search of vocations (1846-1848), see Missions, 1954, p. 294-306.

4. Régistre des conseils généraux, 1844-1857, October 6, 1847.

5. Journal du conseil général, 1857-1859, May 12, 1858.

6. See Missions, 1930, p. 97-99; 502-503.

7. See BERNAD, Mgr de Mazenod, album, p. 128.

only after giving the matter mature consideration and obtaining from Rome approval for a new edition of the Holy Rules which contained among other things, the modifications needed for this new state of affairs. Bishop de Mazenod left for Rome on January 21st, 1851, for this purpose. The approbation was obtained by Brief and by Decree dated the 20th and 28th of March, 1851. He was back in Marseilles by the beginning of April.

During its Council meetings of April 23rd and 24th, the General Administration proceeded to the actual division of the Congregation into religious Provinces and Vicariates. The houses in France were grouped into two Provinces: that of the South (Midi) which brought together 76 Oblates of whom 17 were Lay Brothers, and that of the North (Nord) which united 43 Oblates, of whom 9 were Lay Brothers. Bishop de Mazenod himself fulfilled the duties of Provincial for the Province of Midi until one was nominated on September 12th, 1854.¹

2- In England:

a- Establishment of the Congregation: Judged to be providential, an ensemble of circumstances tempted Bishop de Mazenod to lay foundations in England. In 1837, he accepted a young Irishman, William Daly, into the Novitiate. The fondest wish of this novice who inspired confidence was to spend himself labouring among his countrymen in the British Isles. In 1840, a second novice, William Naughton, presented himself. In 1841, a rich family returning to England offered to take Father Daly to Liverpool free of charge. Nothing more was needed to bring the Founder to a decision.

On May 3rd, 1841, shortly after his ordination to the priesthood, Father Daly set out for England with orders to study the possibilities for an Oblate establishment there. He was joined by Father Casimir Aubert in July, 1842; the latter went to Ireland, hoping to obtain the direction of some seminary or teaching establishment. His attempts failed. Nevertheless, a priest came to offer him a mission which he had just opened in a district given over to heresy, at Penzance, in England itself. Father Aubert accepted. Thus, in 1843, the first Oblate establishment in the British Isles was launched.

b- The first developments: A church was built at Penzance, and relief chapels constructed in the surrounding districts; the apostolate soon proved to be fruitful. The house of Grace-Dieu, founded in 1845, was to last for three years only. In 1847 and 1848, two other establishments were set up, one at Everingham and the other at Ashbourne. After the Canonical Visitation of 1849, Father Aubert thus described the state of the Congregation in England:

"We hold a fairly advantageous position in two extremities and in the centre of England: at Penzance, which can be considered as a foreign mission territory, the Congregation has a vast field to clear, and a laborious ministry

1. Régistre des Conseils généraux, 1844-1857, September 12, 1854; Circ. adm., Vol. 5, p. 274s.

2. Circ. adm., Vol. 4, p. 169 (No. 169; p. 1).

to accomplish. At Everingham, our continuance is better assured from a material point of view. Supported as it is by a rich Catholic, the house we have formed in Yorkshire will have unlimited opportunities of doing good, and of maintaining a sufficient number of Fathers who will be able to undertake other missions in the neighbourhood. Thus the purpose of our Institute, the giving of retreats and other pious exercises throughout the whole County, will be fulfilled. As regards the establishment at Ashbourne, it is indisputably the most important of the three, not only because of its central position, but also because of its intrinsic value. There the Congregation finds itself in a position where it is not only provided with a fairly large area in which to exercise its zeal for the glory of God and the salvation of souls, but also where it is able to settle down in a stable manner, becoming the owner of a fine estate and a large residence where it can set up a novitiate for the time being, and a house of studies later. The time has now come then for us to settle in England definitively."¹

Moreover, a resolution "to send there a capable subject with wide powers who would be the provincial of those foundations"² taken the preceding May was put into execution. Father P. Casimir Aubert was to perform the function of Visitor to England from 1848 to 1851.³

Father Daly, through his devotedness and contacts, had contributed a great deal to the Congregation's development in England. In his zeal, however, and without all the authorizations necessary, he imprudently undertook the buying of the establishment at Ashbourne which seemed to offer numerous advantages to the Congregation. In order to satisfy the creditors, the Congregation had to give up its property at Penzance while at the same time losing Ashbourne.⁴ For a time, Father Daly's unfortunate indiscretion seemed to compromise all the possessions and the very work of the Congregation in England, but that incident soon gave rise to a renewed ardour and tapped new sources of energy. The Congregation's important foundations in the British Isles were soon to appear.

c- Stabilization period: 1848-1861: A few years after their foundation, the first seven establishments had to be abandoned for one reason or another: Penzance, 1843-1852; Grace-Dieu, 1845-1848; Everingham, 1847-1851; Ashbourne, 1848-1850; Aldenham, 1848-1853; Maryvale, 1849-1852; Manchester, 1849-1852.

Beginning in 1850, more permanent establishments were made:

- Holy Cross, 1850: workers' parish in Liverpool.
- Leeds, 1851: parish and missionary house.
- Sicklinghall, 1852: parish, in 1853, novitiate and scholasticate.

1. Régistre des Conseils généraux, 1844-1857, August 7, 1848.

2. Ibidem, May 24th, 1848.

3. BOUCHER, Provinciaux et Vicaires de Missions, p. 18, 20-21.

4. Father Daly, seriously involved, left the Congregation. Considering the good intentions which he had in this matter, the General Council judged it fitting to reaccept him into the bosom of the family, and he made his second novitiate in 1892-1893, at the age of 78. See Missions, 1932, p. 587-589.

- Inchicore, 1856: parish in the workers' suburb of Dublin; this was the first establishment in Ireland itself.
- Glencree, 1859: where the Congregation cared for a penitentiary.
- Glen-Mary, 1860: novitiate.
- Leith, 1860: church; house of missionaries for Scotland.

Erection into Province: The General Council of April 23rd and 24th, 1851, erected the houses of England into a Province. Father Casimir Aubert, who had been superior of the houses in England on two occasions, 1842-1844, and 1848-1851, was named first Provincial on July 2nd, 1851; but he was to be replaced as early as November of the same year by Father Robert Cooke.

d- Founder's visits: Bishop de Mazenod visited the Province of England on two occasions. During his first trip, which took place from June 18th to July 27th, 1850, he visited the houses of Maryvale, Everingham, Manchester, Liverpool, Aldenham and Penzance; the second time, from July 10th to August 15th, 1857, he visited the houses of Liverpool, Dublin, Leeds, Sicklinghall, and Galashiels.¹

In the first of these two visits, the Founder wished to find out for himself the state of the Congregation's works in England, Scotland, and Ireland. During the second, he was especially intent upon studying the transfer of the novitiate and scholasticate to a new situation in Dublin.²

3- In Eastern Canada:

a- Reply to M^{sr} Bourget: On June 21st, 1841, M^{sr} Ignace Bourget, Bishop of Montreal, en route to Rome, stopped at Marseilles. There he met Bishop de Mazenod and told him how he desired to have in his territory a missionary community for the preaching of missions, and for tending, when required, to missions among the Indians. The holy Bishop left Marseilles for Rome full of confidence, having won over Bishop de Mazenod to the cause of his Diocese and even the whole of Canada.³

Before giving a definite reply, the Founder wished to consult his spiritual sons. He called together the local superiors and other Fathers who were easily reached, and upon their favourable and even enthusiastic opinion, he hastened to write to Bishop Bourget, who had arrived in Rome, to assure him of the acceptance "in the fear that, uncertain about my consent, he might approach some other Congregation which would certainly not lose the opportunity of forming such an interesting establishment under such auspices." His letter was dated July 16th, 1841.⁴

1. See REY, Vol. 2, p. 340-344; 643-648.

2. See Réregistre des Conseils généraux, 1844-1857, June 10, 1857.

3. Journal de M^{sr} de Mazenod, July 16th, 1841.

4. Ibidem. See Revue de l'Université d'Ottawa, 1955, p. 78-102.

While settling the matter with the Bishop of Montreal, Bishop de Mazenod, wishing to have the opinion of all his Oblates concerning this foundation, asked each house to comment on the plan. All the replies he received were in the affirmative and were most apostolic. He was justly proud of them: "They are so edifying, they must all be recorded... They will make a fine page in our history. The spirit animating this unknown Congregation and the devotedness of its members will be made manifest. I defy the most regular Orders enjoying the most highly merited esteem in the Church to furnish a finer example."¹

Bishop de Mazenod had grasped the importance of this new move for the good of the Church and of his Institute; he did not want to lose the opportunity of making this establishment. He wrote to Father Honorat: "Montreal is perhaps only the door which leads the family to the conquest of souls in many regions... but I am thinking far ahead of the times, and I am no prophet; however, I have always been a man of desires, and some of my wishes have been fulfilled and have actually come about."²

b- The first foundations: Fathers Jean-Baptiste Honorat, Pierre Temon, Jean Beaudrand, Lucien Lagier, and two Lay Brothers, Basile Fastray and Louis Roux, were chosen to be the pioneers in America. They arrived in Montreal on December 2nd, 1841, and were installed on the 7th in the parish of St-Hilaire, which became their first centre of operations.

As Superior General, Bishop de Mazenod presided over the foundation of 12 houses or residences throughout Eastern Canada, and 5 beyond that country's boundaries, in the United States. The foundations in Western Canada and Texas which received their first missionaries from Eastern Canada are not included. In Canada foundations were made at St-Hilaire, 1841-1842;³ Longueuil, 1842-1848; Bytown, 1844-1874; St-Alexis (Saguenay), 1844-1853; College of Bytown, 1848; St-Pierre, Montreal, 1848; Gloucester, 1848-1855; L'Orignal, 1849-1855; Maniwaki, 1851; Sault-St-Louis, 1855-1861; St-Sauveur, Quebec, 1853; Les Escoumains, 1851-1862; and in the United States: Pittsburg, 1848; Buffalo, 1850; Detroit, 1851; Plattsburg, 1853, and Burlington, 1854-1857.

c- Various fields of activity:

1° Preaching of missions: Mission preaching was the first work confided to the Oblates upon their arrival in the Diocese of Montreal. Several days after their installation in St-Hilaire, they opened a mission in their own parish, then at St-Vincent de Paul, Beloeil, etc. For many years they were almost the only ones in the country engaged in this apostolic work. Two of their crusades for temperance preached in the Diocese of Montreal, in 1854 and 1858, are still remembered. The houses of Montreal, Bytown, and Quebec were founded principally with the view to making them centres of preaching.

1. Ibidem, July 24th, 1841.

2. Letter to Father Honorat, October 9, 1841. Postulation.

3. Father Lagier and Brother Roux will remain in St-Hilaire until March, 1843; the act of cession of the house is dated August 2nd, 1843.

2° The shanty ministry: Our missionaries were called to serve the "shanties" or lumber camps, especially in the future Diocese of Bytown (Ottawa). Bishop de Mazenod was overjoyed: "I thank God", he wrote to Father Honorat, "for what you have told me. Oh! yes, I am happy to consent to having our Congregation work towards the sanctification of the shanties and for the conversion of the Indians. Moreover, the establishment at Bytown suits me perfectly."¹ Father Honorat, faced with certain difficulties, grew hesitant about the settlement in Bytown, and wished to go back on the plan he had proposed to the Founder. The latter replied: "How can we hesitate? Where is there a finer mission? Spiritual aid for the shanties, missions to the Indians, an establishment in a city with a great future; why the ideal itself was shaping up before you, and you would have let it pass you by... the very thought makes me shiver."²

3° Ministry to the Indians: In 1844, the first Oblates were sent among the native people, thus inaugurating their glorious history among the foreign missions. That year they received the mission of carrying the Gospel to the Indians of the Upper Ottawa,³ of the Upper Saint-Maurice and to those scattered throughout the Lake St. John district and along the North Shore of the Gulf of St. Lawrence. Fathers Nicolas Laverlochère, Médard Bourassa and Pierre Fiset, accompanied by secular priests who initiated them to their new ministry, split up in these three missionary sectors covering the north of Lower-Canada. In the years that followed, many confrères followed in their footsteps. These missions were indeed heroic and, though much less known, in hardships and merit rivalled those of the Canadian North-West.

4° Works in Bytown (Ottawa): On May 27th, 1847,⁴ Father Bruno Guigues was named first Bishop of the newly created Diocese of Bytown; for a secular clergy, he actually had only a few priests. And so, the Oblates, established since 1844 in his Episcopal city, were called upon not only to care for the shanty-missions and the Indians in the northern sectors of the Diocese, but also to work at establishing the Diocese itself. Thus they became founders of parishes and had to undertake the direction of other important works in the city of Bytown.⁵

An agreement made between Bishop Guigues and the Oblate Congregation in 1856 granted to the latter ownership of the College founded in 1848, and of St. Joseph's Church then under construction; the Congregation was obliged, in return, to assume in perpetuity the obligations incumbent upon such works as well as the

1. Letter of January 4, 1844.

2. Letter of March 1st, 1844.

3. As early as 1847, Fathers Laverlochère and André-Marie Garin will reach the shores of James Bay. See MADEAU, Sapier, prêtre de misère, p. 105-106.

4. Decree of the Propaganda, erecting the Diocese and naming Father Guigues as first Bishop. See Etudes Oblates, Vol. 11 (1952), p. 185. The Brief of Nomination is dated July 9th.

5. See THIVIERGE, A la naissance du diocèse d'Ottawa, in Revue de l'Université d'Ottawa, 1937, p. 424-440; 1938, p. 8-30; KOWALSKI, L'erection du diocèse de Bytown selon les documents des archives de la Propagande, in Etudes Oblates, Vol. 11 (1952), p. 179-187.

administration of the Cathedral. This agreement, drafted carefully by a commission constituted by Bishop Guigues, Father Honorat, representing the Province of Canada, and Fathers Tempier and Vincens, Assistants General, was adopted by the General Administration on July 29th, 1856. It was signed by Bishop de Mazenod and Bishop Guigues.¹

5° Ministry in the United States: As early as 1842 the Oblates were preaching missions to the Canadian emigrants to the United States, and not without some success, for almost twenty establishments were offered to them between that date and 1861. They took charge of the grand seminary at Pittsburg for several months; at Buffalo, a college, grand seminary, parish and several chaplaincies were confided to them; they erected a Franco-American parish at Plattsburg; in Burlington, they took charge of a parish, and extended their zeal to some thirty posts throughout the State of Vermont.² Father Hamon, S.J., has this to say of them: "The Oblate Fathers' merit is all the greater in that for many long years they were the only ones engaged in this patriotic and religious work. They bore the burden and heat of the day and in all of New-England there were very few French-Canadian centres, if any, where the voice of these ardent apostles did not make itself heard."³

d- Oblate Recruiting: On the day of their arrival in Montreal, Bishop Bourget had loaned Father Damase Dandurand to the Oblates to teach them English, and to initiate them to their new country. On the 24th of the same month (December 1841), the young priest asked his Bishop's permission to enter the Oblates.⁴ Recruits were not long in coming. The novitiate inaugurated at St. Hilaire was continued at Longueuil, then at Bytown, at Montreal and at Sault-Saint-Louis.

Bishop de Mazenod sacrificed many men for the establishment in Canada. In 1844, he wrote to Father Guigues: "We are a very little family which has spent itself to pitch its tents in America... there is great hardship in Europe, and I am daily accused of having been too generous in making such great sacrifices in number and in quality. Though I feel our troubles keenly, I cannot say that I am sorry."⁵

By this time, he had already given 10 obediences for Canada, whereas the Congregation numbered only 50 Fathers. In 1849, after sending the twentieth Father, he wrote to Bishop Bourget: "I am doing more for Canada than I am

1. Registre des Conseils généraux, 1844-1857, July 29, 1856. The College became a University in 1866.

2. See CARRIERE, Recherches historiques sur la province du Canada-Est, Vol. 2, 114 p. Volume dedicated to the activities of Oblates from Canada in the United States, from 1841-1861.

3. HAMON, Les C.-Français de la Nouvelle-Angleterre, p. 367.

4. Letter of December 24 to Bishop Bourget. For the story of Father Dandurand's vocation, see his letter of December 18 to Bishop de Mazenod, Archives of the General House; see also his account of it, when he was aging, in La Bannière, 1941, p. 130-135.

5. Letter of December 5, 1844.

able."¹ The personnel in Canada, due mainly to the irregularity of its recruiting program in the country, fluctuated in its development: in 1844, there were 12 Oblates; in 1851, 46; in 1854, 38; and in 1861, 50.²

e- The Founder's Guidance: From 1841 to 1844, Father Honorat was superior of the Oblates in Canada; he had however only the powers of a local superior. During this period, the Founder intended to personally see to the work's development. If there was to be any difficulty: "until my reply, do not touch a thing; I very expressly reserve to myself the approval of any plan whatever... You have rooms to sleep in, a refectory to eat in, and a hall to pray in, that's enough to keep going."³ Such was the directive.

Father Guigues arrived in 1844 with the permanent title of Extraordinary Visitor; he was the Superior General's "alter ego" and possessed very wide powers ... for all of America.⁴ He was to be the Superior of the Oblates until 1851 when Canada was erected to a religious Province. Father Jacques Santoni was then named Provincial. Bishop Guigues succeeded him from 1856 to 1864. Bishop de Mazenod sent Father Tempier as Visitor to Canada in 1851, so that he could take stock of everything and establish it on a solid footing.⁵

4- In the Canadian West and North:

a- Acceptance of these missions: Since 1818, several secular priests had agreed to work in the immense plains of Canada's West under the jurisdiction of the Bishop of Quebec. In 1820, Father Norbert Provencher was nominated titular Bishop of Juliopolis and Co-adjutor to the Bishop of Quebec, and took charge of these missions erected to an Episcopal District at the same time. In 1844, this district became the Vicariate of Hudson Bay and James Bay, with Bishop Provencher as its Vicar Apostolic. Up until 1844, the prelate never had more than four priests at a time in his vast territory.⁶ He had learned through experience that he could not count on the secular clergy for his difficult missions, and began to search for missionary Institutes.

In 1841, he entered into negotiations with the Jesuits, but without success. In 1844, supported by Mgr Bourget, Bishop of Montreal, he contacted the Oblates. Urgent letters were sent to Bishop de Mazenod and Father Guigues, Superior of the Oblates in America. The Founder allowed himself to be persuaded, and gave orders to send two missionaries to the Red River in the spring of 1845.

1. Letter of July 9, 1849. In 1841, the Congregation numbered 40 Fathers, 9 Lay Brothers, and 10 Scholastics; of these 59, 17 were to come to Canada. Bishop Bourget did not forget to remind the Founder of the great need for his missionaries: "Once again, do not forget Burlington, the Red River, the shanties, Bytown, the Saguenay, Temiscaming, Abitibi, the St-Maurice, the whole Diocese of Montreal which is 200 leagues long, etc. Your Fathers are doing wonders here." Letter of December 26, 1845, cited in CARRIERE, Recherches historiques, Vol. 2, p. 38.

2. Etudes Oblates, Vol. 3 (1944), p. 294-296.

3. Letter of May 31, 1843.

4. Letter of June 10, 1844.

5. REY, Vol. 2, p. 385.

6. Etudes Oblates, Vol. 4 (1945), p. 59.

He wrote to Father Guigues: "I have decided that you must undertake this mission with the means at your disposal... You cannot expose yourself to the dreaded inconvenience of seeing this mission taken away from you and of losing the advantage which you are rightly and very well exploiting to evangelize all of North America by ministering to the Diocese of Montreal, Quebec, Kingston, and the Red River... A little courage and confidence in God is needed; He it is Who shows us the way, and He will not abandon us once we follow it in His name and for His glory. We have established ourselves everywhere by beginning in a feeble manner... And so I repeat to you, answer to the wishes of the Bishop of Juliopolis [Provencher] and begin his work while awaiting others from the goodness of God with only two subjects."¹

This advice so full of Faith and apostolic ambition did not reassure Father Guigues who was frightened by the undertaking and wanted to back down. "I consider this foundation to be imprudent", he objected to the Founder, and henceforth against the will of God. "We are 800 leagues from the Red River... communications are extremely difficult. The subjects will have to live in isolation amidst all kinds of dangers."² Nevertheless, the Founder did not judge it fitting to change the decision already taken; on the contrary, he demanded its execution: "It cannot suffer any delay", and he himself chose Father Pierre Aubert as the first missionary.³ He held to this decision more especially as proceedings had been instituted with the Council of the Propagation of the Faith from whom he had asked pecuniary assistance and which was to announce this mission "to the whole world".⁴

Father Alexandre Taché, though still a novice and a sub-deacon, was designated by Father Guigues as a companion for Father Aubert. The two left Montreal on June 25th, 1845, by canoe, and arrived in St-Boniface on the 25th of August.

The Founder who had knowingly insisted so strongly in favour of these Red River missions, for a time in 1849-1850 wished to recall his spiritual sons. Later he wrote to Bishop Taché: "They [those missions] had been described to me in such an unfavourable light that I had decided to abandon them and to recall all of you". The Holy See's nomination of Father Taché as Bishop and future pastor of these missions was the providential sign which prevented the Founder from carrying out his plan.

b- First missionary expansion: In the spring of 1846, Father Aubert had his first missionary experience among the Sautaux Indians in Our Lady of Mercy's mission at Wabassimong. Father Taché was ordained a deacon on September 1st, 1845, elevated to the priesthood the following October 12th, and, the same day, made his religious profession as an Oblate. He accompanied Father Louis-François Laflèche to Ile-à-la-Crosse, in September, 1846. The two missionaries found well disposed Montagnais Indians there and founded the mission of St-Jean-Baptiste.

1. Letter of December 5, 1844.
2. Letter of February 14, 1845, cited in Etudes Oblates, Vol. 4 (1945), p. 150.
3. Letter of March 24, 1845, to Father Guigues, cited in Etudes Oblates, ibid.
4. Registre des Conseils généraux, 1844-1857, March 12, and May 9, 1845.

Foundations farther afield soon followed as other missionaries gradually joined the pioneers. The Cariboo Lake mission post was opened by Father Taché in 1847. Father Taché also founded Nativity mission, at Lake Athabaska, in the fall of 1847; this mission was situated in the main rallying centre of the Montagnais tribe. In 1852, Father Faraud founded St. Joseph's mission at Fort Resolution; Father Grollier, upon reaching the Arctic Circle, founded successively the mission of Our Lady of the Seven Sorrows at Fond du Lac, in 1853; Fort Simpson, in 1858; Fort Rae, in 1859; Good Hope, in 1859; and McPherson, in 1860.

While a team of heroic missionaries were thus advancing northwards, others, particularly Fathers Albert Lacombe, René Remas, Valentin Végreville, François-Xavier Bermond, etc., were tending to the missions in the Red River colony and the more western one of Lake St. Anne and its outposts...

c- The Administration: Ecclesiastical: The Vicariate Apostolic of Hudson Bay and James Bay was erected to a Diocese in 1847 and received the name North-West, which name was changed to St-Boniface in 1851. Bishop Taché was named Co-adjutor to Bishop Provencher in 1850; he succeeded the aging Bishop in 1853. At that time, the personnel of the Diocese was composed of one Bishop, M^{gr} Taché, five secular priests, (one of whom, Father Lacombe, soon entered the Congregation), seven Oblate Fathers, two Lay Brothers, and thirteen Sisters of the Grey Nuns.

In 1857, Bishop Taché obtained a Co-adjutor in the person of M^{gr} Vital Grandin, who fixed his residence at Ile-à-la-Crosse and was to care especially for the Northern missions. But soon the missionaries were asking for another Bishop for the Athabaska-Mackenzie, and as this request co-incided with the views of Bishop Taché and Bishop de Mazenod, the step was taken in 1862 through the erection of a new Vicariate Apostolic and the nomination of M^{gr} Henri Faraud to its head.

Beginning with Bishop Taché, the Congregation was to supply a whole dynasty of prelates to the Canadian West, and henceforth, until the beginning of the 20th century, the history of the Church in these regions can be identified with that of the Oblates.

Religious: The Red River Mission was first confided to Father Pierre Aubert, from 1845 to 1850, then to Father François-Xavier Bermond, in 1850-1851; and finally, when it was erected into a mission Vicariate, to Bishop Taché.¹

5- In Oregon and British Columbia:

a- Acceptance of these missions: Oregon was a vast territory situated in the extreme West of the United States, and touching the Canadian border. British Columbia, which in the previous century bore the name of New-Caledonia, was the prolongation of Oregon into Canada. It was in this missionary territory that the Holy See erected the Dioceses of Oregon City and Walla Walla at the same time as that of Vancouver, in 1846. The number of clergy in these three

1. Registre des Conseils généraux, 1844-1857, 23-24 April; July 2nd, 1851.

ecclesiastical territories was sparse indeed: seven secular priests, and eighteen Jesuits.

On the way to Rome in 1846, M^{sr} Norbert Blanchet, Archbishop of Oregon City, stopped at Marseilles and again on the return journey, to beg Bishop de Mazenod to send him some missionaries. The latter, to his regret, had to refuse him both times: the Congregation had so many missionary endeavours on the go... M^{sr} Magloire Blanchet, brother of the Archbishop of Oregon and Bishop of Walla Walla, who had only one priest at the time was, however, more fortunate, and obtained a promise of missionary Oblates from Father Guigues, Superior of the Oblates in America. In order to honour the word of his representative in America, Bishop de Mazenod accepted these missions and formed the first missionary team to serve them.

Father Pascal Ricard was named Superior of the mission; for subjects, he had three Scholastic Brothers, Brothers Felix Pandosy, Eugene-Casimir Chirouse and Georges Blanchet, and one Lay Brother, Célestin Verney. The group arrived in Walla Walla on September 5th, 1847.¹

b- First endeavours; difficulties: The missionaries got down to work as soon as they arrived; they founded the mission of Ste-Rose de Yakima (Simcoe) in that same autumn of 1847, and that of the Immaculate Conception early in 1848; a third, St-Joseph de Simcoe was also founded in 1848. These three missions were in the Walla Walla district. In 1848, Father Ricard founded the mission of St-Joseph d'Olympia in the Puget Sound, Diocese of Oregon City, where he installed the mission superior's residence. In 1852, Father Chirouse re-opened the mission of St-Anne which had been founded in 1847 by Father Brouillet, but had to be closed soon afterwards. Finally, let us note the foundation of Tulalip, near the Canadian border, in 1858, when the Oblates were preparing to leave Oregon.

In these different missions the missionaries found some satisfaction, but conversions were few. Strong opposition from the Protestants, and also the War of Independence in 1855 to 1858 bringing Americans and Indians into conflict, made the work of evangelization difficult.

c- Migration to Vancouver and British Columbia: In 1856, Father Louis d'Herbomez succeeded Father Ricard as director of the mission. In 1858, he decided to transfer his vicarial residence to Esquimalt, in Bishop Demers' Diocese, on Vancouver Island, intending to gradually move his missionaries there also. The little hope in the future of the Oregon missions along with difficulties which had arisen with ecclesiastical authority prompted him to take this decision. Moreover, he wished to direct his steps towards New Caledonia, where a new Vicariate Apostolic could be entrusted to us in a still abandoned territory. Father Bermond, Visitor to Oregon in 1857-1858, had made a similar report to the Superior General. The General Administration was of the same opinion and decided to open negotiations with Propaganda for the erection of the proposed Vicariate.

1. REY, Vol. 2, p. 241.

2. Journal du Conseil général, 1857-1859, April 14, 1858 and May 13, 1859.

In 1861, the only mission the Oblates still had in Oregon was that of Tulalip which kept until 1878.

In Vancouver, they helped the Bishop whose whole clergy at the time consisted of two secular priests. The foundation at Victoria was added to that of Esquimalt. Our Fathers covered the island in their quest for souls.

In 1859, several of them made the first expedition into British Columbia itself, moving up the Fraser River. They founded six mission posts on the shore of Lake Okanagan (1860); at Fort Hope, at Fort Yale, and at St. Mary's (1861), which was to become important. In 1860, the mission of New Westminster was founded, the centre of the future Vicariate Apostolic of British Columbia.

d- Administration: The missions of Oregon were constituted as a Mission Vicariate when the Congregation was divided into Provinces and Vicariates at the General Council of April 23rd and 24th, 1851. Father Ricard was named first Vicar of Missions and was succeeded by Father D'Herbomez, in 1856.¹

6- In Texas:

a- A first foundation: In October, 1849, Mgr Jean-Marie Odin, Bishop of Galveston, came to Montreal in search of priests who would settle at Brownsville and care for the largely Mexican population along the Rio Grande. From a religious point of view, this district of his vast Diocese was completely abandoned and almost bereft of civil protection, situated as it was in free territory on the Mexican border. Father Telmon took it upon himself to reply to this urgent call, and left immediately with Fathers Alexandre Soulerin, Augustin Gaudet and Scholastic Brother Paul Gelot, who did not persevere. On December 5th, they installed themselves in Brownsville amidst a none too promising population composed largely of adventurers and trouble-makers who sought refuge in this corner of Texas so as to escape from justice.

The missionaries did fine apostolic work in this difficult environment and they built a chapel there. But living conditions were painful and dangerous: under the onslaught of the tropical summer their health failed. Their poverty was extreme. Moreover, the General Administration made the decision to recall Fathers Soulerin and Gaudet. "The correspondence of these two Fathers show that we can no longer have them amidst such dangers and isolation."² Father Telmon, himself, worn out, had to return to France on January 22nd, 1851; Brother Gelot had left the Congregation, so that after Father Telmon's departure, there were no Oblates remaining in Texas.

b- The second foundation: Bishop Odin again went to Marseilles in 1851 in the hope of obtaining the Oblates once more. He explained his need of priests to the Founder, and showed him how much good the first group of Oblates

1. WAGGETT, The Oblates of Mary Immaculate in the Pacific North-West of U.S.A. 1847-1878, in Etudes Oblates, Vol. 6 (1947), p. 7-88.

2. Registre des Conseils généraux, 1844-1857, September 2, 1850.

had actually accomplished. He won his point. On November 14th, by the terms of an agreement, Bishop de Mazenod undertook to form "two establishments of his Congregation in the Diocese of Galveston, one in the city of Galveston, and the other in the city of Brownsville, on the Rio Grande. In the beginning, these two establishments will be composed of three priests each."

Fathers Jean-Maurice Verdet, Pierre-Fourrier Pariseau, Etienne Vignolle, Yves Kéralum, Jean-Marie Gaye, and Rigomer Olivier, and missionary brother Jean-Pierre Roudet made up what was to be the second team of founders which arrived in Galveston on May 20th, 1852.

c- Galveston College: First of all, as had been agreed, the Oblates laid the foundations of the seminary-college of Galveston. The work, springing from humble beginnings was soon well established. The next year, Father Beaudrand, of the Province of Canada, was asked to take charge of it. A fine building was constructed and opened in 1855. Bishop de Mazenod wrote to the superior of the college on March 14th, 1855: "At least, you are on the way; your college is open, your classes are going ahead, you already have, all told, more than 60 pupils. Now this is really a splendid beginning, and I doubt whether even the most flourishing colleges in the United States were able to gather such a number of pupils at their outset."¹

However, in 1857, Bishop de Mazenod issued orders to the Fathers to leave the college and concentrate their activities on Brownsville. The main reason for this move came from the fact that Bishop Odin, not placing enough confidence in our Fathers, interfered in every detail of the institution's administration, and was paralyzing our missionaries' work.²

d- At Brownsville: The Oblates took up their former ministry here. They built a large church which was blessed in 1859, and improved the population's moral condition. Their jurisdiction extended also to some hundred "ranchos" stretched along the Rio Grande. — A "rancho" is a huge farm where ordinarily 15 to 30 Mexican families work in the service of a rich American. — A residence was founded especially for missionaries to the "ranchos" at Roma, in 1853. By means of exhausting trips on horseback, these groups of Mexicans, totally bereft of the benefits of religion, and very poor, were visited.

e- In Mexico: The first Oblate establishment in Mexico was accepted in 1858 at Matamoros on the Mexican side of the Rio Grande. We cared for the population in the surrounding district. A second foundation took place the same year at Agualeguas, in order to administer a Shrine of the Blessed Virgin. Father Gaudet, who arranged for this Oblate foundation in Mexico, received "full and warm approval from the Superior General and his Council."³ An establishment in Mexico had been long desired: this was one of the dreams of which the Founder was especially fond. — In 1860, a new establishment was begun in Victoria.

1. Letter to Father Beaudrand, cited in YENVEUX, Vol. 2, p. 38.

2. Etudes Oblates, Vol. 8 (1949), p. 336.

3. Régistre des Conseils généraux, 1844-1857, October 6, 1857.

The missionaries worked unstintingly, preaching missions and teaching Catechism. The population was poor, ignorant, and deprived of priests.

f- The Trials: There were trials of every kind in our Texas missions: revolutionary unrest, frontier bandits, inclement weather, house-wrecking cyclones, etc. But the most terrible of all was the yellow fever which claimed many Oblate lives. On November 26th, 1858, the Founder wrote: "What a thunderbolt, my dear children; I am not accustomed to such calamities, and I feel that I shall never grow used to them. O cruel mission of Texas, what frightful wounds you inflict upon my soul! This is now the fifth victim you have devoured! And, I wonder how the sixth is faring under your fierce blows!"¹

7- In Ceylon:

a- Founding: Bishop Orazio Bettachini, Oratorian, recently named Provicar of Jaffna, made a round-trip through Europe to recruit clergy for his missions. He came to knock at the door of the Bishop's Palace in Marseilles, as he had been strongly recommended to do by ex-Oblate Father A. Rainaud, turned apostolic missionary and placed in charge of the Province of Kandy.² The Founder's heart, zealous as always, was soon won over.

"Bishop Bettachini, Co-adjutor of the Vicariate of the island of Ceylon has just spent two days with me", he wrote to Father Vincens on August 12th, 1847, "Our discussions lasted until 11 o'clock at night. What a field is opening before us. Fifteen hundred thousand gentiles to be converted in the loveliest country in the world. One hundred and fifty thousand Christians to instruct, all that immense population disposed by the goodness of its character and a certain religious attraction to lend a docile ear to those sent by God!... On the other hand, there is heresy to counteract, heresy which at this very moment would like to make those beautiful regions the centre of its operations! How can such powerful motives be resisted? I have thus accepted this new mission, one of the most promising, with the forethought that one day this large island which our Congregation will sanctify completely will become our boast..."³

He had accepted these missions two days earlier, on August 10th. The following October 21st, Fathers Etienne Séméria, Louis Keating, Joseph-Alexandre Ciamin and Brother Gaspard de Stefanis left Marseilles accompanied by Mgr Bettachini; on November 28th they disembarked at Galle, and arrived in Jaffna in early February, 1848.

1. Letter to Father Gaudet, Postulation. For the history of the Texas and Mexican missions, see: DOYON, B., Early years of the Oblate Missions in Texas and Mexico, in Etudes Oblates, Vol. 8 (1949), p. 321-345; The Oblates in Mexico, ibidem, Vol. 12 (1953), p. 25-38; BOUCHER, A., Provinciaux et Vicaires des Missions, p. 81-83; Circ. Adm., Vol. 5, p. 255-257 (Circ. No. 186); Missions, 1954, p. 252-269.

2. Ex-Oblate, letter to Mgr Bessi, February 10, 1848. Archives of the General House.

3. Cited in REY, Vol. 2, p. 257.

b- Main works: The newly arrived missionaries brought help to a poor people, without priests, forsaken as far as religion was concerned. There were at this time on the whole island of Ceylon no more than two Bishops, and 29 priests to serve 350 churches or chapels and a population of 100,000 to 150,000 Christians.¹ They had to struggle against the intrigues of the Goanese schism which for many long years had been undermining the Church of Ceylon. Beginning in 1857, they applied themselves to parish missions, a task which was always a great anxiety for Father Séméria. The missionaries were established in the central missions from whence they visited the numerous outposts attached to them.

Until 1851, their activity was confined to the Vicariate Apostolic of Jaffna confided to Bishop Bettachini in the northern part of the island. In 1851, however, Bishop de Mazenod sent four missionaries to Colombo, the island's other Vicariate Apostolic, in answer to the express wish of the Congregation of Propaganda which had been solicited to this end by Bishop Bravi, Co-adjutor of Colombo; those sent were Fathers Dominique Publicani, Adrien Duffo, Laurent Lallement and Jean Perréard. They arrived in Galle on July 22nd, and in Colombo on the 25th. These missionaries devoted themselves to the preaching of missions.²

During this period, — 1851-1857 — the Oblates toiled throughout the whole of Ceylon. Bishop de Mazenod, in his apostolic zeal, and because of difficulties with Bishop Bravi, opened proceedings with Rome to have the Vicariate of Colombo confided to the Congregation. The matter had been first proposed in 1855 by Bishop Bonnard, Apostolic Visitor to Ceylon.³ Cardinal Barnabo replied by expressing to him "the good intentions of the Sacred Congregation of Propaganda relating to the transfer of the Vicariate of Colombo to our Fathers of Ceylon, but fully realizing that the matter will demand time and patience."⁴

d- Special activities:

1° The native clergy: Upon his arrival in Ceylon, Father Séméria became the promoter of a native clergy. In 1848, there was not one native priest in that several centuries old bastion of Christianity. "The fact is that the first two Ceylanese priests, singled out by Father Séméria, were to be ordained by Bishop Bettachini only in April 1857, due largely to Father Séméria's influence."⁵ It must be said, however, that Father Séméria found the Bishop proceeded to ordain them too early.

Father Séméria pleaded the cause so dear to him with Bishop de Mazenod, begging him to send him some Fathers who would undertake the work of forming future levites. Bishop de Mazenod replied that he was already preparing "some

1. Letter of Father Séméria to Bishop de Mazenod, December 10, 1847, cited in Circ. Adm., Vol. 5, p. 46.

2. Notices historiques et statistiques sur la Congrégation, 1853-1854, p. 34; Etudes Oblates, Vol. 11 (1952), p. 313-314.

3. Etudes Oblates, Vol. 11 (1952), p. 316-317.

4. Régistre des Conseils généraux, 1844-1857, November 23, 1857.

5. Circ. Adm., Vol. 5, p. 47 (Circ. No. 178).

virtuous and reliable men", having had the same idea from the outset, but that he was looking for money to cover their travelling expenses... His purse had been empty since the first group's crossing.¹ As early as 1850, he outlined his ideas on this subject to the Congregation of Propaganda.²

2° Works among youth: The correspondence between the Founder and the leader of the mission shows the interest taken in these works. We read in one of Bishop de Mazenod's letters dated January 7th, 1853: "You are right when you want to care for the young people who have been so sadly neglected until now. The way things stand it seems to me that bringing the people back to a healthy outlook on religion will be difficult. A new generation must be formed then; be very solicitous towards them, immunize them by the good habits which you will teach them, habits to use as an antidote to the inveterate customs of their parents. Above all and before all else, the young people must be well educated and instilled with that taste for piety which can be nourished in no other way than by frequent reception of the sacraments. It is impossible to continue with the system of those unzealous priests who allowed their Christians to stagnate in a revolting negligence. We must do better."³

"I am quite ready, if I were able, to fill the whole island with our Oblates", he wrote to Father Séméria again on April 10th, 1853. "No matter what they say, I think that we would succeed in changing the face of that section of Christianity by taking great pains to educate and care for the young people. This is the only way to success."⁴

3° Missions to the heathen: The Founder had these souls in mind when accepting Bishop Bettachini's offer, and he was keenly desirous that his priests should take up the work; he even grew impatient with the delay in making a start. "Will we never attend to the conversion of the exorbitantly numerous infidels on your island? I am burning to see you attack the "armed fortress" in that region where it seems to have been left at peace for a very long time. Tell me a little, nay a great deal, about all that, let me know your opinions and your hopes on this subject. I know that you have work to do among your bad Christians, but think of the infidels, those poor souls so close to you, who are being lost under your very eyes, as it were; should their conversion not be looked after also?"⁵

Father Séméria organized the first team of missionaries for this difficult undertaking, among whom Father Christophe Bonjean and Constant Chounavel were especially outstanding.⁶

1. DUCHAUSSOIS, Sous les feux du Ceylan, p. 81.

2. Etudes Oblates, Vol. 11 (1952), p. 172.

3. Cited in YENVEUX, Vol. 2, p. 143.

4. Cited in YENVEUX, Vol. 2, p. 143-144.

5. Letter to Father Séméria, April 8, 1850; see Circ. Adm., Vol. 5, p. 49.

6. Circ. Adm., Vol. 5, p. 49.

d- Development: The Founder sent some thirty Oblates to Ceylon. In 1851, these missions were raised to a missionary Vicariate.¹ Father Séméria was named first Vicar of Missions.

Father Séméria was named Co-adjutor to Bishop Bettachini in June, 1856, and succeeded him as head of the Vicariate Apostolic of Jaffna in July, 1857. In 1848, Bishop de Mazenod had negotiated with Propaganda so that the Congregation be put in charge of a Vicariate Apostolic in Ceylon, and he was insistent.² The Vicariate Apostolic was officially confided to the Congregation in 1861.³

8- In Algeria:

a- Steps towards a foundation: Even before the conquest of Algeria by the French army in 1830, Bishop de Mazenod dreamed of one day seeing his Oblates there. The project was shelved due to the Revolution of July, 1830. In 1832, the Founder again considered the matter: Father Tempier, on his way to Rome, was to make the arrangements necessary to have this apostolic field confided to the Oblates. The Founder himself, while in Rome in 1833, was consulted by the Congregation of Propaganda on the erection of the See of Algiers, and repeated his request. He proposed Father Guibert as Vicar Apostolic of the new See. Louis Philippe's Government, however, had reasons for refusing, especially since it involved confiding the work to a non-approved religious Congregation.

Later, upon receiving a letter from the new Bishop of Algiers, the Founder wrote in his diary: "I am concerned with anything which might be helpful to the Church of Algiers. I had the happiness of contributing to the erection of the See; it is only right that I should seize all the opportunities to assure it of the spiritual aid it so badly needs."⁴

b- Oblate establishment: In December, 1848, Father Tempier called on M^r Pavy, Bishop of Algiers, who was asking for missionaries to evangelize many districts. He agreed to the conditions of an Oblate establishment in his Diocese.⁵

In February of the following year, Fathers Dominique Publicani, Jean Sabon, Ferdinand Grenier and Brother Augustin Chalvesch, headed by Father Jean Viala as superior, settled at Blidah. Using this city as their base, the missionaries served many surrounding parishes. At the year's end, a new Oblate foundation which was to care for five villages in the area was set up at Philippeville.⁶

Eight missionaries were to share the toil of these missions where we remained no longer than 18 months.

1. Régistre des Conseils généraux, 1844-1857, April 23-24, 1851.

2. Etudes Oblates, Vol. 11 (1952), p. 173.

3. Circ. Adm., Vol. 5, p. 45; see BOUDENS, Bishop de Mazenod and Ceylon, in Etudes Oblates, Vol. 11 (1952), p. 168-178; 312-322.

4. Cited in Missions, 1938, p. 390-396.

5. See REY, Vol. 2, p. 294.

6. See REY, Vol. 2, p. 310-311.

c- Difficulties and the mission's abandonment: Difficulties with the Bishop of Algiers arose soon after the missionaries were installed. A certain Father Bellanger, named as bursar to the community, abetted the estrangement between the superior and the Bishop: he handed over to the Bishop the Superior's confidential letters, and insolently made light of the honour and welfare of the Congregation.¹

The prelate did not carry out the promises made to the missionaries, Father Viala wrote of this to Bishop de Mazenod. The latter interposed with the Bishop of Algiers. The reply left much to be desired.

The Founder summed up his impressions in his diary, April 2nd, 1849: "I have done no more wrong than to remind him of his promises, but it is good to be humiliated; besides, I console myself with the thought that I have brought on these troubles only because I wished to spread the knowledge of Jesus Christ." And he replied to Father Viala: "Let us not break off relations through a touchiness which might certainly be very reasonable but would not be worthy of apostolic men expecting no acknowledgement from creatures having only God in view."² Agreement was never effected.

On June 20th, 1850, the Founder had to formally recall his missionaries from Algeria. In his diary of the preceding March 27th, he gave the motives prompting such an action: "We have recognized that the ministry allotted our missionaries in Algeria is not that which we must fulfill. The Bishop has a way of looking at things which is hardly in conformity with our spirit. At Blidah, he had promised to give us an arrangement suiting the needs of essentially community men. He has changed that decision and has reduced our Fathers to their being ordinary pastors of very small villages where there is hardly any good to be done. In short, our Fathers are not in their element in Algeria, and since another field of action is opening before us (the missions of Natal which have just been offered to us), in leaving this post, we can undertake the other. It is hence a case of preferring a mission which is offered to us by the Head of the Church, and which is moreover eminently in agreement with the spirit of our Institute and the aims of our Congregation."³

9- In Natal:

a- Acceptance of the mission: Bishop Aidan Devereux, Vicar Apostolic of Port Elizabeth (Eastern Vicariate), was the first to open proceedings with the Congregation of Propaganda for the erection of a Vicariate Apostolic in the colony of Natal; he suggested that it be confided to a religious community, either the Jesuits, or to Father Libermann's Missionaries. Neither of the Congregations

1. After Father Tempier's visit in December, 1849, he was expelled from the Congregation. See Régistre des Conseils généraux, February 4, 1850. For a complete study of these missions, see LAMIRANDE, Les Oblats en Algérie, in Etudes Oblates, Vol. 14 (1955), p. 148-183.

2. Letter of April 5, 1849, cited in REY, Vol. 2, p. 311.

3. Cited in RAMBERT, Vol. 2, p. 322.

proposed were able to accept the offer.¹ Bishop Barnabo, then Secretary of Propaganda, contacted Bishop de Mazenod.

Our venerated Founder received the letter of request on March 27th, 1850. The day after he wrote in his diary: "Here is an important matter which demands reflection and light from on high, not one of us had considered it, and it comes to us through the voice employed by the Church. Before replying then, we must place ourselves in the presence of God." During his visits to the Blessed Sacrament on Holy Thursday, as he noted again in his diary, he hit upon the idea of taking his men out of Algeria where they were doing little good. "It is hence a case of preferring a mission which is offered to us by the Head of the Church, and which is moreover eminently suited to the spirit of our Institute and the aims of our Congregation." The main obstacle to accepting, a lack of missionaries, had disappeared.²

On March 30th, 1850, Bishop de Mazenod announced to Bishop Barnabo that he accepted the mission and, moreover, suggested Father Charles Bellon as first Vicar Apostolic.³ The Pontifical Brief erecting the new Vicariate was dated the following November 15th.⁴ Father Bellon, for reasons of health, had to be replaced as head of the new mission by Father Jean-François Allard, superior and master of novices in Canada.

b- Opening ministry: The Vicariate of Natal territory extended approximately from the Kei River, in the south, to the Tropic of Capricorn, in the north; and from the Indian Ocean on the east to the Kalahari Desert on the west; this territory covered what are now 20 of the 26 ecclesiastical divisions in South Africa.⁵ In this immense area there was no church and only a few white Catholics in Durban, Pietermaritzburg, Bloemfontein, and in some districts surrounding these centres. Only one missionary had settled there when the Oblates arrived, a Premonstratensian, Father James Hoendervangers, missionary belonging to the Vicariate of Port Elizabeth. This missionary had made a first visit to Bloemfontein in 1850; returned later to install himself in the midst of scattered groups of Christians, establishing his quarters at Bloemfontein in January, 1852. From there, he ministered to the White Catholics (about 300) of Somerset East, Cradock, Richmond, Burgersdorp, Aliwal North and Colesberg.⁶ He remained under the jurisdiction of Bishop Allard for 18 years. As yet, no mission had been founded among the natives.

Bishop Allard left Marseilles on November 13th, 1851, and arrived in Port Natal on March 15, 1852. His companions in the apostolate were Fathers

1. See Letter of Propaganda to Father Roothaan, January 3, 1849; letter of the Secretary of Propaganda to Father Libermann, November 5, 1850; HAGEL, Le premier évêque catholique chez les Bantous, p. 55.

2. Diary, March 28, 1850; cited in REY, Vol. 2, p. 331-332.

3. Diary, April 1st, 1850; cited in REY, Vol. 2, p. 332.

4. A decree of the Propaganda which will give rise to the Pontifical Brief is dated October 5, 1850.

5. See BRADY, Trekking for souls, p. 44-45.

6. See HAGEL, Le premier évêque chez les Bantous, p. 111.

Jean Sabon, Laurence Dunne (an Irishman), Scholastic Brother Julien-Maurice Loguegaray (deacon), and Lay Brother Joseph Compin.

1° At Pietermaritzburg: It was decided that the Bishop's residence would be at Pietermaritzburg, Capital of the colony of Natal (1,500 inhabitants) where there were a certain number of Catholics (200). A priest from Port Elizabeth, Father Thomas Murphy, had spent six months in this city in 1850, and had already obtained a plot of land to build a church there. The missionaries were received with joy. By the following Christmas, the church was built and open. Bishop Allard dedicated it along with his Vicariate to the Immaculate Conception. The ministry was carried on among the Catholic residents and those Catholics who were with the army quartered there.

2° Father Sabon, first pastor of Durban: It was not without regret and some protest that some one hundred Catholics of Durban and its surroundings watched the group of Oblates, who had come to their city first, leave them to settle down in Pietermaritzburg. Bishop Allard had to promise that he would send them a missionary. Father Sabon came to visit them from time to time, and settled there permanently in December, 1852. A church was built there. It was blessed and inaugurated on July 24th, 1853. Soon a school was also opened. After 1860, Indians from Madras and Calcutta came to Natal to work on the sugar plantations; in the first group (1,500 to 1,700), about 300 were Catholics and came under Father Sabon's jurisdiction. He learned their language, Tamil, and cared for them. For many long years, until 1885, the gallant pioneer pastor of Durban was to hold the fort; he was popular and loved by all.¹

3° Missions to the Zulus: Bishop de Mazenod was impatient to see his Oblates evangelize the natives of Natal: "One million eight hundred thousand Kaffirs to convert!... Magnificent! You must become the apostles of this idolatrous race. You have been sent to the Kaffirs; it is their conversion which the Church expects from the holy ministry she has confided to you."² But the task was not an easy one for the poor Bishop who had to leave one of his priests in Durban, and saw the other two priests and the Lay Brother leave when the mission had just begun. He himself had to act as pastor at Pietermaritzburg. Moreover, a missionary to these parts had to master English and Zulu, so that the successful evangelization of these pagans seemed far away.³

Upon receiving a first missionary re-inforcement in 1854, Fathers Justin Barret, Joseph Gérard (deacon), and Lay Brothers François Bernard and Ferdinand Manuel,⁴ the Vicar Apostolic decided that the time had come to found a mission among the Zulus. Fathers Barret and Gérard, after learning some English and Zulu,

1. See Notices nécrologiques, Vol. 2, p. 285-356.

2. Letter of May 30, 1857; after the first set-back at St. Michel where we will return in February, 1858.

3. Letter from Bishop Allard to Bishop de Mazenod, February 27, 1855.

4. For 30 years, Brother Bernard was to devote himself unsparingly in different mission posts through manual labour, and especially, by teaching Catechism to the Zulus and the Basutos. He was very gifted linguistically, learning English, Zulu, Sesotho, and even some Portuguese in the event of a possible establishment at Mozambique. Brother Manuel spent his life at Pietermaritzburg and Durban in less conspicuous but no less meritorious labours.

left on February 27th, 1855, to found a mission which was dedicated to St. Michael.¹ Other missionaries followed, Father Victor Bomport in 1856, François le Bihan,² and Brother Terpent, in 1859. A second mission was opened in 1860, and dedicated to Our Lady of the Seven Dolors.

In both missions, the Fathers, after much difficulty and aided greatly by Brother Bernard, erected two chapels. They did their utmost to gain the hearts of these infidels who were so deeply imbued with paganism. The results were disappointing: the natives remained completely indifferent, "refusing the Divine seed which the messengers of the Gospel wished to sow in their hearts". In October 1861, Our Lady of the Seven Dolors mission was abandoned, while that of St. Michael was barely maintained. Bishop Allard directed the missionary crusade towards Basutoland; the Basutos were to be more responsive to grace.

c- Missionary Vicariate: Before the first missionaries had even landed in Natal, the mission was erected to a Vicariate of Missions in the General Council of April 23rd and 24th, 1851. Bishop Allard was named Vicar of Missions and received very broad powers from the Superior General.³

C- The General Chapters:

General Chapters are important events in the history of our Congregation. These family assizes, when well studied, explain the preoccupations, desires, hopes, and activating motives of those who have gone before us, thus giving us an insight into the very soul of the religious family. In these assemblies, Bishop de Mazenod spoke open-heartedly, revealing whatever caused him anxiety as well as joy in what concerned his spiritual sons.

The notes supplied here are necessarily summary; they will serve, after the long development on the Congregation's expansion, as a brief return to its intimate life.

Our venerated Founder presided over nine General Chapters. The first four belonging to the period of the Institute's foundation have been already referred to in the first section of the course; a word will suffice to recall them here.

1. Letter of Bishop Allard, in Annales de la Propagation de la Foi, Lyon, 1858, p. 33.

2. Father Le Bihan, in obedience to Bishop Allard, was to spend a famous sojourn living as a servant in a Zulu family so as to learn the language better and gain a better knowledge of native customs. See Missions, 1825, p. 331-332.

3. Letter of Bishop de Mazenod to Bishop Allard, October 24, 1851. Postulation. See BRADY, Trekking for Souls; HAGEL, Le premier évêque des Bantous; HAGEL, The Founding of the Natal Vicariate, in Etudes Oblates, Vol. 9 (1950), p. 44-65.

1- General Considerations:

The General Chapter is a type of "council", where legitimately delegated members have the power to legislate on what concerns the good of the Institute. It forms the highest authority in the Congregation, the Superior General being only another member of it and not superior to it. The Capitular Assembly cannot, however, modify the text of the Holy Rules without the Holy See's approval. The Acta Capitulorum, which publishes the decisions of the Chapter has the force of law only until the following Chapter.¹

During the Founder's lifetime, General Chapters were not always held at regular periods. Circumstances explain this. In the early Rule, the holding of Chapters was fixed at every three years. Thus were held those of 1818, 1821, and 1824. The next one, in 1826, was convoked for an extraordinary reason: the promulgation of the Rules recently approved by the Holy See. The Founder's serious illness in 1829, and the Revolution of July 1830, prevented the holding of the next Chapter until 1831. At this Chapter, a proposal was made that the Capitular Assemblies be held every six years only; it was rejected.² But, in fact, the Chapters which followed were held, with one exception, at six year intervals: 1837, 1843, 1850, and 1856. Even after 1843, when the Chapters were scheduled for every six years, the legislation concerning the holding of Chapters was to be the object of other Capitular deliberations.³

2- The Chapters in particular:⁴

a- Chapter of 1818: in Aix; the end of October; 9 capitulants representing 10 professed members of the Society. — The vows of Obedience, Chastity and Perseverance were accepted in the Institute,⁵ as well as the Rules as the Founder had just drafted them at St-Laurent du Verdon.

1. Circ. Adm., Vol. 3, p. 370.

2. See Registre des Chapitres généraux, Vol. 1, p. 36.

3. At the Chapter of 1837, a proposal for holding Chapters every 4 or 5 years was rejected (meeting of August 4, p. 48). At that of 1843, Bishop de Mazenod himself made the proposal that the holding of the General Chapter be fixed at every six years. The reasons given are the expansion of the Congregation, especially due to recent foundations in Canada and England, and the prolonged absence of superiors, which "henceforth rendered the holding of a Chapter every three years too burdensome and morally impossible." This proposal was unanimously adopted at the morning meeting of July 11th, p. 71. In the 1856 Chapter, a proposal was even accepted according to which it would be optional for the Superior General, together with his Council and the 4 eldest superiors of the Province where he was residing, to extend the time of convocation for a three year period; that of 1861 decided to simply fix the holding of Chapters at every 9 years. This decision was revoked by the Chapter of 1867, where the period was determined, almost unanimously, at every 6 years.

4. For some general information on each, see Missions, 1938, p. 4-8, which completes and corrects the information it published in 1920, p. 213-216.

5. The assizes of 1818 did not have the nature of a General Chapter before the acceptance and putting into execution of the paragraphs of the new Rules which instituted General Chapters in the Society.

b- Chapter of 1821: Aix; October 21st; 11 capitulants representing 13 professed. — The Founder added the vow of Poverty to the others.

c- Chapter of 1824: Aix; September 30th to October 2nd; 11 capitulants representing 17 professed. — The Congregation was strengthened interiorly. Approval was given to Fathers de Mazenod and Tempier to function as Vicars-General of Marseilles; the possibility of accepting grand seminary work was allowed.¹

d- Chapter of 1826: Marseilles; from July 10th to 13th; 12 capitulants representing 21 professed. — The Apostolic Letters approving the Holy Rules, issued the preceding February 17th, were promulgated.

e- Chapter of 1831: Marseilles; from September 28th to 30th; 12 capitulants representing 31 professed.

1° Founder's key-note address to the Chapter: When the sessions opened, our venerated Founder communicated, as he was to do for the other Chapters, his appraisal of his spiritual family. In this evaluation, he was especially careful to point out the weak points so that the capitulars might effect their remedy.

In 1831, he noted the general good condition of the Institute: "most of the members of the Congregation have maintained the loftiness and holiness of their vocation by their religious virtues," while, especially the young Fathers and Brothers of Billens showed themselves to be worthy of their predecessors and their Fathers.

Some, unfortunately, had not lived up to their obligations, and had proven to be an obstacle to the Institute's perfect fulfilment of its goals. Unfaithfulness to the religious spirit, the duties of state, and evangelical perfection had even "caused many who used to be our brothers, to incur, after a long series of faults, the supreme misfortune of being severed from the Society."

He denounced especially "a fatal tendency which has shown itself in some members" of the Society. "The spirit of obedience is not as perfect as it should be", especially with regard to local superiors; there was no formal disobedience, but they permitted themselves a certain aversion towards these superiors; there was grumbling also, and sometimes even a kind of opposition which went so far as to censure their actions. The Superior General himself, for not convoking the Chapter as soon as the three year period was up, was not spared by one or two...

In his address at the end of the Chapter, the Founder exhorted the local superiors to be faithful in the accomplishment of their duty, and especially to "be exact in seeing to the perfect observance of the Rule."²

1. Circ. Adm., Vol. 3, p. 168; Missions, 1897, p. 221.

2. Registre des Chapitres généraux, Vol. 1.

2° Main deliberations:

- There was a unanimous vote in favour of accepting foreign missions as soon as the opportunity presented itself. This came in reply to the aspirations of most members of the Institute.

- In the proposal to accept houses of education, the Superior General declared that such a move would be contrary not only to the letter, but also to the spirit of the Society; the proposal was withdrawn by its author. The Founder admitted that there could be an exception to this in overseas countries.

- It was forbidden to subscribe to the newspaper L'Avenir, because of its political doctrines.

f- Chapter of 1837: Marseilles; from August 4th to August 8th; 16 capitulants representing 39 professed.¹

1° Founder's key-note address: Bishop de Mazenod rejoiced over the apostolic success of his missionaries "now become apostles, conquerors, miracle men, since, by the Lord's manifest protection, wonders are springing up in their footsteps..." (Father Albini); they had weathered the storm successfully where others had run aground... He looked with pride upon the work accomplished in the twofold establishment of Corsica.

But had they risen to the peak of their potential? "There is not as much regular observance as there should be. This is not always due to bad will on the part of the Congregation's members. Their many occupations, the works of zeal, the small number of subjects in each house, may have often seemed to provide a legitimate pretext for their dispensing themselves from most salutary practices."

Obedience was not yet perfect: "In general there is a tendency to discuss everything, to judge everything from one's necessarily restricted point of view, whereas things should be seen from the vantage point enjoyed by the superior to whom the administration is confided, on account of his rank and his grace of state; this practice gives rise to serious abuses..."

"There is not enough mutual respect either..." "One exercise or another is omitted too easily, there is neglect in asking permissions..."

He bitterly deplored the apostasies of those unfaithful to the religious life, and he insisted on the sacred character of the religious vows...

2° Main deliberations:

- Reserved cases were established in the Congregation, "considering that in every well constituted society there must be coercive means available to repress the abuses and disorders of those of its members who might be so unfortunate as to fail in essential duties." Nine such cases concerning most serious faults affecting the common good were decided upon.

1. For an historical outline of the 6th General Chapter, 1837, see Missions, 1937, p. 333-335.

- It was proposed that a paragraph concerning the direction of grand seminaries be drafted into our Holy Rules; this was to be carried out in the Chapter of 1850.

- It was decided that a ceremonial and ritual proper to the Congregation would be drawn up as soon as possible.

- A commission chosen by the Most Rev. Father General was to work out a plan of ecclesiastical studies to be followed by the young priests of the Society during the first ten years of their priesthood.

- There was a rather long discussion on the advisability of a decree which would render obligatory the adoption of the moral theology of St. Alphonsus of Liguori. The Most Rev. Superior General concluded that it sufficed for the time being "to recommend to the superiors that in the conferences held every week in the houses of the Institute they teach that theology alone."

- Scapular of the Immaculate Conception: "Out of respect to our Good Mother, to manifest our filiation to the Most Blessed Virgin conceived without the stain of original sin, it was next proposed that we should seek a special object which would not show on our habits, but which could be suspended from our necks, under our clothing... As a family especially dear to the Most Blessed Virgin, we wish to bear some sign which would be proper to us and would recall to our minds the august Patroness of our Institute. Among many objects suggested, preference was shown for a scapular which each of us would carry about continually on him..." Whence the Chapter's 20th canon: "On the day of oblation, along with the cross, the authentic sign of our mission, will be received the scapular of the Immaculate Conception of the Most Blessed Virgin, which is to be worn constantly under the clothing."¹

N.B. Father Rey says of this Chapter that "it was one of the most memorable because of the decisions reached concerning the interior organization of the family of Oblates of Mary Immaculate. To establish complete uniformity in all the houses, to tighten and strengthen the bonds of that intimacy in fraternal charity which is the stamp, the special spirit of its members, this was the goal pursued during the eight days the Chapter lasted."²

g- Chapter of 1843: Marseilles; from July 10th to 13th; 22 capitulants representing 64 professed.

1° Founder's key-note address: Recent foundations in Canada, and the hopes of establishments in the British Isles were "wonders of Providence"; they furnished a forceful motive to thank the Lord for His wanting to use us to bring about good. — Serious recommendations were presented on the subject of regularity in our houses, the deference due to superiors, the respect and charity

1. See DESCHATELETS, Le Scapulaire Oblat, in Etudes Oblates, Vol. 2 (1943), p. 79-82; KESSLER, Le scapulaire blanc de l'I.C., *ibidem*, Vol. 5 (1946), p. 238-241. The first scapulars were blessed and imposed by Bishop de Mazenod in the basement chapel of N.-D. de Lumières, September 5, 1843.

2. REY, Vol. 1, p. 731.

due to each other, etc. The defects to be pointed out however were less numerous than at the last reunion.

Our venerated Founder set forth especially the problem of the Institute's unexpected development. "Indeed", the Chapter's secretary reported, "he had not foreseen that our family would expand in such a way; he would have considered it presumptuous on his part to dare hope for it. He understands to-day that this unexpected development demands on his part that he see to ways of bringing our Rule more into harmony with the needs of the Society and more in keeping with the vast horizons opening before us, by readapting points which new circumstances have rendered no longer applicable, and by adding those for which this expansion calls."

2° Main deliberations:

- Instead of every three years, General Chapters were to be convoked every six. This was the first change made in the Rule since its approbation in 1826. It was approved by Rome on February 28th, 1846; moreover, on the Founder's request, Pope Gregory XVI granted a new solemn approbation to the whole Rule on March 20th, 1846.¹

- Among other things discussed were disciplinary questions: confessions and spiritual direction among Oblates; the lay brothers' habit — a cassock made a little differently to that of the Fathers —; recreation for lay brothers, etc.

N.B. "I did not leave the seminary until last night, so as to give all our Fathers an opportunity of talking with me. It was through such intimate discussions that I was able to discern the spirit which animates everyone. Many times I said to myself that we have no reason to envy any other Society. Let us thank God for having led us to this point, and let each one realize that he has been placed in a way of perfection where rapid advancement depends on each one."²

h- Chapter of 1850: Marseilles; from August 26th to August 31st; 24 capitulants representing 210 professed.

1° Founder's key-note address: The Most Rev. Superior General expressed his thanksgiving for the more and more amazing development of the Congregation, especially in foreign missions. The work was magnificent, "we must now grasp the fact more than ever that to be a good missionary, one must be a perfect religious; we must be firmly convinced that the most efficacious way to produce much fruit in souls is through sanctity of life and the faithful practice of all our duties of state."

He explained that the time had come to make certain additions to the Constitutions and to bring them into harmony with the Congregation's expansion; in conformity with a decision of the preceding Chapter, it was necessary to legislate on the work of major seminaries; legislation was also needed on foreign missions,

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1. See Etudes Oblates, Vol. 9 (1950), p. 218-223.
 2. Founder's Diary, cited in YENVEUX, Vol. 7, p. 6.

the division of the Congregation into Provinces, "the relations between the distant branches and the centre of the Congregation from which they must always receive their motive force and life."

2° Main deliberations:

- Those concerning the modification of the Rules: A commission was created to prepare the Chapter's work; it was composed of Fathers Tempier, Courtès, C. Aubert, Vincens and Bellon. The paragraph dealing with major seminaries was added. The modifications necessitated, especially in the administrative section, by the division of the Congregation into Provinces and Religious Vicariates, were made. An "Instructio de Exteris Missionibus" composed by the Founder and later to become the actual paragraph on foreign missions was added to our Rules in the form of an appendix. Finally, here and there, other modifications were made in the Rule.

- Studies for the young Fathers: "Henceforth, none of the young Fathers of the Congregation may be employed in the holy ministry before spending two preparatory years in the house of studies and specializing in the ends of the Institute." Those sent to foreign missions were exempted.

N.B. 1: New approbation of the Rules: The important modifications in our Rules necessitated a new approbation; these changes gave rise to the publication of a new edition of the Rules. The Founder went to Rome somewhat apprehensive, recalling the tedious days of 1826. However, all turned out well. On March 28th, 1851, a Brief of Pius IX, "Quum nullo unquam", approved everything. After several other modifications had received Rome's approval, the second edition of the Holy Rules was printed in 1853.¹

N.B. 2: The house of higher studies was established at Calvary on August 26th, 1851, and placed under the direction of Father Vincens. The report of 1853-1854 reads: "By arranging the various subjects about which the preacher of missions and retreats must treat, and by composing several instructions they will be able to use at the outset of their career, we have placed their [the young Fathers'] formation on a sound yet simple basis. Many general meetings were held at Calvary, presided over by the Most Rev. Superior General..."²

i- Chapter of 1856: Montolivet; from August 5th to August 12th; 21 capitulants representing 285 professed.

1° Founder's key-note address: Bishop de Mazenod thanked God for the good being done by the Congregation in all parts of the world; he admired the zeal of our men, a great number of whom had fallen exhausted, victims to their

1. For the history of the approbation of the Rules in 1851, and of the edition which followed, see DESCHATELETS, Histoire de nos saintes Règles, in Etudes Oblates, Vol. 2 (1943), p. 101-104; COSENTINO, L'évolution de nos saintes Règles de 1843 à 1853, ibidem, Vol. 9 (1950), p. 217-237.

2. Notice historique et statistique sur la Congrégation, 1853-1854, p. 3; see REY, Vol. 2, p. 355, 448.

ardent zeal and devotion. "If we do not yet have martyrs to the Faith, we have many martyrs to charity, and we may permit ourselves to consider them as protectors in Heaven."

Then he strongly denounced the causes of slackening which brought on infidelity to religious life, "the weakening of the Congregation's primitive spirit which is a spirit of humility, a spirit of penance and mortification, a spirit of perfect obedience to the rules of the Institute and to superiors. Is there not reason to-day to bewail the fact that a wholly contrary spirit is to be found in more than one!..." He scolded the local superiors for "their lack of energy, or rather a real failing in the accomplishment of their duties..."

2° Main deliberations:

- Each member of the Institute was to write at least once a year to the Superior General.

- It was decided that a fund to facilitate the operations of the General Administration and to provide against any eventualities which might arise would be formed in the general treasury.

- A year of special studies in preparation for the missions was added to the three years of theology.

- The lay brothers' dress was modified; they were no longer permitted to wear the cassock.

- The duration of the novitiate: the profession was deferred until the sub-diaconate or until two years had been spent in the house of studies.

- The Chapter expressed the wish that the Cause of Father Albini be introduced at Rome.

- It was decided that a request be made to the Holy See for the power of blessing and imposing the blue scapular of the Immaculate Conception — this was granted.¹ Each day, at a fixed time, the Tota pulchra es was to be recited in honour of the recently defined Immaculate Conception.

N.B.: Following the Chapter's decree proscribing the cassock for the lay brothers, nearly all the brothers of the First Province of France signed a petition addressed to the Superior General requesting that all the brothers of the Congregation be permitted to wear the short cassock (soutanelle) properly so called inside the houses. The General Council, consulted on the subject by the Most Rev. Father General, on October 24th, 1858, considered the petition, but did not venture to modify the General Chapter's decree for the time being.

In the meeting held on April 27th, 1859, "realizing that as a matter of fact many inconveniences have resulted for our lay brothers from the complete suppression of their short cassock (soutanelle), the Council decides that the custom will be re-established as it was practised before the decree of the last General Chapter..." This measure was promulgated and put into effect in the following month of July.²

1. CHARBONNEAU, La dévotion à l'Immaculée Conception, in Etudes Oblates, Vol. 10 (1951), p. 275-282.

2. Journal du Conseil général, April 27, 1859.

D- Affiliation of the Holy Family of Bordeaux:

1- The Holy Family of Bordeaux: The Holy Family of Bordeaux is a Congregation of religious women founded in 1820 by Canon Pierre-Bienvenu Noailles, in Bordeaux. The Congregation received its pontifical approbation in 1903.

The Congregation is actually divided into five branches under the direction of the same Superior General. Each branch has its own name and pursues a distinct work: 1° The Sisters of Saint Joseph, who care for orphans; 2° the Sisters of the Immaculate Conception, who teach; 3° the Foreign Mission Sisters, who are to be found in Ceylon, Africa, Brazil, etc.; 4° the "Soeurs Solitaires", contemplatives; 5° the Sisters of Hope (Soeurs de l'Espérance), who care for the sick in hospitals and clinics as well as in their homes. Besides these branches, we must include the Sisters of Saint Martha or Lay Sisters, who devote themselves to work within communities.

According to Father Noailles, the two Congregations, that of the Oblates and that of the Holy Family, "originated just about the same time; they were born in analogous circumstances; they arose from the ruins brought on by our revolutions; from the outset, both placed themselves under the patronage of the Blessed Virgin by professing a very special devotion to her Immaculate Conception; they expanded with the same rapidity and spread great distances from their native soil, which presupposes the same blessings of God on their work, the same confidence and courage in overcoming all that hinders the progress of budding works ... One might say that they were created one for the other..."¹

The Holy Family numbers 5,000 members at present.

2- Affiliation:

a- Preliminary proceedings: Father Noailles knew the Oblates, having been especially in touch with Father Léon Delpeuch. For some time he had been wanting to confide his establishment to a society of priests or to a religious congregation of priests in order to ensure its unity and continuity of direction. He had failed in his attempts to establish a foundation for this purpose; negotiations with the Jesuits, the Dominicans, and the "Missionnaires du Calvaire de Toulouse" had also been unsuccessful.

In July, 1857, he told M^{gr} Guibert, Archbishop of Tours, of his plan to affiliate his religious sisters to the Oblates, whereupon the latter's Superior General would become, by right, the Director General of the Holy Family. Bishop Guibert liked the idea, and promised to intercede with the Founder in his favour. As it turned out, on the 26th of August that same year, the Bishop of Marseilles and Father C. Aubert, Assistant General, visited the prelate who presented the matter to them; they concluded "that the acceptance of this superiorship was to their advantage."² The Founder, who visited Bordeaux several days after, received a warm welcome from Cardinal Donnet, Archbishop of Bordeaux, who strongly

1. Cited in Etudes Oblates, Vol. 11 (1952), p. 310-311.

2. Founder's Diary, cited in REY, Vol. 2, p. 651.

encouraged the proposed affiliation; Bishop de Mazenod laid the basis for the arrangement, but did not wish to give a definitive reply before consulting his Assistants General.

Father Noailles drafted a plan of affiliation in early September, which, after several modifications, he had approved by Cardinal Donnet and the General Council of the Holy Family. The Oblate General Council, in agreement with Father Noailles and the Cardinal of Bordeaux, also made a few slight alterations before signing.

b- Signing of the contract of affiliation: Bishop de Mazenod reflected and prayed before committing himself. Acceptance meant a new work in the Congregation; wherever there were Sisters of the Holy Family and Oblates, the latter would be called upon to direct them spiritually; on the other hand, he could see precious advantages for the two societies both from a spiritual and apostolic point of view.

His Council being in favour, he signed the contract of affiliation on January 14th, 1858; it had been signed by Father Noailles on the 11th. However, before accepting definitively, he reserved the right to seek the assent of the Congregation through individual consultation, and through the General Chapter. From that time, Father Charles-Barthélemy Bellon was designated to accompany Father Noailles and school himself in the direction of the Holy Family.

Bishop de Mazenod consulted his Oblates individually by a circular letter of November 16th, 1860. With Father Noailles' health failing rapidly, the time had come to go through the final formalities. With the exception of a few discordant voices, the replies were favourable.

Father Noailles passed away on February 8th, 1851; that same day, the Holy Family Council recognized Bishop de Mazenod as their Director General; on the 12th, the Founder called his Council together that he might decide definitively; the affirmative and official reply was communicated without delay to Cardinal Donnet, Archbishop of Bordeaux. At this time, our Founder became, in fact, the Director of the Holy Family of Bordeaux.

On March 15th, he wrote a long circular letter to the Oblates in which he told them of the final events which had made him Director General of the Holy Family, explained the main clauses in the affiliation agreement, and gave prudent and wise advice to his spiritual sons concerning their relations with this religious family affiliated to them. The Chapter of 1861, in conformity to the terms of one of the agreement's clauses, gave its decision on this affiliation; what had been done was unanimously ratified.¹

1. TASSEL, H., Les Oblats de Marie Immaculée et les Soeurs de la Sainte Famille de Bordeaux, in Etudes Oblates, Vol. 11 (1952), p. 297-311; Circ. Adm., Vol. 1, circ. No. 5 of March 15, 1861; Vol. 3, p. 71-74 (contains the chapter of the Constitutions of the Holy Family, recently approved by Rome, where the relations between the Institute and the Superior General of the Oblates are specified); Vol. 4, p. 381-392.

E- Bishop de Mazenod's Administration:1- Spirit of faith and daring:

The Founder's spirit of faith and apostolic boldness appeared clearly in the different foreign mission foundations which he directed. According to human calculations, his acceptance of the missions in Western Canada, Oregon, Texas, Ceylon and Natal were all highly imprudent. There were souls to save, and Providence beckoned; he closed his eyes to warning signs which might have caused him to shrink back, and allowed himself to be guided by his faith. The preface to the Holy Rules strikes the theme of his soul which vibrated in unison with that of Christ: "Nihil linquendum inausum ut proferatur imperium Christi". He was not afraid to hurl his little army against all missionary shores, though he should be forced, as was the case with the Oregon foundation, to call three Scholastic Brothers and an ailing Father to begin the work.

2- Prudence and wisdom:

Bishop de Mazenod was not a reckless man lacking in mature reflection. His boldness was the fruit of his deliberations and his faith. When confronted with a work bearing the Divine seal, especially if it was indicated by the Vicar of Jesus Christ, he forgot human considerations and depended on God alone. The preceding pages have related the history of these great foundations.

Nevertheless, he knew how to place limits on inopportune zeal. Several examples will show this.

MGR Parisi, Bishop of Langres, had gone to Father Tempier to request the Oblates as chaplains to the vessels leaving the port of Toulon.¹ Bishop de Mazenod replied to Father Tempier who had forwarded the request to him: "I am much moved by the Bishop of Langres' attention in asking us to supply chaplains for the vessels which sail out of Toulon. I catch a glimpse, as you do, of the benefits which such a mission could bring to the Congregation, but our family is too young to presume to do this work properly. Our young Fathers have not enough experience and are not yet sufficiently steeped in virtue to be exposed to the formidable dangers of absolute isolation on a vessel amidst depraved youth... It would be taking on too much! Remember that we have just barely begun our existence. The ministry which is being offered to us would require men of 40 years of age, already tried in virtue and confirmed in the practice of all the duties of the priestly and religious missionary. We do not measure up either in the number or quality of subjects necessary."²

Father Dassy, thinking that the Founder would give his consent, had accepted Bishop Menjaud's proposal to fight against the Baillard brothers' heresy at N.-D. de Sion. He wrote to the Founder, and the latter replied: "You have undertaken a heavy task, my dear friend; young missionaries are not able to struggle face to face and continually against free-thinkers of this age such as the Baillard brothers. It is really bad business, you know, to have to send our young subjects all alone into this burning field. Had I been in your position,

1. Letter of June 8, 1850.

2. Cited in REY, Vol. 2, p. 341.

I would have declined such delicate work. You had an excellent excuse to offer, and that was that our subjects must always work in two's, and your community is not numerous enough to spare two members." And the Founder, well up on his psychology, added: "But I see how it was with you; your zeal was aroused by tales of the evil these apostates were doing and since your first tendency is always to embrace whatever zeal inspires, you did not give yourself time to consider the difficulties presented by this delicate mission."¹

3- Vigilant guardian:

The Founder always intended to remain the heart and soul of his religious family; it was he who instilled into it the well-springs of a vigorous sanctity and apostolate; he also knew how to straighten out, firmly at times, those who were failing in their duties.

This attitude was rooted in the deep respect he had for authority; for the authority of God, of the Sovereign Pontiff, of Bishops, and of authority within the Congregation itself. He always saw to it that this authority should be respected and appreciated for what it was. For him, the superior, even the local superior, was not a functionary nor a mere representative of the Society, but above all, a person, a Father endowed with a power coming directly from God, one who attends not only to the body, but also to the soul of his subjects. He emphasized this attitude towards authority by inculcating a great attachment to the Holy Rules as well as to the superiors in the Church and in the Congregation; at times also, he would remind those who seemed to be forgetting these principles. A few incidents will aptly illustrate this point.

Upon Father Allard's nomination as Vicar Apostolic of Natal, some of the overseas missionaries had shown their disapproval; one went so far as to say that "democracy would have to be introduced into our Order". This was an assault directed against the spirit of the Congregation which is eminently a religious spirit of total submission to the Superior General's guidance.

"Oh!", exclaimed the Founder, "I beg you not to spare them but to make them feel keenly how ridiculous, absurd and disorderly it is to pretend, during the Founder's lifetime, to disagree with him on the spirit and direction of the Society. This is the type of opposition which I am very determined not to tolerate. If those Fathers who are so proud and rash do not cease their wanderings, I will be obliged to take steps to see how this scandal is to be stopped... You have not been sent to approve, but to reform. Act with authority; do not spare anyone when it is a question of restoring regularity, obedience, poverty, and submission."²

"Our Congregation is not a republic nor is it even a representative government. Let the chapter on obedience be studied more closely and let us live peacefully under the direction of those who are appointed by the superior authority to govern communities and Provinces."³

1. Letter of October 29, 1850, cited in REY, Vol. 2, p. 367.

2. REY, Vol. 2, p. 386.

3. Letter to a new superior (Father Cooke), January 24, 1852, cited in REY, Vol. 2, p. 449.

The Founder, however, desired that respect be shown to the hierarchy in authority. Within the Society, there is only one Father in the full sense of the word, and that is the Superior General; his paternity is not transitory, nor is it restricted to a determined group; it derives more immediately from God; moreover, this paternity has a right to special consideration.

To Father Marchal, ex-moderator of the Oblates, he wrote these observations: "I must point out to you that the limits of acknowledgement were surpassed in the demonstration the Scholastics were prompted to make. It must be clear that in religious families there is only one Father just as there is only one Leader... You realize, my dear son, that in making this remark I merely intend to rectify what was faulty in a manner of conduct inspired by good feelings which I praise, but which I cannot approve.

"I will add on this occasion that the relation of sonship is never to be assumed in the Congregation except in relation to the Superior General. All the other Fathers, no matter how worthy of respect, are only brothers as far as the other Fathers are concerned... Suggest these principles gently to your replacement, so that he be not exposed to confusing the degrees of jurisdiction in the Congregation..."¹

4- A father full of goodness:

Bishop de Mazenod understood the human heart; his energetic manner of correcting abuses was rivalled by his sympathy for the unfortunate who committed some misdemeanour and showed repentance. He encouraged and furthered men of good-will.

Here is a quotation from one of the Founder's letters to Father Tempier who was departing to make the canonic visitation of the houses in Canada; it has something of the solicitude shown by Saint Paul towards his companions in the apostolate: "May God watch over you, my dear friend, may He preserve you from all evil, may He bless you in your voyage and in all your undertakings. I accompany you in thought and in my most ardent wishes. Oh, but the moment of our separation caused my heart to grieve! I have to seek consolation by turning to that Divine Master who inspired and sustained our union for the past half-century and in whose service we are now suffering this violence. You have not yet arrived at the station, and I feel constrained to give utterance to my distress of soul. I am writing you not knowing where I will address these lines. I do not know where you are getting off at Lyon. Anyhow, you will travel faster than my letter. Apart from this, I have nothing else to say to you except that you take great care of yourself, do not do anything imprudent during the long trip you are about to make, and write me often, very often..."²

To Father L'Hermite who was beginning his ministry: "God so blesses your efforts that your first blow has been a masterful one... Continue, my dear child, to keep me informed about all your activities; I have no greater joy than that of learning about the good you are doing. You know that you are always present in my thoughts each morning during the Holy Sacrifice, and in the evening

1. Letter of August 9, 1853, cited in REY, Vol. 2, p. 488-489.

2. Letter of May 1st, 1851, cited in REY, Vol. 2, p. 383-384.

during the audience granted us by our Divine Master when we go to pay Him our homage in Oraison made in His presence before the holy Tabernacle. I remind you of this, my dear child, so that you might meet me at this rendez-vous. It is the only way to overcome distances; to be in the presence of Our Lord at the same time is, as it were, to come together side by side. We do not see each other, but we feel, we understand, we merge into one same centre. Goodbye, goodbye, I must finish now. I will not leave you, however, before blessing and embracing you tenderly."¹

He thus reassured a Master of Novices: "I wish to repeat that you must not worry if at times you do not feel within yourself all the fervour which you would like to instill into others. The Good Lord does not always desire to nourish us on sweets. What would become of the spirit of compunction, the life of mortification, the abandonment, the generosity in God's service, if this Good Master were to grant us consolation only, were to accord us always that interior joy which seems to assure us that we are doing well and that we are pleasing to the Saviour? ... Do not complain then."²

Bishop de Mazenod enjoyed a health which allowed him to devote himself to a lifetime of unremitting toil and even austere penance. In 1814, however, the typhus he had contracted while performing his priestly functions among the Austrian military prisoners at Aix, brought him for the first time to the gates of death. He attributed his recovery, more or less miraculous, to the prayers of his children of the "Congrégation de la Jeunesse chrétienne d'Aix", who made a novena to the miraculous altar of N.-D. de Grâces, in the Church of the Madeleine.³

In 1829, he was again severely ill, and came very close to dying. This time, he attributed his cure to the innumerable rosaries of his infirmarian, Lay Brother Bernard Ferrand. His long convalescence, which he spent in Switzerland on Father Tempier's orders, lasted until early 1831.

It was not until December 18th, 1860, while presiding over the ceremony of presenting insignia to the Marseilles associates of the Holy Family, that he first felt the ailment which was to bear him away the following May 21st. A steadily growing tumour had formed under the left breast and, complicated by pleurisy, was mercilessly gnawing at him.

Bishop de Mazenod left his Oblates, as a spiritual testament, this instruction: "Practise well among yourselves charity... charity... charity... and outside, zeal for the salvation of souls."

Bishop de Mazenod's remains were first placed in the burial vault of the Bishops of Marseilles in the "Ancienne Major"; they were transferred to the funerary crypt of the new Cathedral in 1897, and placed at the foot of the crypt's altar; in 1936, they were exhumed for recognition by the members of the canonization process, and re-interred in a funerary monument erected within the crypt. In his will, Bishop de Mazenod left his heart, half to N.-D. de la Garde, and half to his Oblates; it was divided, but the two halves remained with the Oblates, the one being preserved in the General House, the other, again sub-divided, at the Scholasticate of Solignac, in France, and that of Ottawa, Canada.

1. Cited in REY, Vol. 2, p. 448.

2. Letter of May 1st, 1851, cited in REY, Vol. 2, p. 383-384. See LAMIRANDE, *Aspects du cœur de M^{gr} de Mazenod*, in *Etudes Oblates*, Vol. 13 (1954), p. 261-286.

3. See REY, Vol. 1, p. 165-166.

Chapter Two

UNDER THE MOST REV. FATHER JOSEPH FABRE

Superior General 1861-1892

I- Biographical Notes¹

Joseph Fabre was born at Cuges, near Marseilles, on November 14th, 1824, of parents who were good-living, but indifferent as regards religion. They were converted during the exercises of a jubilee preached by the Oblates in 1826. When he was four years of age, Joseph lost his father, and at the age of ten, his mother. A year later, his only sister, seven years older than he, passed away. He was given a home by one of his uncles, Antoine Bonifray, mayor of the Commune.

He obtained his diploma as Bachelor of Philosophy with honours from the Marseilles lyceum where he was sent for his studies. After studying medicine for six months, he expressly told his guardian of his wish to enter the grand seminary. The mayor of Cuges, not too devoted to religious practices, tried in vain to oppose his plans. In the autumn of 1842, Joseph Fabre entered the grand seminary of Marseilles. The following year, again to his uncle's displeasure, he decided to join the Oblates. In February 1844, he entered the Novitiate of N.-D. de l'Osier; he took his vows on February 17th of the following year, and was ordained a priest on May 29th, 1847.

In 1848, Father Fabre was assigned to the Grand Seminary of Marseilles where he was successively professor of both dogma and of moral.² In 1852, he became Director of the institution, and in 1854, Superior, though yet only 30 years of age. In 1850, the Congregation chose him to be Procurator General. This young religious manifested exceptional qualities of maturity and wisdom to merit such confidence from his superiors.

The General Chapter which opened at Paris on December 5th, 1861, elected him unanimously as Superior General of the Congregation. He was 37 years of age.

The Most Rev. Father Fabre was to direct the Congregation's destiny for 30 years. He was never in the best of health. "From his teaching years, he had suffered from an anaemia which the Doctors' most able treatments failed to lessen; this malady brought him much suffering, and that especially during the last years of his life. God, wishing to lead him to a high degree of sanctity through the courageous bearing of physical and moral suffering, placed him on the altar

1. See Notices nécrologiques, Vol. 7, p. 481-546; Missions, 1892, p.381-396.

2. Father Fabre published two treatises: Tractatus de vera Christi Ecclesia, 1853, 298 p.; and Tractatus de Religione revelata maxime revelata, 1852, 259 p.; moreover, he published Tableau d'histoire de la littérature de l'Eglise, in quarto, 250 p.

of sacrifice at an early hour". In spite of this, he was always active and accomplished a great deal during his long generalship.

He died on October 27th, 1892, at the Convent of the Sisters of the Holy Family, in Royaumont. He was 68 years of age.

II- Salient Features

A- Fidelity to the Founder's spirit:

Most Rev. Father Fabre, having always been at the Grand Seminary of Marseilles (except for a brief stay of a few months at N.-D. de l'Osier to teach philosophy to several Scholastics there) lived the first 17 years of his religious life at Bishop de Mazenod's side. In this school, he learned the art of governing, and that with skill and feeling as the Very Rev. Father Soullier bears witness. "Schoolled by our venerated Founder in the management of men and business, he brought to the government of the Congregation the qualities of an able administrator: discernment, a methodical spirit rich in foresight, and steadfastness in decision. To these were added the natural aptitudes of a real father: tender without being weak, just and good towards all, proud of the virtues and success of his subjects, always ready to pardon wherever he recognized repentance and frankness."¹

B- A man of order and method:

Such was the "dominating quality of the second Superior General".² Providence had chosen the right person to follow that man of mind and heart, of burning and invincible faith which the Founder had been. The Congregation was founded and hurled into the Church's advance posts; it had received the spirit which was to always quicken it. Numerous problems had to be solved in order to secure the stability of its internal organization as well as that of its many fields of apostolate and activity. These problems were to require long hours of council sessions and a well-informed prudence. There, the Most Rev. Father Fabre "was in his element", writes Father Soullier; "no one could untangle an intricate matter as he did; we used to admire the way he grasped the situation at a glance, his wonderful memory, his rare talent for organization. He brought to the deliberations a calmness, self-possession, and the just spirit of a real administrator."³ And in getting things done, he possessed "a remarkable keenness for detail... A clear and concise style with which he settled pending questions and outlined the course for each to follow."⁴

C- Of a sedentary disposition:

Trips did not agree with him, though he nevertheless visited the houses of Europe on many occasions. "We would have liked to see him in America... but that was too much to ask of him."⁵

1. Circ. Adm., Vol. 2, p. 93.

2. MARTINET, cited in Missions, 1892, p. 245.

3. Circ. Adm., Vol. 2, p. 95.

4. Ibid., p. 95.

5. Ibid., p. 95.

He was inclined "to remain aloof from outside relationships, and to confine himself within too restricted a circle". He was willing to see only a small number of friends. "We experienced keen regret", his successor tells us, "for, apart from the detriment which a militant Congregation like ours might undergo, we knew how well qualified he was to represent our religious family with his fine mind and his distinguished person. He was never able to overcome this weakness."¹

On the other hand, he enjoyed keeping in contact with his Oblates. "He found consolation in feeling that he was in contact with our religious, and especially those in distant missions. Will we ever know all the good he accomplished through his letters?" He always liked meeting his Fathers at the annual retreats made in common, and enjoyed visiting the Scholastics.

D- Love for the Congregation and appreciation of the religious life:

These dispositions were at the basis of every act of his administration and inspired in a special manner his circulars to the Congregation. He himself wrote: "The first object of my constant solicitude is that we should renew ourselves in the love of our holy vocation, steep ourselves with filial affection in that which gives it strength and life; I believe that my first duty lies in taking advantage of every opportunity of instilling these feelings into your hearts."²

He wrote forcibly in a circular: "To what are we called, my dear brothers? To become saints, so as to be able to work efficaciously towards the sanctification of the most forsaken souls. This is our vocation... Yes, let us love our vocation, let the thought of it arouse in our soul profound gratitude towards the Lord who has given it to us rather than to others. It is a precious treasure, a unique grace; let us not diminish its value through our indifference."³

III- Main acts of his administration

Praenotamen:

Immediate associates of Most Rev. Father Fabre in the General Administration were: Assistants: Henri Tempier, 1861-1867; Ambroise Vincens, 1861-1863; Hippolyte Courtès, 1861-1863; Florian Vandenbergh, 1861-1867; Alexandre Soulerin, 1863-1867; Louis Soullier, 1867-1893; Jean Lagier, 1863-1867; Pierre Aubert, 1867-1887; Charles Jolivet, 1867-1874; Aimé Martinet, 1867-1893; Marc-Melchior L'Hermite, 1875-1890; Joseph-Eugène Antoine, 1887-1893; Cassien Auger, 1890-1893. Bursar General: Alexandre Soulerin, 1861-1863; Marc Sardou, 1863-1893.⁴

1. Circ. Adm., Vol. 2, p. 96.

2. Ibid., Vol. 1, p. 131.

3. Ibid., Vol. 1, p. 71-72.

4. Etudes Oblates, Vol. 2 (1943), p. 138-144.

A- Clash with Bishop Cruice, of Marseilles:

1- Ill-disposed feelings:

a- On the part of the Marseilles clergy: Bishop de Mazenod had had to impose certain reforms on his clergy which of their very nature were bound to give rise to some discontent. In agreement with his synod, he had established the common life for pastors and curates of the same parishes. This measure which should have greatly favoured the sanctity of priests and the efficacy of their ministry was, however, found displeasing. "Bishop de Mazenod's body had not yet been buried when the decrees of the synod were already violated and most of the curates had returned to their families or moved into lodgings away from the rectories."¹ Moreover, the discontented ones were not above blaming the Oblates for interfering in Diocesan affairs. Bishop Guibert, writing to Father Tempier on May 28th, 1861, mentioned those "false-minded ones who imagine that the Oblates want to direct everything".² Father Rambert, who was present at the Founder's funeral, tells us that he remained silent concerning many points where the sentiments of some members of the clergy did not tally with the sympathetic feelings of the majority of the faithful.³

b- Bishop Cruice was predisposed: In a letter of August 14th, 1861, from Bishop Jeancard to Mgr Guibert, Archbishop of Tours, we read: "Bishop Cruice is at present surrounded in Paris by men who are urging him to act vigorously and are filling his mind with odious suspicions and even libellous accusations."⁴ Besides this, the Ministers in Paris, with whom the new Bishop was necessarily in contact, were also biased against the former Bishop of Marseilles. "His last letters to the Emperor and the Ministers had not been pardoned; during his long illness, he received no proof of sympathy either from the Emperor or from the Ministers or his colleagues of the Senate."⁵

2- Accusations and protests:

Bishop Cruice, led astray by the many calumnies and being moreover of an impulsive temperament, made unjust claims against the heirs of Bishop de Mazenod and of the Congregation. Bishop Jeancard wrote: "As time goes on, the situation regarding the testamentary succession of our beloved deceased and the future of the Oblates get worse. Father Cruice (appointed to the See of Marseilles) requests a detailed account of Diocesan funds during Bishop de Mazenod's episcopacy. He has made it known that he has agreed with the Minister that these accounts should be submitted to the latter. Mr. Rouland has been led to believe that some funds were diverted from their destination to the Oblates' profit. Following this, an enquiry was made to establish just what property belonged to the Oblates, while admitting, in a very gratuitous manner, that Bishop de Mazenod

1. REY, Vol. 2, p. 868.

2. REY, Vol. 2, p. 866.

3. See REY, Vol. 2, p. 861.

4. See REY, Vol. 2, p. 869.

5. Ibid., p. 872.

was the nominal owner of all these possessions. With this in mind, the Minister sought to make the heirs responsible for the alleged misappropriations made by Bishop de Mazenod."¹

3- Solution to the matter:

Father Fabre planned to submit the difficulty for the Archbishop of Aix's arbitration, but, without his knowledge, it had already been taken before the Ministers at Paris. All the discussions were long and tedious, because property was claimed for the Diocese, the origin and legitimacy of which the major superiors were perfectly aware. "Everything was contested; nothing that we said was believed, and we may add that we were condemned before being heard. In the presence of such a difficult and delicate situation which, on account of the troublesome times we were going through, could have even threatened the Congregation's existence in France, we had only one choice to make, and that was to remain silent so as not to give any opportunity for scandal and thus make things worse; we had to give up as little as possible of what was being unjustly demanded of us and look elsewhere, where things would be calmer and the attitude less hostile, for a place to establish the General House. A short time later, for the sake of peace and in order to preserve our houses of Marseilles from the continual threat of being shut down, we had to surrender a considerable piece of property which belonged to us; an insufficient amount was allotted us for this exchange, and we would not have received even that, had we not had recourse to the only means still within our power."²

4- Consequences:

Transfer of the General House to Paris: This was announced to Bishop Cruice on April 8th, 1862. As the centre of a Congregation which spanned the world, Paris was more suitable anyway. This was "one of Father Fabre's first actions, a coup d'état... which brought to the fore the Rev. Father's will power and decisive spirit."³

The direction of the Grand Seminary of Marseilles was taken from us, "For the family, a sorrowful act in its moral and material consequences."⁴

Bishop Cruice was misled in this matter; "he partly recognized that fact before his mind became too weak."⁵ His successors were to prove to be benevolent towards the Oblates.

B- Modification of the Congregation's juridic status in 1866:

Before the 19th century, the Church had not yet formulated many laws pertaining to Institutes with simple vows since these Institutes were not very numerous, and had only fairly recently developed. The 19th century, however,

1. Letter to Bishop Guibert, August 13, 1861, cited in REY, Vol. 2, p. 868.

2. Father Fabre's report to the Chapter of 1867, in Registre des chapitres généraux, Vol. 2, p. 23.

3. Circ. Adm., Vol. 2, p. 94.

4. Régistre des chapitres généraux, Vol. 2, p. 23.

5. Ibid., p. 23.

was to see a great number of these Congregations spring up.¹ During this century also, the Church, always distinguishing them from Orders with solemn vows, gradually specified the laws which were to govern them.

The modifications ordered for our Constitutions by a Decree of January 5th, 1866, had as their main purpose bringing the Constitutions into conformity with the common legislation which had already evolved somewhat since the date of our first pontifical approbation.

The question of our exemption, which formed the object of a special letter accompanying the Decree, was raised on the occasion of a request for a dispensation of age made to the Roman court in 1863.²

1- Our Congregation's non-exemption:

a- What is exemption: "The privilege which removes religious Institutes from the jurisdiction of the local Ordinary by linking them more directly to the Holy See which exercises a more continual vigilance over them and to whom they must more often have recourse."³ Moreover, major superiors of exempt Institutes have over their subjects, besides the religious authority strictly speaking, a part of the ecclesiastical authority which is reserved to the local Ordinary in non-exempt Institutes, v.g. authority to give jurisdiction for confessing, "to reserve cases", to grant dimissorial letters, etc.

b- The exemption we believed we enjoyed: The belief was based on a rescript dated April 23rd, 1826, by which Pope Leo XII granted to our society communication of privileges with the Congregation of the Most Holy Redeemer (Redemptorists); now, among the privileges this Congregation enjoyed was that of exemption.

This privilege, not contained explicitly in the above-mentioned rescript, had been mentioned by word of mouth to the Founder by the Sovereign Pontiff; the Founder declared on many occasions and without the shadow of a doubt that this had been Leo XII's intention when communicating to us the Redemptorists' privileges.

Besides, prior to 1863, no doubt had been raised, not even when the Rules received Rome's approval in 1853.⁴

c- Declaration of our non-exemption: A letter of the Prefect of the Sacred Congregation of Bishops and Regulars, dated January 5th, 1866, declared that our Congregation, admitting of simple vows only, remained subject to

1. From 1800 to 1864, 198 Congregations received a Brief of Praise or Approbation from the Holy See. See IESACE, L'accession des Congrégations à l'état religieux canonique, p. 130.

2. Régistre des Conseils généraux, 1861-1872, July 15, 1863; Circ. Adm., Vol. 1, p. 153.

3. NAZ, Traité de Droit canonique, Vol. 1, p. 654.

4. Circ. Adm., Vol. 1, p. 153.

the jurisdiction of the local Ordinary, according to the norms set down by the Sacred Canons and Apostolic Constitutions. It also declared that the Holy Father ratified and validated any act of the past which may well have been irregular. The Decree of the Congregation of Bishops and Regulars consequently demanded modifications in our Holy Rules.

d- Privileges and indults: At Rome's own suggestion, the Most Rev. Father Fabre requested indults in the form of compensation and as a means of avoiding difficulties created by the necessary changes. Thus he obtained:

- The right of confessing to each other anywhere, as long as we have jurisdiction from an Ordinary or from Major Superiors.¹
- The right of administering Viaticum and Extreme Unction to our own members, to perform their burial services without the pastor's permission.²
- Power for the Superior General to grant dimissorial letters in certain cases.³
- The power of ordaining to the sub-diaconate ad titulum mensae communis those who have no patrimony;⁴ etc.

2- Rulings of the Decree of January 5th, 1866:

To quote a few by way of example:

- Professed Scholastics not in sacred orders are not obliged to recite the Sacred Office except in virtue of the Constitutions, and not in virtue of a precept of the Church.
- The Holy See's authorization is necessary to establish a Province, a Missionary Vicariate, to found Novitiates, to accept the direction of grand seminaries, the direction of parishes, etc.
- The Novitiate must last a complete year, and must be in the approved Novitiate house under the immediate direction of the Master of Novices; studies incompatible with this time of formation are not to be followed.
- The Holy See recommends that the Superior allow greater freedom in spiritual direction, especially in what strictly speaking concerns the manifestation of conscience.
- Every modification of the Rules and Constitutions must be approved by the Sovereign Pontiff. He alone can dispense from vows; etc.

3- Most Rev. Father Fabre's visit to Rome:

The Superior General went to Rome in April, 1866, to gain more ample knowledge of the Holy See's new directives and obtain certain indults. He wrote: "We were able to ascertain to our great relief that no complaint had influenced the decision taken in our regard, and that it was nothing but the result of the Sovereign Pontiff's paternal solicitude, extending to the Congregation of the O.M.I. the prescriptions to which all the religious societies recently recognized by the Church are subjected either by general law or by particular law. Moreover, to prove that this was so, I was made the object of very thoughtful attention."⁵

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1. Indult of March 2, 1866.
 2. Indult of May 12, 1866.
 3. Indult of April 27, 1866.
 4. Indult of May 12, 1866.
 5. Circ. Adm., Vol. 1, p. 154.

Here was the explanation given on the subject of our non-exemption: "The jurisprudence of the Roman Congregations limits this communication (communication of privileges among congregations) to things freely given, such as indulgences, spiritual favours, but it never permits such communication when there is a question of the impairment or interference with the rights of a third party, unless this be stated specifically. Thus it is that exemptions, dispensations, and privileges granted exclusively to certain orders do not enter into the general communication."¹

The Superior General in his address to the Chapter of 1867, in reference to this important modification of our juridic status said: "... We are not able to hide the fact from you that in this decision seemingly so disappointing we must see only an act of benevolence and of very great usefulness for our family's future. Our position is henceforth clear and precise, and, in our opinion, nothing is more preferable than such a position."²

The adaptation of our Holy Rules to the Decree of 1866 was made at the General Chapter of 1867.³

C- Under the oppressive laws of 1880:⁴

1- The Anti-Christian Republic: The Third French Republic was born after Napoleon III's surrender at Sedan, in 1870. From 1871 to 1875, the new order showed itself favourable to the Church which especially in the freedom of education succeeded in regaining its rights. From 1876 to 1879, the President of the Republic, McMahon, retained this benevolent attitude towards the Church, but his Cabinet was anticlerical, and he was forced to resign in 1879. Then arose the anti-Christian and oppressive Republic. Jules Crevy became President, and Gambetta, a demagogue well known for his violent anticlericalism, was named President of the Chamber.

The wave of opinion which brought the anticlericals into power was due to the wide-spread doctrines of groups of free-thinkers. Magazines and newspapers had been launched to propagate in every way "the republican and secular idea", of which Gambetta proclaimed himself to be the "commercial traveller". Mourret wrote: "In the mind of the masses they strove to identify Catholicism with conspiracy against the established government and the Republic with free-thinking."⁵ At least in the ruling class, opinion was ripe for an open persecution against the Church.

1. Circ. Adm., Vol. 1, p. 165.

2. Régistre des Chapitres généraux, Vol. 2, p. 31.

3. See Etudes Oblates, Vol. 10 (1951), p. 254-258.

4. In reference to the Franco-Prussian War of 1870, which momentarily disturbed the religious life of our houses in France, see Missions, 1872, p. 533-671; more especially for the houses of Autun, Paris, N.-D. de Lumières and N.-D. de la Garde, see Missions, 1870, p. 394-522.

5. MOURRET, Histoire de l'Eglise, Vol. 8, p. 594.

Main acts of the anti-Christian Republic were:

- Suppression of educational freedom in the Universities, in 1879.
- Exclusion of the Bishops from the Council of Public Education, in 1880.
- The suppression in 1880 of the Society of Jesus and expulsion of most non-approved Orders and Congregations. From 8,000 to 9,000 religious men, and 100,000 religious women were affected.¹
- Different school laws: free secular education, in 1882; etc.

2- Oblates under the oppression:

a- Cardinal Guibert's protests: With several famous letters against the oppressive laws, Cardinal Guibert, O.M.I., Archbishop of Paris, protested. On March 26th, 1879, he sent two letters to the Chambers. When, in spite of them, the Chambers passed the law against religious education, he wrote another on July 25th, this time to the Senators, urging them not to sanction the law passed by the Chambers. The Senate refused the sanction, but its refusal was to remain inefficacious since the Government replied with the decrees of March 29th, 1880, one of which gave the Society of Jesus three months to disperse while the other refused to every Congregation the right to exist without legal acknowledgement. Cardinal Guibert still did not give up the struggle, but wrote three letters to the Government dated April 12th, August 13th, and September 15th, to assert the rights of the religious congregations which had been suppressed by the law.²

"Those magnificent letters which Cardinal Guibert published in defence of the religious Congregations had immense repercussions, moving even those who were indifferent; the faithful, priests, and Bishops were at one in their praise and admiration. Moreover, they received, in a Brief of Pope Leo XIII, the highest approval."³

b- Father Fabre's directives:

1° He emphasized the viewpoint of faith necessary in such situations. "Here below, the Church is essentially militant, and we must share in our Mother's life."⁴ "Let us revivify our Faith, and learn to recognize in what is happening the holy will of God and the realization of our Divine Saviour's words. We must be equal to the loftiness of the position in which this adorable will places us."⁵ This faith must even be strong enough to forgive our executioners: "In the midst of our trials, let us not lose sight of the admirable example given us by the Crucified: Pater, dimitte illis, non enim sciunt quid faciunt."⁶

1. DANSETTE, *Histoire religieuse de la France*, Vol. 2, p. 79.

2. See PAGNELLE de FOLLENAY, *Vie du Cardinal Guibert*, Vol. 2, p. 660-671.

3. ORTOLAN, Vol. 3, p. 233; for a résumé of the contents of the Cardinal's letters, see PAGNELLE DE FOLLENAY, *op. cit.*, Vol. 2, p. 660-671 and ORTOLAN, Vol. 3, p. 228-229.

4. *Circ. Adm.*, Vol. 1, p. 345.

5. *Ibid.*, p. 346.

6. *Ibid.*, p. 348.

2° Measures taken: Banishment from our houses in France involved the General Council in long and numerous deliberations in the year 1880; these expulsions were the object of 23 meetings, for the General Administration recognized the possible serious consequences. "Our vocation, our works, our Congregation are greatly imperilled. This dispersion could have troublesome consequences for each and every one of us if we do not take precautions..."¹

- A request was made to the Holy See for the faculty to temporarily suspend the obligations with regard to the common life.

- Most Rev. Father Fabre made arrangements with the Provincials of France and planned the course of conduct they were to follow, making special regulations to suit the circumstances.

- He sent a Circular to the Superiors on June 4th, in which he asked them to redouble their vigilance so that their dispersion be only one of body and not of mind and heart; the Superiors were to determine the places to which each would withdraw; they had to correspond regularly with the Major authorities, and see to the preservation of our temporal goods, etc.²

- Again on June 4th, he addressed another Circular to all the Oblates in France exhorting them to resign themselves and remain faithful.

c- The expulsions themselves:³

1° General character: They were:

- Unjust, shameful, brutal.
- Carried out with no regard for any feeling of honour, and in a spirit of vengeance. Often the executors were publicly humiliated in the accomplishment of their inhuman task.
- The people protested, but they were held back by the guards... The priests and Bishops were sympathetic in their attitude towards the dispossessed religious.

2° In our different houses:

- General House, Paris: November 5th. All were driven out except the caretakers... Father L'Hermite protested in a very firm manner.

- Aix: October 29th. The main door was broken open... the corridors were filled with persons led by the Archbishop and the Vicars General protesting. The Oblates were received into the Archbishop's Palace.

- Scholasticate of Autun: Father Tatin, Superior of the house, raised a strong protest... M^{gr} Perraud, Bishop of Autun, was present along with many witnesses, and he too protested. The Bishop welcomed the Fathers into his residence; the Scholastics set out for Inchicore, in Ireland.

- House of Calvary (du Calvaire): The chaplaincy N.-D. de la Garde was closed on October 30th; St-Andelain and N.-D. de Talence on November 3rd; and Nancy, St-Martin de Tours, N.-D. du Bon-Secours and Angers, on November 4th.

1. Circ. Adm., Vol. 1, p. 355.

2. Ibid., p. 349-352.

3. See Missions, 1881, p. 5-111, 125-184, 320-342, which give a detailed account of the expulsion from each of our houses and the text of the protests made; see also ORTOLAN, Vol. 3, p. 234-255.

- Those overlooked: The Novitiate of N.-D. de l'Osier, the grand seminaries, the chaplain service at Bordeaux, N.-D. de Sion and Montmartre were unmolested.

3° Those expelled: The greater number found shelter in the neighbourhood of their former residence. The apostolic works were carried on as well as the circumstances would allow: missions, retreats, etc. As the surveillance gradually lessened, the communities quickly took up dwelling once more in their own houses. At first, they gathered only for meals, then for the day, and finally, settled down permanently. After several years, the common life was re-established everywhere. The General Administration formally reconstituted itself at Paris, in February, 1886. Most Rev. Father Fabre had withdrawn to the house of the Holy Family, at Bordeaux. The house of Tours remained closed.

D- Provinces and Missionary Vicariates:

1- Province of France:

The Superior General's influence was more immediate on the two Provinces of France than on the others, situated as he was in the heart of France, at Paris. We have seen his directives when trouble arose in the Diocese of Marseilles after Bishop de Mazenod's death, and again during the expulsions of 1880. Let us continue here to outline in a general manner the main developments in these Provinces under his generalship.

a- The work of preaching, already launched in many regions of France during the Founder's lifetime, became more accentuated and wide-spread. The founding of the house at Rennes, in 1865, allowed the missionaries to work in Brittany. The house at Tours, in 1867, gave them a beach-head in Bishop Guibert's Diocese; that of St-Andelain was established in 1869, in the Diocese of Nevers; that of St-Ulrich came in 1880, in Alsace and Lorraine, and that of Lyon, in 1888, in another important region of France.

b- Parish work developed: In 1869, the parish of St-Andelain was accepted. On the Isle of Jersey, three parishes were successively confided to them, that of St. Thomas, in 1880, of St. Matthew, in 1882, and of St. Martin, in 1884, so that the French population of the island benefited from the missionaries' ministry.

c- The Marian Shrines: Three Shrines were added to those already served by the Oblates, that of N.-D. d'Arcachon, in 1869, along with its adjoining parish; that of N.-D. de la Salette, which our Fathers erected in St-Andelain's Church; and that of N.-D. de Pontmain. This latter was especially famous. It was erected on one of the spots rendered hallow by apparitions of the Blessed Virgin during the past century, a place which had attracted huge throngs ever since the day the great wonder took place. On October 1st, 1873, two years after the apparition, the local Ordinary entrusted the care of this new-born place of pilgrimage to us. The construction of a basilica begun that very year was opened four years later. One of the witnesses of Pontmain was to become an Oblate, Father Joseph Barbedette. To complete this outline of the Marian apostolate, we might add that the Madonnas of Arcachon, L'Osier, and Sion were solemnly crowned amidst magnificent demonstrations in 1873, and that of Bon-Secours, in 1880.

d- Montmartre: The Sacred Heart movement in Montmartre was conceived by a group of laymen who wished, through the erection of a material and spiritual monument of a national character to the Sacred Heart during those evil times, to make reparation for public crimes, and appease the Divine anger. Cardinal Guibert, Archbishop of Paris, approved the project and took a personal interest in it. In June 1875, the first stone of the temple was solemnly blessed; the following year, a provisional chapel having been erected, the Oblates were asked to take charge of it and become chaplains of the work known by the name of Voeu national de la France au Sacré-Coeur.

The chaplains had to direct the construction of the basilica and to turn Montmartre into a real national centre of devotion to the Sacred Heart. Fathers Rey, Voirin, J.-B. Lemius, Yenveux, and Thiriet were famous for their work there which proved to be a glorious and meritorious task for the Congregation in France.

e- The houses of formation:

1° The Scholasticates: That of Montolivet (near Marseilles), shared by the two Provinces of France, was transferred to Autun, in 1862, due especially to the difficulties the Congregation encountered with the successor of Bishop de Mazenod in the See of Marseilles. During the expulsions of 1880, the Scholastics sought refuge first in Ireland, at Inchicore, near Dublin. Then, in 1885, they were at Belcamp, and in 1887, they returned to the continent to stay for a year at Blyerheide, in Holland, and finally to settle down at Liège. Another Scholasticate opened in Rome and received a certain number of Scholastics from France in 1881. We shall speak of it in the following pages.

2° The Novitiates: That of the Province of Midi, at N.-D. de l'Osier, continued to prosper, having escaped the expulsions of 1880. That of the Northern Province, in Nancy, suffered the trial of exile, seeking refuge at Neerbeek, in Holland.

3° The Juniorates: That of the South (du Midi), at N.-D. de Lumières, was transferred to Beaucaire in 1882, then to Diano Marina, Italy, the following year. After an earthquake which demolished the house in 1887, the French juniorists returned to N.-D. de Lumières, and the Italian juniorists were admitted to the Scholasticate in Rome.

The juniorists of N.-D. de Sion, in the Northern Province were not driven out in 1880. In order to meet such a possibility, a Juniorate was founded at Heer, in Holland. In 1885, Father Léon Legrand who had taken over the direction of this house in 1884, transferred it to St. Charles, in Holland, and their work was dedicated to German recruitment. Father Legrand, in a perfect apostolic spirit, through this action and other activities, contributed to the foundation of the future German Province.¹

Most Rev. Father Fabre founded an Oblate residence at Madrid, in November, 1882; this was our first foothold in Spain, where we became chaplains to the Sisters of the Holy Family who had important works there.

1. See Missions, 1935, p. 550-558, Le fondateur de St-Charles, le R.P. Léon Legrand, o.m.i.

2- Province of England:

Under Most Rev. Father Fabre's generalship, the Oblates developed their works of ministry and preaching in the British Isles; they concentrated especially on the service of churches and parishes where they neglected nothing in their attempts to revive the Faith and to make new conquests for the Church, erecting confraternities, Catholic associations, caring for schools, etc. Their apostolic field had widened. In 1862, they took charge of the densely populated worker district of Birkenhead, near Liverpool, known by the name of Rock Ferry; here they built schools and a church. Two sections of the city of London, abandoned as far as religion was concerned, became their field of endeavour in 1864 and 1865. The first, Tower Hill, in the heart of the working district, had a temporary chapel in 1865, and finally its own church in 1872; the second, Kilburn, was also to have its provisional chapel by 1868, and a church by 1879. The Fathers, seeking to rehabilitate juvenile delinquents, added the reform school of Philipptown to that of Glencree in 1870. In these two schools a team of some thirty Lay Brothers devoted themselves constantly to the task of teaching trades.

These new foundations (3 parishes and a reform school) were added to the 4 parishes (Leeds, Sicklinghall, Holy Cross and Leith), the penitentiary (Glencree), the missionary house (Inchicore) and to the Novitiate (Belmont), which were founded in Bishop de Mazenod's time.

Most Rev. Father Fabre made three visits to England and Ireland, in 1863, in 1866 and in 1881. He wished to make a personal observation at the works of the Congregation and to promote them accordingly. Father C. Jolivet made a visit in 1865, and Father Martinet, in 1874.

3- Province of Canada:

Under Most Rev. Father Fabre's administration, the Province of Canada founded three of its important houses of Oblate formation: the Novitiate of Lachine (1866), St. Joseph's Scholasticate (1885) dependent partially upon the General Administration until 1906, and the Ottawa Juniorate (1890).

Indian missions were also assisted, especially through the founding of houses and residences which brought the missionaries closer to their people. Thus the residence (1862) later to become the house (1872) of Ville-Marie became the central home for the missions of the Temiskaming, Abitibi, and James Bay regions. The residence at Albany, founded in 1892, established the missionaries on the very shore of James Bay. Besides this, at the request of Bishop Baillargeon, Co-adjutor of Quebec, the Oblates, in 1865, accepted missions in the interior of Labrador and in the far north of the Province of Quebec. These missions so difficult of access absorbed the labours of Fathers Charles Arnaud, Louis Babel, Zacharie Lacasse, Georges Lemoine, etc. A missionary residence like that on James Bay was considered for this area; Most Rev. Father Fabre authorized such a residence at Ungava, in 1891, at the same time as he authorized that at Albany. However, due to the lack of funds which plagued our missions and the

1. See the reports to the General Chapters of 1873, 1879 and 1893 in Missions, 1873, p. 313-322; 1879, p. 350-363; 1893, p. 296-310.

complete isolation which the missionaries would have had to endure, this post was never established.

Most Rev. Father Fabre was to preside over other important works: the foundation of Lowell (1868), a preaching centre and parish, cradle of the future Province of St. John the Baptist of Lowell, and N.-D. de Hull (1870), central depot for the missionaries to the shantees and the parish which became large and flourishing. Ottawa College received its civil charter of University in 1866, and its ecclesiastical charter, in 1889.

In 1893, the Province numbered 80 Fathers, about ten of whom were engaged in preaching missions. The Province cared for 7 parishes: St-Pierre de Montréal, N.-D. de Hull, the Sacred Heart in Ottawa, St. Joseph's, in Ottawa, Mattawa, Maniwaki; it had five centres for Indian missions: Maniwaki, Ville-Marie, Betsiamites, Pointe-Bleue, and Albany. In 1883, the erection of the Province of the United States removed the houses of Lowell, Buffalo, and Plattsburg from its jurisdiction.

4- Erection of the Province of the United States:

By December 27th, 1861, the houses of Texas had already been erected into a Pro-Vicariate. Nevertheless, in view of the small number of missionaries and the manifold difficulties of this foundation, Most Rev. Father Fabre opened proceedings a few years later to confide this apostolic field to some other missionary Institute. After six years of negotiations with different religious societies, he had not found any to succeed us. When Father P.A. Martinet, Assistant General, was sent as Visitor in 1883,¹ he was in a better position to estimate the good the Oblates were doing there, how much the population was attached to their missionaries, and the high esteem the latter enjoyed in the eyes of the priests and the Bishop. Thus it was that Father General bowed before the Divine Will so clearly manifested by circumstances, and resolved to carry on this work.

In order to ensure its existence and to allow it to develop, he decided to attach to it the houses of the northern United States which until then belonged to the Province of Canada; thus was formed the Province of the United States. The new Province included the houses and residences of Brownsville, Rio Grande City, Roma and Agualeguas, of Texas, and Buffalo, Plattsburg and Lowell, which were separated from the Province of Canada.²

In the decree of the Province's erection, Most Rev. Father Fabre authorized the founding of a novitiate which was opened at Tewksbury in the same year; a juniorate was also founded there in 1888 and was transferred to Buffalo, in 1892.³

1. Father Martinet was designated for this task on November 22, 1882. See Régistre des Conseils généraux, November 22, 1882.

2. Circ. Adm., Vol. 1, p. 366-368: Circular announcing the erection of the Province and giving its history.

3. Agence Romaine O.M.I., 1950, p. 59-60, 75.

5- The Canadian West:

a- In general: Western Canada, the immense apostolic field accepted by the Founder, made important progress both civilly and ecclesiastically during Most Rev. Father Fabre's 31 year generalship.

1° In civil matters: Manitoba and British Columbia became Provinces of the Canadian Confederation in 1870 and 1871 respectively; the flow of immigration, already heavy, was further accentuated by the construction, in 1885, of a railroad linking Eastern and Western Canada and going as far as the Rocky Mountains; gradually the Prairies yielded to cultivation, and the country's rich resources were tapped; towns sprang up; in short, civilization overtook the Western plains; the Indians, in spite of several attempts at rebellion, were forced to give way.

2° In ecclesiastical matters: The progress was impressive and extended even as far as the vast Northern regions.

- 1862: the huge Diocese of St. Boniface, extending from Ontario to the Rockies, and from the United States to the northern limits of Canada, was divided by the erection of the Apostolic Vicariate of Athabaska-Mackenzie.

- 1863: Erection of the Apostolic Vicariate of British Columbia.

- 1871: Erection of the Diocese of St. Albert which divided the Diocese of St. Boniface a second time.

- 1891: Establishment of the Vicariate Apostolic of Saskatchewan, in the St. Albert Diocese territory.

In these developing territories, the Oblate Congregation accepted the lion's share of the Church's responsibility; it supplied the great majority of apostolic workers, and all the pastors of the Dioceses and Vicariates Apostolic (except that of the Diocese of Victoria which covered Vancouver Island). Moreover, Bishop Taché, the great artisan who directed the Church's expansion in the West during the past century, had to constantly have recourse to the General Administration of the Congregation, and to the aid of its missionaries, for the erection and assured maintenance of its Dioceses and Vicariates. The Roman Congregations also conferred with the major authorities of the Congregation before proceeding to the establishment of ecclesiastical divisions and the nomination of pastors.

b- In particular:

1° The Vicariate of Athabaska-Mackenzie (1862): The erection of this Vicariate had been foreseen and the negotiations begun during the Founder's lifetime;¹ it was agreed upon by Most Rev. Father Fabre who "readily granted Bishop Taché's request of the Congregation's support in view of the division of his Diocese and of the proposal of Father Faraud as titular of the new Vicariate to be erected."² The Superior General erected a religious

1. Letter of Father Fabre, in Bishop de Mazenod's name, to Bishop Taché, May 1, 1861, in Etudes Oblates, Vol. 4 (1945), p. 75.

2. Etudes Oblates, Vol. 4 (1945), p. 77.

Vicariate in the territory of the Vicariate Apostolic which he confided to the new Vicar Apostolic.

The General Administration was also confronted with the Alaskan missions, and the possibility was considered of either taking charge of them as a Vicariate Apostolic distinct from that of Athabaska-Mackenzie, or as a territory which would be annexed to the latter. In 1868, the Congregation declined the offer made to it; in 1873, Bishop Faraud, who believed that he was responsible for the Alaskan territory, took up the matter again, but had to admit that the Congregation could not accept it: "The Congregation absolutely refuses to take charge of it, and I realize that she is right because she has already undertaken too much, and all our works are suffering from lack of subjects."¹

The Cardinal Prefect of Propaganda again offered us this territory in 1881; this time the General Council showed itself willing to accept as long as Bishop Faraud should give his consent, but the latter seemed undecided and the foundation did not take place.²

2° The Vicariate of British Columbia (1863): In 1858, almost all of our Fathers left Oregon. As early as that year, plans were made to open negotiations with Rome in order to obtain the erection of a Vicariate Apostolic in British Columbia.³ The erection was to take place on December 14th, 1863. The new Vicariate extended over the whole of British Columbia, and part of the Yukon Territory. Bishop D'Herbomez, elected Vicar Apostolic, also exercised religious authority over the missionaries in his position as Vicar of Missions, since the Mission Vicariate of Oregon had, in fact, been transferred to his Vicariate Apostolic. The centre of the new Vicariate was New Westminster. In 1866, a college was founded there; industrial schools were also opened in different missions; new missions sprang up: William's Lake (1867), Stuart's Lake (1873), Kamloops (1878), Kootenays (1876).

3° Diocese of St. Albert (1871): Before presenting the plan of the erection of this Diocese, Bishop Lache wished to first present it to the Superior General; it was submitted to the General Chapter of 1867. The Congregation agreed, in 1868, to take charge of this new Diocese, erected a Vicariate of Missions within the projected limits of the new Diocese, and designated Bishop Grandin as Vicar of Missions. While the requested erection was delayed in Rome until 1871, the Bishop and missionaries nevertheless applied themselves to the task of organizing the new Diocese. Upon his arrival, Bishop Grandin found 13 missionaries spread throughout 7 missions; he had a very meagre revenue at his disposal, and he and his missionaries began their work in extreme poverty. Father Lacombe, who laboured for many years in this territory, played an especially remarkable rôle.

1. Etudes Oblates, Vol. 5 (1946), p. 180.

2. See Missions, 1936, p. 108-114.

3. See Journal du Conseil général, 1857-1859, April 14, 1858; see supra, p. 97-98.

4° The Vicariate Apostolic of Saskatchewan (1891); The new Vicariate Apostolic which included the central and northern part of the Diocese of St. Albert, had been planned by the Council held at St. Boniface, — where all the Bishops in session were Oblates — in 1889; Rome erected it in 1891. The Congregation agreed to take charge of it, and erected a Vicariate of Missions which it confided to Bishop Pascal, who had been named Vicar Apostolic. When created, the Vicariate had 17 Fathers and 6 Lay Brothers.

Thus, under Most Rev. Father Fabre's generalship, the Canadian West was endowed with 4 Vicariates Apostolic and 4 Vicariates of Missions.

6- Ceylon:

From 1861 to 1892, the Ceylon missions made great progress. By an administration full of wisdom and through open co-operation with the authorities of the Congregation, Bishop Séméria laid the foundations of the missionary's work. Upon his death, in 1867, the major authorities named Father Christophe Bonjean, a judicious choice, to succeed him in the direction of the Jaffna Diocese. A great fighter for the cause of the Church, especially in favour of educational works and a native clergy, Bishop Bonjean strengthened the Church confided to his pastoral zeal. Many of his problems were shared by Most Rev. Father Fabre and his Council; in his endeavours, he worked hand in hand with his missionaries, the Oblates.

In 1883, Most Rev. Father Fabre agreed to the expansion of our mission field in Ceylon. Until then, we had been caring for the Vicariate Apostolic of Jaffna; henceforth Rome was to confide to us the Vicariate Apostolic of Colombo formerly served by the Sylvestrians. This Vicariate encompassed all the south of the island, except the central district where the Vicariate of Kandy had been created and given over to the direction of the Sylvestrians. Thus was fulfilled one of our Founder's fondest hopes,¹ that of seeing the whole island of Ceylon confided to his spiritual sons. Bishop Bonjean was appointed Vicar Apostolic of Colombo, and Bishop André Mélizan became his successor in Jaffna. Early in the year 1887, the hierarchy was established on the isle of Ceylon, with Colombo becoming the metropolitan See with the other Vicariates Apostolic as suffragans.

7- South Africa:

The trying missions among the Zulus caused Bishop de Mazenod and Most Rev. Father Fabre a good deal of worry; the Founder grew impatient with the slow beginnings, while Most Rev. Father Fabre was to deplore the conditions which prevented a full flowering of the missionary apostolate.

During Most Rev. Father Fabre's term as Superior General, South Africa was developing at a brisk pace; with the discovery of diamond mines at Kimberley in 1866 and the tapping of other rich resources, the white population increased tenfold, and cities mushroomed. There was need for greater action on the Church's part to meet the new demands.

1. Circ. Adm., Vol. 2, p. 20.

Bishop Allard, Vicar Apostolic, had, with meagre resources, created several mission posts among the Whites and directed his missionary action towards Basutoland where, on February 18th, 1862, he obtained permission from Chief Moshesh to establish a mission. However, these missions did not seem to be sufficiently organized, and his conception of the missionary work in his rapidly evolving Vicariate was not shared by his missionaries; certain difficulties arose. Father Martinet, Assistant General, visited these missions in 1871-1872 and appraised the situation. Most Rev. Father Fabre, confronted with these problems and realizing that these missions, situated as they were in a rapidly developing country, needed a younger and more enterprising leader, invited the aging Bishop to tender his resignation.¹ Bishop Allard presented his resignation to the Holy See in 1874, and was received into our house in Rome.²

Bishop Charles Jolivet succeeded Bishop Allard who, after 20 years of superhuman effort, left 5 white missions and the mission of Roma (Basutoland) on which three out-stations depended: Thaba Bosigo, Korokoro and Letsi (to-day Matsieng). Altogether, some 300 natives had been baptized.³ The new Bishop had a good deal to do, and the General Administration was well aware of the fact as these lines from the General Council of May 6th, 1879, prove:

"The apostolate is competing with commerce and science; the general attitude is one which demands and expects much from the Catholic missionaries. Now, to answer this crying need, we have 13 priests and one Bishop!!! The country is divided geographically and politically into many states each of which should have a Vicar Apostolic and a clergy of its own; had we the men, this could and should be done to-morrow; one Vicar Apostolic in the colony of Natal, one in the Orange Free State, one in the Transvaal; instead of this, we have 13 priests and one Bishop. This mission, due to adverse conditions, has vegetated for the past 25 years..."⁴ We can easily imagine how trying such a situation was, and can understand Bishop Jolivet's urgent request for 20 missionary re-inforcements which forced him to call upon other missionary Congregations.

In 1886, Most Rev. Father Fabre requested from Rome the creation of the Vicariate Apostolic of the Orange Free State and the Prefecture Apostolic of the Transvaal in the immense territory of the Vicariate Apostolic of Natal. These two new ecclesiastical divisions were also erected into new religious vicariates of missions. The Congregation's wish was that a more numerous missionary force be supplied to these regions.⁵ The Orange Free State Vicariate expanded in 1890 with the annexation of West Griqualand and a part of the Transvaal. In 1892, Bechuanaland was also ceded to it.⁶

1. Letter to Bishop Allard, June 4, 1872.

2. Circ. Adm., Vol. 1, p. 176.

3. MARTINET, Acte de Visite; Agence Romaine O.M.I., 1952, p. 59, 106.

4. Régistre des Conseils généraux, May 6, 1879, Vol. 4.

5. Circ. Adm., Vol. 2, p. 25.

6. Agence Romaine O.M.I., 1952, p. 90.

The missionary effort expended by the Congregation in South Africa during this period was considerable. But while, with Father Soullier, Visitor of these missions in 1888, we can "admire the results obtained through the zeal of our Fathers", we must also recognize with him the great deficiencies in the means employed until then to bring the Gospel to the aboriginal races inhabiting these vast regions.¹ Conditions were to improve in the years to come.

E- His Circulars:

Besides the circulars treating of administrative questions, Most Rev. Father Fabre wrote several noteworthy letters on the subject of religious life. The themes most frequently recalled to mind were: fidelity to the Rule and to our vocation among the poor;² love for our religious family; esprit de corps, good example within and without our houses, remembrance of those who have gone before us, faithfulness to tradition, fraternal charity.

These exhortations were inspired by the deep religious spirit which characterized Most Rev. Father Fabre himself; they were aimed at forestalling the many dangers menacing our Institute which, after entering upon a vigorous course of action and tasting the fruits of an effective apostolate, was perhaps tempted to become too attached to the various endeavours and liable to become too scattered. On reading these circulars, we sense the anxiety experienced by the Superior General on seeing that not everyone was answering as he should to the lofty ideal which he recalled continually.

Several circulars are particularly worthy of note:

- Circ. No. 11, March 21, 1862.³ Most Rev. Father Fabre recalled the obligation of living an interior life, and specified the meaning of our vocation.

- Circ. No. 13, November 21st, 1863.⁴ Circular on our vocation, which is to be missionaries to the poor, and also religious.

- Circ. No. 14, May 20th, 1864.⁵ The Superior General published our venerated Founder's Circulars of August 2nd, 1853, and of February 2nd, 1857, where the obligations of the religious life and observance of the Rules were recalled in a striking manner; mention was also made of a work composed by the Founder on the Holy Rules.

- Circ. No. 15, March 19th, 1865.⁶ Recalled the origins of the Congregation, and reproduced the correspondence between Father de Mazenod and Father Tempier. A general view of the first fifty years of the Congregation's existence was given.

1. Circ. Adm., Vol. 2, p. 158.

2. See LESAGE, Les saintes Règles et la Congrégation selon nos supérieurs généraux, in Etudes Oblates, Vol. 4 (1945), p. 187-192.

3. Circ. Adm., Vol. 1, p. 73-82.

4. Ibid., p. 83-105.

5. Ibid., p. 107-130.

6. Ibid., p. 131-147.

- Circ. No. 24, March 5th, 1872.¹ This circular was addressed to the local superiors and directors of residences. It treated of their obligations, what they had to be themselves, and how they were to carry out their duties. A magnificent well divided circular which breathed forth a deep religious spirit.

- Circ. No. 26, April 2nd, 1874.² This circular grouped together the considerations necessary in order to stimulate love, esteem and veneration for our Holy Rules.

Through these circulars, Most Rev. Father Fabre strove to impregnate the Congregation with a truly religious spirit. He was not afraid to preach the interior life, to give the warning signal against the multiplication of exterior works. "Our Fathers work too much, far too much in the active ministry."³

F- Other activities:

1- General Chapters presided over by Most Rev. Father Fabre:

- Chapter of 1861: Paris; December 5th to 8th; 20 members elected Most Rev. Father Fabre to the post of Superior General.

- Chapter of 1867: Autun; August 5th to 18th; 25 members. In this Chapter the Rules were adapted to the Roman Decrees of January, 1866.

- Chapter of 1873: Autun; July 31st to August 8th; 29 members. An agreement was reached between the Congregation and the Vicars Apostolic as regards temporal administration. Preparation of the young Fathers for the ministry was discussed. The Congregation was consecrated to the Sacred Heart.

- Chapter of 1879: Autun; July 30th to August 6th; 28 members. Various disciplinary measures were considered. The importance of prayer and study for us was emphasized.

- Chapter of 1887: Rome; April 25th to May 6th; 36 members. Diverse disciplinary measures were taken. The isolation of Oblates in mission countries had to be avoided. Poverty was discussed.

By his solid doctrine, the rectitude of his judgment and his great understanding of men and affairs, Most Rev. Father Fabre exerted much influence in the Chapters. Nevertheless, he recognized the Chapter's supreme authority. "You have listened to us," he said to the members of the 1873 assembly, "now we in turn listen to you. We will be pleased to hear what you have to say in the interests of the family."

1. Circ. Adm., Vol. 1, p. 239-267.

2. Ibid., p. 285-301.

3. Notices nécrologiques, Vol. 7, p. 514.

2- Procurator to the Holy See and the Scholasticate at Rome:

In an audience of December 22nd, 1862, Most Rev. Father Fabre requested from the Holy Father the favour of having a Procurator to the Holy See. This favour was most readily granted.¹

The Congregation's development actually required the presence of an habitual representative in Rome. The Holy Rules had not foreseen this need, and the Chapter of 1867 had to draw up the paragraph of the Constitutions dealing with it.² Rev. Father Ambroise-Louis Tamburini was named the first Procurator, on March 6th, 1863.

A house was needed for the Procurator in Rome and, for many years, one was rented. From 1873 to 1881, the house was closed. Before its closing, our students in the Roman universities had joined the Procurator. When it reopened in 1881, a certain number of Scholastics took up residence there, and a regular scholasticate was founded. A house was bought, 152 St. Ignatius' Square. Shortly after, when this house, which had been too small anyway, had to be expropriated, we bought the present property of the International Scholasticate, on October 22nd, 1883, and the construction of the house began the following year. In 1892, there were more than 40 Scholastics.³

3- To foster tradition and family unity:

Most Rev. Father Fabre founded the Missions, which he confided to Father Achille Rey, on April 3rd, 1862. The Founder had already dreamed of a periodical of this kind; one had actually been founded entitled Notices historiques et statistiques sur la Congrégation des O.M.I., and which was published from 1854 to 1858.

Father Fabre saw to the regular publication of the already existing Necrological Notices.

He had various directories drawn up: the Directory of Missions in 1867, whose author was Father Alexandre Audrugier;⁴ the Directory for Juniorates, which was prepared by a group of Fathers competent in this field during a nine day congress in Paris.⁵ He had Father Toussaint Rambert revise and publish the Directory for Novitiates and Scholasticates.

He directed the composition and printing of the first Manual of Prayers and Ritual, in 1865;⁶ a revised and completed second edition was published in 1881.

In 1884, he had the first official "Personnel" published.⁷

1. Letter of Father Fabre, February 17, 1863, in Missions, 1863, p. 9.

2. Circ. Adm., Vol. 2, p. 203.

3. Circ. Adm., Vol. 2, p. 35, 156; Missions, 1886, p. 156-192; 1932, p. 677-693.

4. Circ. Adm., Vol. 1, p. 55.

5. Ibid., Vol. 2, p. 149.

6. Ibid., Vol. 1, p. 149.

7. For the history of the Personnels, see Missions, 1939, p. 243s.

He inaugurated annual group retreats for Oblates in the various Provinces. The first retreat of this kind opened at Autun on July 3rd, 1864, for the superiors of houses in Europe. This undertaking was in answer to a proposal made during the Chapter of 1861.¹

He made frequent visits to the Institute's houses in France, England, Spain, Belgium, Holland and Rome.² During these visits he followed a regular program: the morning was given over to correspondence and the afternoon to interviews. Up until 1880, when the Scholastics had to disperse, he often stopped over at the Scholasticate of Autun so as to get to know his subjects personally. He enjoyed living with them. "He spent several months of the year there."³

4- Director-General of the Holy Family:

a- A master of religious life: He was venerated and greatly appreciated in the Congregation of the Holy Family (Ste-Famille). His main influence on this Institute was through preaching. "For ten consecutive years, from 1864 to 1875, he preached the annual retreat to the members of the General Administration,"⁴ and in the years following, he gave a daily conference to the retreatants. The religious vocation was the usual theme of his instructions. These instructions were collected and published by the religious.⁵

b- A well-informed Director: Most Rev. Father Fabre exercised his zeal and influence through the canonical visitations he made, and when presiding over the General Councils which took place in grave circumstances; he became the counsellor of many of the members of the Institute and carried on a continued correspondence with them, etc. Under his generalship, the religious sisters grew in number from 2,000 to 3,500, spread throughout 68 Dioceses. Communities of the Institute's missionary sisters were established in Ceylon, in 1862, and in South Africa, in 1864.

G- Growth of the Congregation:

1- In its personnel:

In 1867: 324 Fathers
39 Scholastics
89 Lay Brothers
452

In 1893: 658 Fathers
201 Scholastics
352 Lay Brothers
1,211

1. Circ. Adm., Vol. 2, p. 94, 176.

2. See Circ. Adm., Vol. 2, p. 95; Missions, 1864, p. 136-144, 446-448, 599-602; 1866, p. 628-655, 661-664; 1881, p. 423-470; 1883, p. 36-75; 1886, p. 519-523; 1888, p. 359-377; 1889, p. 223-238.

3. Notices nécrologiques, Vol. 7, p. 22.

4. Ibid., p. 528.

5. FABRE, Instructions pour les dimanches et fêtes de l'année et retraites mensuelles, Rome, 1915, 4 Vol.; Instructions pour les retraites annuelles, Rome, 1917, 556 p.

2- In its apostolic field:a- In Europe: The Congregation established its first residences:

- on the Isle of Jersey
- in Holland
- in Italy
- in Spain

b- Outside of Europe:

- A new Province: the United States, in 1883.
- Founding of 7 Vicariates Apostolic (and Religious):
 - Colombo, 1883
 - New Westminster, 1863 (formerly Oregon)
 - Athabaska-Mackenzie, 1862
 - St. Albert, 1868
 - Transvaal, 1886
 - Orange Free State, 1886
 - Saskatchewan, 1891
- Acceptance of the missions of the Lower Zambezi, 1892.

It is worth noting that the Congregation had to refuse many missionary territories and many works which the Holy See or the Bishops wished to confide to it. It was impossible to respond to all the confidence shown in us. Most Rev. Father Fabre declared at the Chapter of 1873: "The [General Administration's] attitude and rule of conduct is to avoid any new foundations." Even though the Vicariates multiplied, most of them were merely divisions of territory already confided to the Congregation. However, Colombo was an extension of our missionary field in Ceylon; New Westminster replaced the Vicariate of Oregon, the last house of which was closed in 1878. The Lower Zambezi was a new territory where Most Rev. Father Fabre's successor was to send the first missionaries. The new Province constituted in the United States merely grouped together the houses and works already there to insure their development.

The creation of these religious entities emphasized especially the Congregation's movement towards stabilization in the immense territories it had to evangelize.

Among the foundations refused, let us mention:

In Europe:

- a house at Malmedy, in Germany, 1862.
 - two shrines in the Diocese of Blois, 1865.
 - a penitentiary on the Isles of Hyères, 1865.
 - a college at Apt, 1868.
 - a shrine to the Blessed Virgin at Vaux, 1876.
 - the Minor Seminary of Perpignan, 1877.
 - a college at Marino, near Frascati, Italy, 1884.
 - a college at Castelnadary, 1887.
- etc.

Outside Europe:

- a foundation in Australia, 1862 and 1868.
- a foundation in Newfoundland, Canada, 1868.
- the missions of Namaqualand, in South Africa, 1865.
- 2 Prefectures Apostolic in Northern Quebec, Canada, 1867 and 1878.
- the missions of Alaska, 1868, 1873 and 1881.
- a mission to the Isles of Laquedives and Maldives, 1887.
- a reform school to be founded at Port Hope, Trinity Isle, West Indies, 1888.
- the Minor and Grand Seminary of Quito, Ecuador, 1889.
- the founding of a college in Argentina, 1889.

Chapter Three

UNDER MOST REV. FATHER LOUIS SOULLIER

Superior General 1893-1897

I- Biographical Notes

Louis Soullier was born at Meymac, in the Corrèze, on March 26th, 1826. At twelve years of age he entered the college of Servièrès where he had brilliant success in his study of the humanities and philosophy.

In 1848, while at the Grand Seminary of Tulle, he was won over by Father Léonard, a missionary from Canada on a visit in search of vocations; that same year, he applied for admission to the Novitiate of N.-D. de l'Osier, and the following year made his religious profession. Upon completion of his ecclesiastical studies at Marseilles, he was ordained by Bishop de Mazenod on May 25th, 1850.

His first apostolic activities: he was first assigned to missionary work with the house at Nancy as his base. After two or three years he was named Superior at Limoges. He returned to Nancy as Superior in 1855; there, he lent himself to the task of restoring the Shrine of N.-D. de Sion which was attached to the house. He was named Superior of the new house of St-Jean at Autun, in 1858, and founded the house of Angers, in 1860. Finally, in 1861, he assumed the role of Vice-Provincial for the Northern Province (du Nord), and that same year was named pro-director of the Holy Family of Bordeaux.

Assistant General: The General Chapter of 1867 named him as first Assistant General, and he held this position when he was elected Superior General. Father Antoine, Vicar General of the Congregation in 1897 wrote: "Most Rev. Father Soullier was the Superior General as far as external relations were concerned, especially during Most Rev. Father Fabre's declining years when illness prevented him from doing this part of his work." In fact, as Assistant, he made the visitation of the two Provinces of France, of England, of Ceylon, of Africa, of the United States, of Canada and of the Canadian West.¹ The five years of his generalship were to crown a life of devotion to the service of the Congregation.

On October 28th, 1892, he was named Vicar General of the Congregation; the General Chapter elected him Superior General on May 11th, 1893. During his short term, he was very active, being retarded during his last months by illness. He died at Paris, on October 13th, 1897.

1. Circ. Adm., Vol. 2, p. 304.

II- Salient Features

A- Well gifted as a leader:

Father Devès wrote of him: "He was extremely well served by his astonishing memory of men and affairs, by the ever-ready penetrating observations of a naturally inquisitive mind. The prestige of his position, further emphasized by his fine build and his dignified bearing, was softened by his simple and appealing goodness."¹

B- A man whose mind dominated his feelings:

That same author, Father Devès, who was Secretary to the Most Reverend Father, tells us again: "He was a man given more to reason than sentiment. He was somewhat skeptical of the exuberant enthusiasm and impetuous zeal of certain people. He had attended too many congresses and heard too many speeches. He relied before everything else on heavenly assistance, on the influence of a truly priestly zeal, on the slow but deep action of parish works, and he believed that priests, religious, and laymen should direct their energy and devotion especially in the latter direction."²

C- Suaviter et fortiter:

He himself said: "As far as we are concerned, we will not forget the words of the Vicar of Jesus Christ (in an audience of November 1st, 1893) "One must govern with gentleness, and with a certain severity in maintaining the constitutions." We will consider this as the order of the day received from our leader, and we will remain faithful to it as to a sacred motto: Suaviter et fortiter. We wish more than ever to be a father, and we wish more than ever to foster respect for the Constitutions, and fidelity to the Rule."³

The author of his necrological notice observed in summary that "his leadership was mild but firm", that he was not in the habit of changing decisions already made, but that he knew how, through tact, affection, even by a genuine diplomacy, and always by means of supernatural considerations, to soften them when necessary.⁴

D- Devotion:

The day after his nomination, Most Rev. Father Soullier announced his desire of giving himself wholly to the Congregation. "I have become your father, your superior. I must consider myself as the servant of everyone, even of the humblest and least of our Lay Brothers. This is how I understand the fatherhood which I wish to exercise by virtue of the authority of my new position."⁵

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1. Petites Annales, 1897, p. 366.
 2. Ibid., p. 368.
 3. Circ. Adm., Vol. 2, p. 137.
 4. Petites Annales, 1897, p. 369-370.
 5. Circ. Adm., Vol. 2, p. 122.

Upon the death of Most Rev. Father Soullier, Father Antoine, the Vicar General, observed that one thought was repeated in all the letters he received: that of the love and devotion which the deceased showed towards our religious family. And he added: "This is the characteristic trait of that profile of a real Oblate. For him, love of the Congregation was a form of love for the Church, just as love for the Church is a form of love of God. His long career can be summed up in these two words: He loved and served the Congregation."¹

III- Main acts of his administration

Praenotamen:

His immediate associates in the General Administration were:
Assistants: Aimé Martinet, 1893-1894; Eugène Antoine, 1893-1897;
 Cassien Augier, 1893-1897; Alfred Voirin, 1893-1897; Charles Tatin, 1894-1897.
Bursar General: Marc Sardou.
Procurator to the Holy See: Charles Tatin, 1893-1897.²

A- Visits:

Most Rev. Father Soullier made it a point to visit the houses of the Institute. During his short generalship, he visited:

- the houses which were along his way in France and in Italy, while en route to Rome, in October-November 1893.

- Near the end of 1893, he visited those of England. He emphasized the providential role of the Province, and pointed out that all our missions at that time were in English countries, or in English-speaking countries. He showed the importance of having Lay Brothers as teachers in these missions, etc.³

- In April-October, 1894, he made a long trip to America, which took him to the Canadian West and, after he had been received by the Province of Canada, to the United States (Buffalo and Lowell).⁴

- Back in Europe, he visited our houses in France, Spain, Belgium, Holland and Germany.⁵

- He sent Father Cassien Augier to make the Canonical Visitation in the South African missions in 1895 and, the next year, the visitation of the missions in Australia and Ceylon.

- Most Rev. Father Augier wrote: "In less than four years all the Provinces and all the Vicariates, even the farthest, had been visited by Most Rev. Father General or one of his representatives."⁶

1. Circ. Adm., Vol. 2, p. 302; SOULLIER, Martial, chan., Vie du T.R.P. Louis Soullier, Paris, Ch. Poussielgue, 1907, 532 p.

2. Etudes Oblates, Vol. 2 (1943), p. 138-144.

3. SOULLIER, Acte de visite, 24-7-1893 to 24-8-1893 (General House Archives).

4. Missions, 1894, p. 242-279, 346-390, 474-503; 1895, p. 77-113.

5. Missions, 1894, p. 159; 1897, p. 144-147; 1895, p. 537-546; 1896, p. 138-143.

6. Circ. Adm., Vol. 2, p. 347 (Circ. No. 70, p. 3).

B- Erection of the German Province:

The circular announcing the erection of the German Province was dated May 5th, 1895. Long and delicate negotiations had preceded it. First of all, in order to obtain the Government's authorization for an establishment in Germany, we needed a mission territory in a German colony. This request was made of Propaganda and, in August 1892, the Prefecture Apostolic of the Lower-Zambezi, to-day the Vicariate Apostolic of Windhoek, in South Africa, was confided to us. There remained the necessity of succeeding in negotiations with the Imperial Government which was always touchy about religious Orders. Most Rev. Father Soullier succeeded. A plan was immediately studied with a view to a foundation in the Diocese of Fulda and a house was erected which, along with the establishments of St. Ulrich (missionary house), of St. Gerlach (Novitiate), and of St. Charles (Juniorate), formed the new Province. In November, 1895, some property was acquired at Hünfeld, Diocese of Fulda, where a house was built for the Scholastics. It was opened in 1897. The Province was solidly founded.¹

Most Rev. Father Soullier had to found the missions of the Zambezi (Windhoek), although they had been accepted by his predecessor. He sent the first missionaries there, Fathers Bernard Hermann and Joseph Filliung, and Lay Brother Gerhard Havenith; he erected it as a Religious Vicariate in 1896, and the same year confided it officially to the German Province.

C- Establishment in Australia:

At the request of Cardinal Moran, Archbishop of Sidney, made to our Fathers in England and transmitted to the General Council, the foundation of a house in Australia was accepted. On June 26th, 1894, the first contingent arrived at Perth and began the establishment at Fremantle. Through the good offices of Cardinal Moran, the Bishop of Perth, Bishop Gibney, had asked for our services. Bishop Gibney entrusted us with a parish and its surrounding district. Two years later, in 1896, the Oblates accepted an industrial school, St. Kevin's Reformatory, at Glendalough.²

D- Circulars on preaching and studies:³

These two magnificent treatises were "inspired by our best traditions and remarkable both for their ecclesiastical tenor and their depth; real manuals of apostolic preparation, worthy of a place alongside of the most able dissertations of the masters."⁴

1. Circ. Adm., Vol. 2, p. 253-257 (Circ. No. 60); BOUCHER, Provinciaux et Vicaires des missions, p. 24-26, 120-122.

2. Etudes Oblates, Vol. 3 (1944), p. 74-82; Agence Romaine, 1952, p. 27; Missions, 1902, p. 5-13; story of the founding.

3. Circ. Adm., Vol. 2, p. 202-252 (Circ. No. 59, February 17, 1895); Circ. No. 61, printed separately, 128 p. (December 8, 1896).

4. Introduction to the edition published by the Ottawa Scholasticate, La Prédication et les Etudes des O.M.I., Ottawa, 1923, 240 p.

E- Other activities:

1- Basutoland, up until this time included in the Vicariate of the Orange Free State, was erected as a Prefecture Apostolic in 1894, and the same year, into a Religious Vicariate.

2- Upon the request of the Apostolic Delegate to India, the Congregation of Propaganda created, in 1893, two new Vicariates in Ceylon: that of Trincomalie, detached from Jaffna, and that of Galle, detached from Colombo. Both were confided to the Society of Jesus. The Oblate field was limited, but "the best part from every point of view still belongs to us."¹

3- Most Rev. Father Soullier saw to the publication of the third edition of our Holy Rules, in 1894. This edition was merely the re-edition of the preceding (1853), with the modifications and the insertion of additions made to the Rule in the Chapter of 1867 and approved by Rome in 1870.²

4- The intellectual life: "The literary movement hailed joyfully by Most Rev. Father Soullier at the last Chapter has grown; during the past five years, more than thirty books have appeared bearing the signature of an Oblate."³ To this must be added a dozen periodicals or newspapers directed by the Oblates.

Most Rev. Father Soullier founded a fourth Scholasticate, that of Hünfeld, in 1897, which was added to those of Liège, of Rome and Ottawa, and three new Novitiates, that of Angers, in 1893, of Spain, in 1893, and of Belgium, in 1896, which were added to those of N.-D. de l'Osier, of St. Gerlach, of Lachine (Canada), of Tewksbury (United States), and of Belmont (England).

F- Growth of the Congregation:1- In its personnel:

In 1893: 658 Fathers
201 Scholastics
352 Lay Brothers
1,211

In 1898: 758 Fathers
277 Scholastics
392 Lay Brothers
1,427

2- In its apostolic field:

- A new Province: that of Germany.
- A new Missionary Vicariate: Basutoland.
- A new Mission: Australia.
- The founding of the Zambezi Mission, accepted by Most Rev. Father Soullier.

1. Circ. Adm., Vol. 2, p. 353 (453), (Circ. No. 70, p. 9).

2. Etudes Oblates, Vol. 10 (1951), p. 249-258.

3. Circ. Adm., Vol. 2 (Circ. No. 70, p. 21).

Chapter Four

UNDER MOST REV. FATHER CASSIEN AUGIER

Superior General 1898-1906

I- Biographical notes

Cassien Augier was born at Collonges, in the maritime Alps, in the Diocese of Nice, on October 12th, 1846. He studied the humanities at Marseilles; after two years he continued at the Juniorate of Notre-Dame de Lumières, where his brother, Father Célestin Augier, was a teacher.

He entered the Novitiate of Notre-Dame de l'Osier in 1863 and, on September 8th, 1864, made his perpetual vows. From there he went to the Scholasticate at Autun and, on May 21st, 1869, was ordained priest.

He was a professor at the Major Seminary of Ajaccio from 1869 to 1877; then he was assigned to preach, and was attached to the houses of Aix and Montmartre from 1877 to 1881. In 1881, he became Procurator of the Congregation to the Holy See and first Superior of the Scholasticate in Rome. In 1890, the General Administration appointed him fourth Assistant General of the Congregation, with the special duty of recruiting vocations. It was for this purpose that he founded the Petites Annales in 1891. As Assistant General he was confided with the important canonical visitations of the missions of South Africa, Australia, and Ceylon.

He was elected Superior General on May 19th, 1898. On January 24th, 1906, the Congregation of Bishops and Regulars accepted his resignation from the office of Superior General.

After his resignation, Father Cassien Augier retired to Santo Maria at Vico (1907), to Maddaloni (1910) and then to Naples where he was chaplain to the Sisters of Hope. In the Sisters' chapel he exercised a ministry that was deeply appreciated by the people of Naples; he founded the Circolo delle Nataline which flourished until the first World War. He prepared thus the foundation of the Oblate house that was to be erected in Naples in 1924. In him the Province of Italy saw an outstanding benefactor of the Juniorate of Santa Maria at Vico. His Oblate cross is kept there, exhibited along with his portrait.¹

Father Augier died at Naples on November 2nd, 1927.

1. Missions, 1919, p. 46-48; COSENTINO, Storia della provincia d'Italia, p. 84-85; 102-103.

II- Salient features

A- Love for the Congregation:

It was an Oblate devoted to the Congregation that the General Chapter elected as Superior General in 1898. At his nomination, Most Rev. Father Augier said: "If I may be permitted to glory in anything I glory in having loved and in loving my brothers, all my brothers, in having loved and in loving the Congregation..."¹ The sincerity of his love for the Congregation was manifest in his attitude after his resignation as Superior General in circumstances that were trying for him personally. He continued to use his energy unsparingly for his religious family.

B- A man of faith and piety:

The almost prophetic words that Most Rev. Father Augier addressed to the members of the Chapter who had just elected him Superior General were pervaded by the supernatural: "It is Our Lord who will govern you, I wish only to be His instrument, the instrument of His devotion and love for your souls... This office is not a pedestal for the proud, but an altar for the victim. Whether I like it or not I shall be a victim. It seems that God has given me the grace."² Right until the end of his life he gave great example of religious virtue and especially of humility and tender fraternal charity.

III- Main acts of his administration:

Praenotamen:

His immediate collaborators in the General Administration were:

Assistants: Eugène Antoine, 1898-1900; Charles Tatin, 1898-1904; Edouard Gandar, 1898-1904; William Miller, 1898-1904; Achille Rey, 1900-1904; Eugène Baffie, 1904-1906; Servule Dozois, 1904-1906; Simon Scharsch, 1904-1906.

Bursar General: Marc Sardou, 1898; Jean Fayard, 1898-1901; Pierre Longeon, 1902-1905; Servule Dozois, 1905-1906, ad interim.

Procurator to the Holy See: Joseph Lémius, 1898-1906.³

A- Visitations:

As Assistant General, Most Rev. Father Augier had already made some important canonical visitations; as much as possible he carried on this work as Superior General. He visited France, England, Germany,⁴ Italy and Spain, in fact, all the Oblate Houses of Europe. He would have liked to return to South Africa, but unable to do so, he delegated Father Miller to make the visitation of our four Religious Vicariates there. Father Tatin was sent for the visitation of all the Provinces and Vicariates of America; and Father Servule Dozois returned to British Columbia in May-June 1905. During the winter of 1903-1904, he sent Fathers Tatin and Miller to Ottawa to handle business concerning the University there whose buildings had just burned down.

1. Discourse to the Chapter of 1898, in Registre des Chapitres généraux, Vol. 3.

2. Ibidem.

3. Etudes Oblates, Vol. 2 (1943), p. 138-144.

4. See Missions, 1904, p. 58-110.

B- Religious Persecution in France in 1901:

1- The persecution:

On July 1st, 1901, a ruinous law was voted which gave the religious congregations the alternative of dissolving or submitting to a demand for authorization, "which in the opinion of many compromised their dignity and honour."

At first, the General Administration hesitated in deciding what attitude should be taken. Then, on September 24th, 1901, along with the great majority of religious Congregations, it decided to make the demand for authorization.

On March 24th, 1903, the House rejected en bloc, without examining them, the demands for authorization of the "preaching" congregations, among which was included that of the Oblates. "We were not judged, but executed", says Most Rev. Father Augier.

It is interesting to note this observation made by Combes in the House, concerning a bill introduced on November 2nd, 1902: "New religious orders have actually been created to serve these shrines, basilicas, places of pilgrimage, etc...; in less than 40 years the success attained by these orders has reached such proportions as to astound all reason. We shall confine ourselves to mentioning the Fathers of Garaison, who are in charge of the famous Lourdes Shrine, and the Oblates of Mary Immaculate, called "Fathers of la rue Saint-Petersbourg", who run no less than 8 shrines." And the President enumerated these places of pilgrimage exactly, adding that of the Sacred Heart of Montmartre.¹

Before giving way, Most Rev. Father Augier, alluding to the united efforts of the religious Institutes with which we had joined company, wrote: "We went from one tribunal to another, as far as the Supreme Court. We have forced our opponents to expel us manu militari."²

2- The Expulsions:

First of all, to preserve Montmartre from the assaults of the enemy, the work was put in the hands of the Archbishop of Paris, on March 27th, 1903.³ We were to be expelled from all our houses; that of Paris was the last, on June 1st, 1903. Everywhere the expulsion was violent.

Of the expelled Oblates, some went to America, others to Belgium, Italy and Spain; the greater number remained in France where they did their utmost, under the guise of secular priests, to continue their work.

To maintain as far as possible the religious spirit and the community life, the General Chapter of 1904 decreed the division of France into districts; this division was to be like the system existing in the Vicariates, each district

1. Missions, 1938, p. 326-327.

2. Circ. Adm., Vol. 3, p. 62-63.

3. Missions, 1903, p. 93.

having a Superior and two Assessors. The Chapter also ordered monthly reunions as far as prudence would render this feasible.¹

3- Consequences:

From the material point of view, there were many losses, although several were averted when our property was put into the hands of friends of the Institute. Important works, such as the Sacred Heart of Montmartre, and the Basilica of Notre-Dame de Pontmain, which had cost the Congregation a great deal, were abandoned permanently.

However, these expulsions did a great deal to favour the founding of the Belgian Province, and prepared for those of Italy, Eastern France (Alsace-Lorraine), and Spain, which were set up a little later.

Transfer of the General House to Liège, then to Rome: On June 1st, 1904, the day of the expulsion of the Oblates from their General House, on St. Petersburg Street, Paris, the General Administration moved to Liège, Belgium (the Scholasticate).²

The Chapter of 1856 had decreed that the seat of the General Administration would always be in France unless the Sovereign Pontiff decided otherwise. Liège was only a temporary refuge. In view of the unfavourable circumstances in France and the advantages of having Rome as the centre of a missionary Congregation spread across the globe, the Chapter of 1904 expressed the desire that the permanent seat of the General Administration be transferred to Rome.³ The transfer took place on November 1st, 1905.⁴

C- The Provinces and Vicariates:

1- Australia:

There were difficulties here in communicating both with the English Province, to which the houses of Australia were attached, and with the General Administration itself. For this reason and also because of the hope for the development of the Congregation in this country, Most Rev. Father Augier erected the houses of Australia into a mission Vicariate. This was done by the circular of February 17, 1900. The same circular appointed Father Cox, Vicar of Missions.⁵

2- Athabaska-Mackenzie:

In 1901, this huge Apostolic Vicariate was divided to form two: that of Athabaska (which took the name of Grouard in 1927) and that of Mackenzie. It was also divided into two religious Vicariates the same year, Vicariates corresponding to the new ecclesiastical divisions.⁶

1. Circ. Adm., Vol. 3, p. 60-66, 82-83. For the account of the expulsions, see Missions, 1903, p. 67-120, 252-254.

2. Circ. Adm., Vol. 3, p. 30.

3. Ibid., p. 91.

4. Ibid., p. 110.

5. Ibid., p. 27-29.

6. BOUCHER, Provinciaux et vicaires de Missions, p. 71-74; for the history of the Vicariate of Grouard, see PHILIPPOT, Petit historique du Vicariat de Grouard, 1945, 284 p., Manuscript, in the General House Archives.

3- Second Province of the United States:

On October 2nd, 1904, Most Rev. Father Augier announced the creation of the second Province of the United States (Texas; now, Southern Province of the United States). The American Province established in 1883 included two centres of activity far removed from each other, one in the north-east, the other in the south; for this reason the administration was always difficult. And since these two centres could henceforth carry on independently, it was quite fitting to separate them.¹ The progress of this new Province soon became noticeable. When Most Rev. Father Augier resigned, in 1906, two years after its foundation, the number of houses had risen from four to five, the residences from five to ten; the personnel of Fathers from thirty to fifty and of Brothers from thirteen to sixteen.²

4- Belgian Province:

It was erected on February 17, 1905, and Rev. Father Delouche was appointed first Provincial. The new Province was made up of the houses of Wareghem, Niewenhove, Antwerp and Brussels, detached from the Northern Province (du Nord), situated as they were in Belgium. Undoubtedly the erection of this Province was determined by the development of the Congregation in the Christian country of Belgium. Still it came about principally because of the importance of the national project known as the Sacred Heart of Brussels, which we had just accepted; this work resembled that of Montmartre.³

5- Manitoba Province:

A resolution of the General Chapter held at Liège in 1904 was that the Mission Vicariate of St. Boniface be erected into a Province. The works and houses of this Vicariate were well established and on the way to prosperity. Most Rev. Father Augier willingly complied with this wish, and on October 5th, 1904, published the letter for the erection of this new Province. He made a standing agreement between the Archbishop of St. Boniface and the Superior General of the Missionary Oblates of Mary Immaculate — an agreement approved by the Congregation of Propaganda —, which defined our field of action in the Archdiocese and assured the future of the works in our possession there. It was an excellent arrangement and one which the Most Rev. Father wished he could establish in like terms with the other ecclesiastical authorities where the Congregation was working.⁴

D- The Principal Foundations:

1- Missions in Wales (England): the foundation of Lhanrwst and Pwllheli took place in 1901. The Oblates instituted the first Catholic action among these people since the Reformation.⁵

1. Circ. Adm., Vol. 3, p. 33-37.

2. Missions, 1906, p. 373.

3. Circ. Adm., Vol. 3, p. 45-47; BOUCHER, Provinciaux et vicaires de missions, p. 27.

4. Circ. Adm., Vol. 3, p. 38-41, 59-60.

5. Agence Romaine O.M.I., 1947, p. 148.

2- The Royal Dedication of Belgium to the Sacred Heart: a work entrusted to the Oblates in 1904; first of all a temporary chapel was erected; the magnificent Basilica was begun in 1908. We owe to M^{gr} Di Belmonte, then Nuncio to Belgium, the honour of having been entrusted with this mission.¹

3- Two Scholasticates were founded: that of San Antonio in 1903, and Tewksbury in 1905.

4- The missions of Windhoek enjoyed their first developments: the foundation of Aminuis in 1899; of Doebra, Usakos and Epukiro in 1904; of Orambahe and Omaruru in 1906. The first expedition among the tribes of the Okavango was attempted in 1903, etc.

E- Financial Difficulties:

The financial position of the General Administration was seriously jeopardized in some unfortunate transactions carried out by the Bursar General, Father Longeon, and by Father Philippe-Xavier Sautel, of the Scholasticate in Rome. When the number of students in our Scholasticates had greatly increased, the financial resources of the General Administration could support them only with difficulty. "A means was sought of creating more abundant revenues; and, with this idea in mind, along with regrettable inexperience, vast speculations were entered upon which, it was thought, should lead to fortune, but which only ended in ruin."²

Relying too much on those involved in these transactions, Most Rev. Father General did not intervene in time; at the close of 1905, the fact had to be faced: large sums had been lost and considerable debts contracted.

The Assistants General considered it proper to bring the matter before the Congregation of Bishops and Regulars. Thus, as a result of his misguided tolerance, Most Rev. Father Augier handed in his resignation on January 24th, 1906; the Assistants General were authorized to have a meeting to appoint a Vicar General; Father Eugène Baffie was elected. Father N.-Servule Dozpis was given charge of the functions of the Bursar General ad interim.

Fathers Longeon and Sautel were accused of having acted imprudently, and without sufficient regard for the goods of the Institute. And since, in the eyes of the authorities, they failed to show fitting signs of repentance, they were forced to leave the Congregation.

The General Chapter that was to elect a new Superior General was convoked for September nineteenth. But before the convocation the Vicar General, at the request of the Congregation of Bishops and Regulars, met with the Provincials of Europe to explain the situation to them.³

1. Circ. Adm., Vol. 3, p. 58.

2. Ibid., p. 205.

3. Ibid., p. 117-126.

These events were among the most distressing in the history of our Congregation. But Divine Providence was watching over us. And in spite of the lively apprehension of the provisional authority, somewhat upset by the difficulties that appeared almost insurmountable, all of them were regulated suitably by the Chapter of 1906.

Very Rev. Father Lavillardière, Superior General, wrote: "Without the wonderful spirit of devotion to our religious family shown by the members of the Chapter and especially by Our Lords the Bishops, we do not know what would have happened. Thanks to the sacrifices willingly made by these venerable Lords and by the Provincials, thanks also to the steps taken, we are able to look to the future with a certain assurance."¹

F- Growth of the Congregation:

1- In its Personnel:

In 1898: 758 Priests	In 1907: 1,182 Priests
277 Scholastics	250 Scholastics
392 Lay Brothers	485 Lay Brothers
<u>1,427</u>	<u>1,917</u>

2- In the field of Apostolate:

3 new Provinces: Second Province of the United States, 1904.
Manitoba, 1904.
Belgium, 1905.

2 new Mission Vicariates: Australia, 1900.
Mackenzie, 1901.

There was not, properly speaking, any acceptance of new missionary territories from 1898 to 1906. A steady development of the Congregation in Europe was noticed. Besides the erection of a Province in Belgium, there was in Italy the foundation of Santa Maria a Vico, an Italian Juniorate, in 1902; of Maddaloni, in 1905; of St. Pierre d'Aoste, where the Novitiate of Notre-Dame de l'Osier had taken refuge in 1902; of Diano Marina, in 1903. In Germany, the number of houses and residences grew from four to seven, and the personnel from 126 to 235 Oblates. It should be noted too that in the United States the number of residences and houses increased from ten to twenty-three, and the personnel from 86 to 145.

1. Circ. Adm., Vol. 3, p. 205-206.

Chapter Five

UNDER MOST REV. FATHER AUGUSTE LAVILLARDIÈRE

Superior General 1906-1908

I- Biographical Notes¹

Auguste Lavillardière was born on November 4th, 1844, in Void, a subdivision of the Meuse. After beginning his literary studies in Government schools, he completed them in the Juniorate of Notre-Dame de Lumières. On August 15th, 1867, he ended his Novitiate at Notre-Dame de l'Osier making his perpetual oblation. He took his philosophical and theological studies at the Scholasticate in Autun. He was ordained priest at Avignon on June 3rd, 1871.

Ministry: First of all he was appointed to the work of "La Jeunesse de Marseille"; then he was assigned to the house of Notre-Dame de l'Osier to preach. "Nature had richly gifted him for the apostolic ministry: intelligent, perspicacious, possessed of a vivid imagination and a strong heart, everything, including a full and melodious voice, brought him success amongst the people he was to evangelize."² Except for a brief stay at the Sacred Heart of Montmartre, he remained at Notre-Dame de l'Osier until 1887. In 1887, he was at Aix; in 1888, he founded the house at Lyons. He was Provincial of the Midi Province from 1897 to 1900.

He was elected Superior General almost unanimously by the Chapter on September 23rd, 1906.

He died at Lyons on January 28th, 1908. His health was poor from the first days of his Generalship. He himself said to the members of the Chapter, immediately after it had elected him, "Now I love you twice as much since you have just nailed me to the Cross." For thirty-six years he had worked without respite as a missionary, and was already sixty-two years old at the time of his nomination. The sixteen months of his Generalship were months of suffering. On September 23rd, 1907, reduced to a state of inactivity, he appointed Father Eugène Baffie Vicar General of the Congregation. In his will he named Father Frédéric Favier Vicar General after his death.³

1. Missions, 1906, p. 321-330; 1908, p. 1-12, 177-186; BERNARD, Très Révérend Père Lavillardière, 1844-1908, 117 p.

2. Missions, 1906, p. 324.

3. Missions, 1908, p. 1-12, 177-186.

II- Salient Features

He was a man of action: so constituted by temperament, his missionary activity before 1906 gave proof of it. And when he saw that he was entrusted with the office of Superior General, he "who had a certain military quality about his temperament and his bearing set to work with a decisiveness and briskness which were among the outstanding features of his life." But, alas! he was not able to put his talents to use because of the illness that dogged him from the beginning of his Generalship.

During his administration Most Rev. Father Lavillardière also showed a wonderful spirit of amiability in his contacts with his subjects; along with delicacy and distinction in his attitude and his direction, his language was lofty and simple, clear, and precise.

III- Main Acts of his Administration

Praenotamen:

His immediate collaborators were:

Assistants General: Eugène Baffie, Nazaire-Servule Dozois, Simon Scharsch, and Isidore Belle.

Bursar General: Frédéric Favier.

Procurator to the Holy See: Joseph Lemius.¹

A- Chapter of 1906:

This was an important Chapter, which in the first place had to solve the financial difficulties of the General Administration. It legislated on a good number of other subjects, in particular, on the observance of poverty which it wished to bring into greater conformity with the spirit of the Rule; it discussed at length the acceptance by the Congregation of works involving teaching; it wished to rectify decisions of the preceding Chapters of 1867 and 1898 where some, at least, saw in this work a tendency against the original spirit of the Institute. After a serious discussion, the members of the Chapter of 1906 decided that in the future the Scholasticates, who until that time had been dependent upon Most Rev. Father General, should henceforth fall under the immediate jurisdiction of the Provincial. Nevertheless, the Superior General would maintain a right of special vigilance over these houses.

Most Rev. Father Lavillardière published the deliberations of this Chapter in a long letter.²

B- Visitations:

On November 2nd, 1906, Most Rev. Father Lavillardière left Rome (which he was not to see again) to visit our houses in France and to attend to some unfinished business at Lyons. He went to Bordeaux to take possession of his title of Director General of the Holy Family.

1. Etudes Oblates, Vol. 2 (1943), p. 138-144.

2. Circ. Adm., Vol. 3, p. 140-206 (Circ. No. 92, Lyons, April 21st, 1907).

He visited our houses of education in Belgium in the course of the winter of 1906-1907: the Scholasticate at Liège, the Novitiates at St. Gerlach and Bestin, the Juniorates at St. Charles and Waereghem.¹

On his return trip to Rome he stopped over at Lyons, and was detained there by illness. Although he was indisposed and had appointed a Vicar General, he continued to follow closely the important business of the General Administration.²

C- Fusion of Religious Vicariates and Determination of Authorities:

The fusion of the religious Vicariates of St. Albert and Saskatchewan took place on October 12th, 1906. Father Henri Grandin was appointed Vicar of missions.

The fusion of the religious Vicariates of the Orange Free State and of the Transvaal took place on June 24th, 1907. Father Frédéric Porte was appointed Vicar of missions.

Fusion of the religious Vicariates of Jaffna and Colombo was effected on September 8th, 1907. Father Jules Collin became its Vicar of missions.

Before their fusion all these mission Vicariates, except that of Colombo, were directed by the Vicar Apostolic himself, who carried out both the duties of ecclesiastical and religious Superior. One of the wishes of the Chapter of 1906 was to make this distinction between the two authorities. This was done without difficulty except in the case of the Orange Free State and of the Transvaal where the matter seemed to have been misinterpreted. Rev. Father Frédéric Favier, Vicar General of the Congregation after the death of Most Rev. Father Lavillardière, wrote a special circular letter for this new religious Vicariate in order to define the powers of the respective authorities, to explain the meaning of the administrative act performed by the late Most Rev. Father General, inviting the two to unite.³

In this circular it was pointed out that this distinction of authorities, which was already established in other Vicariates Apostolic, e.g. Colombo, St. Boniface (before its erection into a Province), corresponded to the views of the Holy See, to the general practice of religious missionary Institutes and to the spirit of our Holy Rules. Its aim was to help the religious life of the missionaries and to bring about even more perfect collaboration with the Vicars Apostolic.

1. Missions, 1907, p. 132-135.

2. Circ. Adm., Vol. 3, p. 209-210.

3. See Circ. Adm., Vol. 3: circ. 101 bis, 25-4-1908, of Rev. Father F. Favier, Vicar General of the Congregation to the religious of the Orange Free State and of the Transvaal.

D- Growth of the Congregation:

1- The personnel in 1908: 1,250 Fathers
250 Scholastics
500 Lay Brothers

2,000

2- No new fields of the apostolate were accepted during the short Generalship of Most Rev. Father Lavillardière. In 1908, the Congregation possessed:

9 Provinces: Midi, Nord, England, Canada, First of the United States, Second of the United States, Germany, Belgium, Manitoba.

9 Religious Vicariates: Natal, Basutoland, Orange Free State and Transvaal, Athabaska, Mackenzie, Colombo and Jaffna, St. Albert and Saskatchewan, British Columbia, Australia.

1 Mission Territory: Lower Zambezi (Windhoek).

Chapter Six

UNDER BISHOP AUGUSTIN DONTENWILL

Superior General 1908-1931

I- Biographical Notes

Augustin Dontenwill was born in Bischwiller, in Alsace, in the diocese of Strasbourg, June 4th, 1857. In 1871, one of his uncles, a priest of the diocese of Buffalo, U.S.A., induced him to come to America. He received his secondary education at Ottawa University, and obtained his Master of Arts degree. He entered the Novitiate at Lachine, near Montreal, in 1879, and made his religious profession the following August 15th. At Ottawa University, the home of the Scholasticate at the time, he studied philosophy and theology. He was ordained on May 30th, 1885.

His first obedience appointed him as professor at the University, where he taught languages and where for three years he was Director of the Juniorate, which occupied the University building. A second obedience called Father Dontenwill, in 1889, to take charge of St. Louis College in New Westminster, which had recently been founded by Bishop Durieu. Under his direction, this institution made great progress.

Bishop Paul Durieu, aging rapidly, chose Father Dontenwill as his coadjutor with right of succession. Father Dontenwill was appointed titular Bishop of Germanicopolis, on April 3rd, 1897, and was consecrated in the cathedral of New Westminster on the 22nd of August, by Bishop Adélard Langevin. He was named Bishop of New Westminster on the 1st of June 1899, and promoted to Archbishop of Vancouver, September 15th, 1908, the date of the removal of the see of New Westminster to Vancouver, and at the same time its elevation to the rank of Archdiocese. Since the 25th of August, 1898, Bishop Dontenwill had been Vicar of missions for British Columbia.

Bishop Dontenwill's work in British Columbia was remarkable. Heading 36 Fathers and 9 Lay Brothers (1908), he tended the spiritual welfare of 17,000 Indians, of which 11,000 were Catholic, served by 65 mission posts; he maintained 6 Industrial and Residential Schools for Indians; and 40 churches or chapels for the 14,000 white Catholics of the Vicariate. In particular, he was called on to minister to the demands of a newly civilized land. When he left, the southern half of his vast diocese had progressed to the point where it could be entrusted to diocesan priests.¹

Bishop Dontenwill was elected Superior General on September 20th, 1908. On January 19th, 1909, he received the title of Archbishop of Ptolemais "in partibus infidelium" (in Syria), and on December 23rd, 1915, he was named an Assistant to the Papal Throne and a Roman Count.

1. Cf. Missions, 1909, p. 1-12.

His healthy constitution enabled him to carry out the duties of his high office up until the last months of his life. He died in Rome on November 30th, 1931.¹

II- Salient Features

"A Hardy Soul": This was the title of an article in "La Croix" of Paris, published soon after Bishop Dontenwill's death. In it we find these words: "One does not like to think that one will never again see this great missionary, whose sturdy frame seemed to mirror his spiritual vigour and his moral equilibrium, whose broad face would light up with a friendly smile, and who, when meeting you, would look on you with such benevolence."²

Genuine goodness emanated from a soul in complete mastery of itself, and in constant good humour. One could not approach him without feeling something of this deep goodness that set him apart. He had the facility of encouraging, comforting and infusing new ardour into those with whom he came in contact. Father Blanc, Vicar General, wrote: "If there was a dominating quality in our beloved Father General, it was, beyond a doubt, his goodness."³

This wonderful disposition stood him in good stead for the position of authority to which he was called. He governed methodically, prudently and firmly. "He was completely absorbed in the task at hand, without worrying about the work accomplished, and without anticipating the future."⁴ He led the Congregation to prosperity during difficult times; at the beginning of his Generalship, he had serious financial problems to solve; he had to face the upheaval of the First World War; he had to remedy various difficulties in the fields and works of our apostolate. In acting he was aided by the prestige of his exalted dignity.

Pius XI, on the occasion of the silver jubilee of Bishop Dontenwill's episcopate in 1922, praised his leadership in the following terms: "We congratulate you on the great success in the government of both your diocese and your Congregation. We congratulate you on their prosperity as well as the authority you have enjoyed for a long time, be it through your prudence and your equilibrium in the art of governing, or through your eminent qualities of mind and heart."⁵

Devotion to the Congregation: Bishop Dontenwill gave himself to the Congregation. From the very beginning of his religious life at Ottawa University, he learned to love it and later in the Vicariate of British Columbia, his devotion to the Institute proved itself. When elected Superior General, his devotion increased tenfold. Speaking of him to the Chapter of 1932, Father Blanc said: "Beneath his charming conversation, beneath his constant smile, His Excellency concealed a great religious spirit, a great love of the Congregation, and an

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1. Cf. Missions, 1897, p. 380-381; 1908, p. 421-429; 1932, p. 3-24.
 2. La Croix, Paris, December 24, 1931, by B. Sienne, in Missions, 1932, p.17.
 3. Circ. Adm., Vol. 4, p. 215.
 4. Ibid., p. 215.
 5. Cited in Bannière de Marie Immaculée, 1933, p. 25.

invincible devotion to his religious family. All his thoughts, all his actions, had but one goal: the accomplishment of his duties as Superior General."¹

Deep piety: Bishop Dontenwill was an example of deep piety. "He had kept the fervour and regularity of his Novitiate days"; and, especially in the later years of his life, he spent long hours before the Blessed Sacrament. A man of faith, he would meditate at length on the texts and rites of the pontifical functions he was called upon to carry out; every evening he would read over the Mass of the next day. It was here at prayer, that this beloved Superior General found his assurance, his calm possession of self, as well as the supernatural virtues that inspired his directives as a leader and a father

III- Main Acts of his Administration

Praenotamen:

His immediate colleagues in the Administration were:

Assistants: N.-S. Dozois, 1908-1931; Eugène Baffie, 1908-1920; Simon Scharsch, 1908-1920; Isidore Belle, 1908-1931; Euloge Blane, 1920-1931; Maximilian Kassiepe, 1920-1926; John Pietsch, 1926-1931; Auguste Estève, 1931-1932; Edmond Dubois, 1932; Joseph Danaker, 1932.

Bursars General: Frédéric Favier, 1908-1917; Edmond Dubois, 1917-1931.

Procurators to the Holy See: Joseph Lemius, 1908-1923; Auguste Estève, 1923-1932.²

A- Revision and editing of the Holy Rules:

Both at the beginning and at the end of his Generalship, Bishop Dontenwill was called upon to supervise the revision of the code of our Holy Rules. This is one of the most delicate and important tasks in the government of a Congregation. That is why the undertaking falls within the competence of the General Chapter alone. The first revision over which he presided was the work of the General Chapters of 1906 and 1908; the second, the work of the Chapters of 1920 and 1926. In both, the part played by the General Administration was very important both in the preparation and in the execution of the capitular decisions.³

1- Revision made by the Chapters of 1906 and 1908:

The Chapter of 1906 had proposed to make but a few modifications in the Rules, rendered imperative by the development of the Congregation. Changes were proposed in the Chapter De Suffragiis, whose prescriptions were becoming too burdensome and in the articles dealing with the residence and the election of the Superior General; due to the permanent transfer of the General Administration from Paris to Rome, some of these articles no longer applied.

1. Missions, 1932, p. 4-5.

2. Etudes Oblates, Vol. 2 (1943), p. 138-144.

3. For a detailed study of these revisions, see Circ. Adm., Vol. 3, p. 249-252; Vol. 4, p. 101-147; COSENTINO, "La 4e édition des règles et ses préparations", in Etudes Oblates, Vol. 12 (1953), p. 166-182.

These modifications were presented to the Holy See for approbation. On this occasion, after studying the text of our Rules, the Commission for Religious Institutes asked that they be completely revised. The Decree of the 24th of January 1908, which approved the changes in the articles relating to the Chapter and the residence of the Superior General, explicitly asked that our rules be re-examined at the next General Chapter in order to conform them to the "Normae", i.e. to the actual legislation of the Church for religious Institutes.

To the Chapter of 1908 fell the task of making this required revision. As a preparation, with the help of suggestions asked of all the members of the Congregation, a rather elaborate plan of revision was assembled. It was printed and distributed to the Capitular Fathers to facilitate their work.

Adopting as the directing principles of this work the faithful conformity to the modifications demanded by the Church and, as far as possible, the integrity of the Founder's work, the Chapter began its task.

a- The modifications:

2 paragraphs were deleted: "De Oblatorum scholasticorum moderatore" and "Directorium pro missionibus"; the first was to be included in a new paragraph on the Scholasticates, and the second, being only a chapter of a directory, was out of place in the Rules, according to the Normae.

2 paragraphs were added: "De scholasteriis" and "De missionibus in partibus infidelium et acatholicorum"; the first completed our previous Rules, the second summarized the "Instructio de Exteris Missionibus" of the Founder, inserted in 1853 as an appendix to our Rules. This last paragraph came through the initiative of the General Administration itself, which, after consultation with the Holy See, saw fit to make this addition to the Chapter's work.

Several other modifications were made in various places, in conformity with the prescriptions of the Normae.

b- Their approbation: A first general approbation of all the modifications was given by the Decree of the Congregation of Bishops and Regulars on the 21st of December 1909. A Petition was presented and Pius X granted solemn approbation with Apostolic Letters, in the form of a Brief, "Decessorum nostrorum", September 7th, 1910.

c- The fourth edition of the Holy Rules: This edition was promulgated by Bishop Dontenwill's Circular of December 8th, 1910, and came into force January 1st, 1911. It was the first edition in which the numbering of the articles, instead of starting anew at the beginning of each paragraph, continued from the beginning to the end of the Rules.

1. "Normae Secundum quas S. Cong. Episcoporum et Regularium procedere solet in approbandis Novis Institutis Votorum Simplicium." Romae, Typis S. C. de Prop. Fidei, 1901.

2- Revision by the Chapters of 1920 and 1926:

The cause of the revision: The Code of Canon Law, promulgated May 27th, 1917, annulled the prescriptions of the Rules of Religious Institutes which were contrary to its specifications. The Congregation of Religious, as a result, ordered all Congregations to revise their Rules and to submit them for approbation — June 26th, 1918.

a- The work of revision: It was done with all possible care. Two General Chapters and two post-capitular Commissions were employed in the task.

1° The Chapter of 1920: (held at Rome, October 1st to 22nd, and consisting of 55 capitular Fathers). It examined the work to be done; a distinction was made between the work of adapting our Rules to the new ecclesiastical legislation, and the task of modifying our Code of life — this having also been recommended — in order to make it as definitive as possible. Because of the magnitude of the task, the Chapter was unable to finish it, and left it to be continued by a post-capitular commission.

2° The first post-capitular commission was composed of the members of the General Council and of Fathers Joseph Lemius, Procurator to the Holy See, and Auguste Estève, Superior of the Roman Scholasticate. The commission went right to work. It studied at length, consulted many authorities, carefully examined all the observations that were communicated to it, and at last, in July 1925, sent to Provincials and Vicars of Missions the result of its work by way of preparation for the next General Chapter.

3° The Chapter of 1926: (held at Rome, September 2nd to October 18th, and consisting of 65 capitular Fathers). The matter for the deliberations was well prepared, but the changes to be examined were very numerous. Some, made to conform the Rules to the Code of Canon Law, were adopted without difficulty, and sometimes employed the terms of the ecclesiastical legislation itself. Others, few in number, and sometimes only explanations of already existing articles, were made to conform our Rules to the spirit of the Code. Further changes, independent of the new legislative requirements of the Church, were deemed necessary. Some changes involved lengthy discussion. The Chapter did its important work in a perfect religious spirit, and with great respect for the work of the Founder; it accomplished the most important revision of our Rules made up to this date.

4° The second post-capitular commission was composed of Fathers Auguste Estève, Albert Perbal, and Euloge Blanc. Its work was but a revision of the wording. "Certain other modifications, dealing only with expressions, had to be made in the prepared text principally in order to grammatically link the old text to the newly adapted portion."

b- The changes brought about in the text: They would be too long to enumerate here. There were no chapters added or deleted. A certain number of articles were added, v.g. article 10, dealing with the patronage of the Immaculate Conception; article 133, dealing with teaching, which settled a question that was keenly discussed in the Chapter of 1906; article 9, reproducing an old article from the paragraph on the Lay Brothers, was placed in the first chapter,

as an end of the Congregation. Several modifications were introduced in the third part of the Holy Rules, concerning the Administration and the different levels of the Institute.

In his Circular on the new edition of the Rules, Bishop Dontenwill described the nature of the changes: "Nothing of the substance of our venerated Founder's work was touched, but an attempt was made to bring about all the perfection of detail required by the present legislation of the Church, the needs of our Congregation, and the desires of the majority of its members."¹

c- The Approbation: After a few minor corrections, the Congregation of Religious granted its approbation in a Decree dated the 2nd of July 1927.

"So that the last revision of our Rules, the most important one from many points of view, would be seen to be equal to the other editions in the eyes of the Holy See", the Superior General asked the Sovereign Pontiff the privilege of an approbation by Apostolic Letters in the form of a Brief. Pius XI granted the request "in forma specifica", in the most solemn manner, the complete text of our Rules being included in the pontifical document. This is the Brief "Mirabili plane modo", of the 21st of May, 1928.

d- The fifth edition of our Holy Rules: This edition appeared in 1928. Bishop Dontenwill, in his Circular of July 16th, 1928, announcing it to the Congregation, tells the whole story of the work of revision and the proceedings of approbation that were carried out. This edition included two indexes, one analytical, the other alphabetical, both the work of Father Estève.

For the benefit of the Lay Brothers, Bishop Dontenwill had, as early as 1912, ordered the publication of the Rules in French and English; in 1930, he ordered a translation of the new official Latin edition into these same languages; in 1931, it was translated into German.

B- New Provinces and Vicariates of Missions:

Under Bishop Dontenwill's Generalship, the Congregation added 9 Provinces or vice-Provinces, 4 Vicariates of Missions or mission districts, and 2 new mission territories to its number.

These numerous foundations, made necessary for the most part by political and national factors, while appearing to be a division of strength, were in fact the starting point for the Congregation of greater expansion in Europe and a more fruitful apostolate in America. They gave new vitality to the Congregation and made it more world-wide. During this period of new foundations, between 1920 and 1932, we should note that the number of Scholastics increased exactly fourfold, from 284 to 1137. The Congregation kept in step with the booming prosperity in every field that followed the First World War.

1. Circ. Adm., Vol. 4, p. 116.

1- The Province of Eastern France:

This Province was born as a result of the World War of 1914-1918. The houses situated in Alsace and Lorraine: St. Ulrich, Strasbourg, and Neunkirch, belonging to the German Province, were found, when hostilities were ended, to be in French territory. All of a sudden, their situation was changed and was about to change further. Bishop Dontenwill, therefore, decided to appoint a Visitor for these houses with the powers of a Provincial, and after consultation with the Chapter of 1920, he erected the three centres into a Province, on December 1st, 1920.¹

Other details: December 8th, 1918, these houses were separated from Germany and put under the charge of a Visitor; March 31st, 1919, they were made into a temporary Vicariate; June 4th, 1920, into a vice-Province, the Congregation of Religious inviting the Chapter to study the possibility of erecting the houses into a Province.

The new Province included the three houses mentioned above, a mission-house at Metz, and a house for the Novitiate at Rouffach, these last two founded in 1920. In 1923, the new Province established its Juniorate at Augny, and in 1930, its Scholasticate at Burthecourt. The General Council authorized it to "extend itself freely into the Grand Duchy of Luxembourg, and into Switzerland," in 1929.

2- The Province of Alberta-Saskatchewan:

The Vicariate of St. Albert and Saskatchewan appeared to the Chapter of 1920 as being in a considerably better state than in 1908. It had a good number of Fathers, abundant resources, high hopes, its works in full prosperity, a Scholasticate, a Juniorate. What more was needed to form a Province? The Chapter did not hesitate. The General Administration erected it into a Province on January 20th, 1921.²

3- The Province of St. John Baptist of Lowell:

The initiation of this Province was studied at length by the Chapter of 1920, for it introduced a change in the established policy of the past, by which Provinces and Vicariates were created in distinct territories and without overlapping one another. Now, the new Province would work in the same territory as the First American Province: its purpose was the ministry to the French element to be found there. Eventually, the opinion of the Chapter favoured its creation. The General Administration proceeded to erect it into a vice-Province on March 1st, 1921, and as a Province, May 7th, 1924.

Without delay, this Province founded its houses of formation: the Juniorate at Colebrook, in 1922, the Novitiate at Hudson, in 1922, and the Scholasticate at Natick, in 1927.

1. Missions, 1920, p. 309-310.

2. Circ. Adm., Vol. 3, p. 364; Missions, 1921, p. 126-127.

4- The Vice-Province of St. Henry of Belleville:

Its foundation was precipitated by the World War of 1914-1918.

Driven out of the British Empire, the German missionaries in Canada brought their ministry to their fellow-countrymen in the American Middle-West. Their activities were extended over numerous parishes and mission-posts. From the religious point of view, however, they were still dependent on the Manitoba Province (Canada). On December 8th, 1924, in order to remedy the inconveniences of their dispersion and especially to offset the difficulty of their distance from the Provincial centre (St. Boniface, Manitoba), the General Administration erected the Vice-Province of Belleville in the United States. At that time, this Vice-Province included the residences of Rogers, Richfield, St. Paul, Wenda, and Albertville, in Minnesota; Jim Falls, Durand, Arkansas, and Ettrick, in Wisconsin; Polo, Onaka, Sisseton, and Claire City, in South Dakota.

5- The Province of Poland:

From its first days, this Province, being in a sense ready-made, flourished under Bishop Dontenwill's Generalship. The first Polish recruits came from the German Juniorate of St. Charles. In 1919, the first exclusively Polish house was opened at Hoentrop (Westphalia), serving the Polish miners. Transferred to Krotoszyn in Poland, this house was attached directly to the General Administration, June 6th, 1920; February 22nd, 1922, saw the erection of the Vicariate of Poland; June 13th, 1925, it was erected into a Province.

The houses of formation: Juniorate was founded at Krotoszyn in 1922; Novitiate at Markowice, in 1921; Scholasticate, at Krobia, in 1923. In 1930, this young Province had six houses or residences, 22 Fathers, 65 Scholastics, 29 Lay Brothers, 25 Scholastic Novices and 280 juniors. The fact that a few experienced Fathers from the Province of Manitoba and Alberta-Saskatchewan (Canada) helped a great deal in the rapid development of this young branch of the Congregation should be mentioned.¹

6- The Province of Italy:

The houses and residences of Santa Maria a Vico (1903), of Maddaloni (1905), of Naples (1910) and Onè di Fonte (1920) were founded by the Southern Province (du Midi) of France. Their distance from the Provincial centre was causing certain difficulties; on the other hand, Italy seemed to hold promise for the Congregation. Due to these circumstances, the General Administration erected the houses of Italy into a Vice-Province, on December 21st, 1920, then into a Province, on February 17th, 1925. The new Province had a personnel of 30 Fathers, 12 Scholastics, and 10 Lay Brothers.

The Juniorate was established at Santa Maria a Vico, the Novitiate at Ripalimosani in 1926, and the Scholasticate first at Santa Maria a Vico in 1922, then finally at San Giorgio in 1926.²

1. See Missions, 1927, p. 15.

2. See Missions, 1920, p. 310-311; DRAGO, Les premiers 25 ans de la province d'Italie, in Etudes Oblates, Vol. 9 (1950), p. 129-136.

7- The Provinces of St. Peter of New Westminster and of St. Mary of Regina:

After the First World War of 1914-1918, Oblates of German and Polish origin came to the western provinces of Canada to minister to the numerous immigrants from their own nations. At the same time, the activities of the English-speaking Oblates in Canada were developing, and required more autonomy in order to expand and flourish. Thus a re-organization of the Provinces in Canada became necessary for the good of the Oblates of differing nationalities and their works.

On March 11th, 1925, the General Administration set up a commission composed of the Provincials of the Provinces of Canada and of the Vicar of Missions of British Columbia, assisted by a few other Fathers competent in such matters.¹ They were asked to study the situation, to see what improvements could be made. The report of the Commission advised a division of Oblate Provinces on a lingual basis.

The General Administration, taking heed of this advice and on the recommendation of the Sacred Congregation of Religious (which required for each Province at least certain territorial limits), decided as follows:

a- The two French-speaking Provinces of Manitoba and Alberta-Saskatchewan, with certain exceptions both in houses and works, were to be maintained.

b- The Vicariate of British Columbia was to become the Province of St. Peter of New Westminster; this new Province was given the right to found works throughout Canada.

c- The Fathers of German and Polish origin, with their works and houses situated in the territory of the Oblate Provinces of Manitoba and Alberta-Saskatchewan, were to unite into a Province, named St. Mary of Regina. They too had the right to open establishments throughout Canada.

The erection of the two new Provinces was promulgated by Bishop Dentenwill's Circular "To the Religious O.M.I. of the Provinces of Manitoba and Alberta-Saskatchewan, and of the Vicariate of British Columbia".² The authorization of the Congregation of Religious was dated March 8th, 1926.

St. Peter's Province of New Westminster opened its Novitiate at Ottawa, in 1929; St. Mary's Province of Regina, at St. Charles, in 1931; the latter bought a building at Battleford in 1930, which became a Juniorate and the Scholasticate in 1932.

8- The Province of Czechoslovakia:

At the request of the Christian-Social Party and with the enthusiastic authorization of the Bishop of Leitmeritz, the Province of Germany established a house at Warnsdorf in 1911. The house at Frischau was added to it that

1. They were Fathers Jean-Baptiste Beys, Provincial of Manitoba; François Blanchin, Provincial of Alberta-Saskatchewan; John Welch, Vicar of Missions of British Columbia; Georges-Etienne Villeneuve, Provincial of Canada; Prisque Magnan, and Paul Hilland.

2. Circ. Adm., Vol. 4, p. 35-39; Missions, 1926, p. 28-32.

same year. The formation of the Republic of Czechoslovakia after the war of 1918 made the separation of these two houses from the German Province necessary. On March 19th, 1924, they were erected into a Vicariate of Missions and on April 4th 1927, into a Province. A Juniorate was founded at Toeplei in 1925.¹

9- The Vicariate of the Yukon:

Missionaries from the Mackenzie and British Columbia Vicariates had sought to penetrate into the Yukon at different times, and mission-posts had been established there. In 1908, the southern part of British Columbia was made into an Archdiocese and the northern half was joined to the Yukon territory to constitute a Prefecture Apostolic. The Religious Vicariate erected by the General Administration June 12th 1909 was also formed from missions belonging to the Mackenzie and British Columbia Vicariates. M^{sr} Emile Bunozy was the first Prefect Apostolic and became Vicar Apostolic in 1926. He was also Vicar of Missions.

10- The Vicariate of Keewatin:

The Vicariate Apostolic of Keewatin, founded on March 4th, 1910, covered a mission field already entrusted to the Congregation, which until then was dependent on the Religious Vicariate of Alberta-Saskatchewan. Although the General Administration had not, as yet, officially accepted complete responsibility and charge of the Vicariate Apostolic, it erected a Religious Vicariate on June 21st, 1911.²

Bishop Ovide Charlebois, first Vicar Apostolic, was also named Vicar of Missions; he took it upon himself to recruit his own missionaries and even started a Scholasticate at Beauval in 1915.³

11- The Vicariates of Kimberley and the Transvaal:

Since 1907, the Religious Vicariate known as the Vicariate of South Africa, or the Orange Free State and the Transvaal, had covered the same territory as the Vicariates Apostolic of Kimberley and the Transvaal. On April 12th, 1927, the General Administration divided it into two Religious Vicariates with the same limits as the Vicariates Apostolic. At the request of the Congregation of Propaganda, the Kimberley Vicariate had already been entrusted to the Oblates of the German Province.

12- The Religious District of Hudson's Bay:

Even before its erection into a Prefecture Apostolic on July 15th 1925, the vast Hudson Bay territory had been made a Religious District immediately dependent upon the General Administration, on April 7th of the same year. This District comprised 2 missions: Chesterfield (1912) and Eskimo Point (1924); 4 others were added to it, and the Prefecture was raised to the rank of Vicariate Apostolic on December 15th, 1931. In this huge mission field, the Congregation devoted itself to heroic work among the Eskimos.

1. Missions, 1927, p. 15; 1930, p. 163-184.

2. Registre des Conseils généraux, Vol. 10, June 20th, 1911.

3. For a more detailed history, see LESAGE, Le Vicariat Apostolique du Keewatin, réponse au questionnaire de la Congrégation de la Propagande, Bishop's Palace, Le Pas, 1943, 124 pages (mimeographed).

13- The Religious District of Pilcomayo:

The Prefecture Apostolic of Pilcomayo, having been entrusted to the Oblates by the Congregation of Propaganda on March 12th, 1925, was made a Religious District immediately dependent upon the General Administration on May 9th of the same year.¹ This new mission field, entrusted especially to the German Province, was the first Oblate foundation in South America. Our Fathers' work consisted in ministering to the pagan Indians of Chaco, under very trying moral and material conditions. As early as the Chapter of 1926, the future of this mission presented problems; there were political intrigues to be dealt with.... it was not firmly established for long years to come.

14- The Foundation in Uruguay:

Father Théodore Labouré, Provincial of the Second American Province, established the Oblates at Salto, Uruguay, in September 1929. Fathers from his Province, and later on Fathers from Spain, ministered to the needs of the Christian, but ignorant and abandoned population.

15- The Missions of Ipamu, Belgian Congo:

The missions were entrusted to the Oblates by the Congregation of Propaganda on March 5th, 1931. The first Oblate landed in the Congo on the following July 13th; he found 3 mission-posts already opened by the Jesuits who ceded them to us; 350,000 Congolese Blacks needed to be evangelized. These missions were entrusted to the Belgian and Dutch Provinces.

C- In the other fields of the Apostolate:

1- The European Provinces:

Religious were outlawed in France, and up until the war of 1914-1918, the activity of our Provinces there was limited and cautious. The war brought its hardships, but nevertheless caused the anti-clerical laws of the turn of the century to be forgotten. Our communities and their work renewed their vigour after the war.

The Province of Germany, though sorely reduced in number by the war, soon returned to life. Not only did it contribute to the formation of the Polish and Czechoslovakian Provinces, but it made great efforts for the missions of Windhoek. The missions of Kimberley were entrusted to the German Province in 1924 and, in 1925, the Prefecture Apostolic of Pilcomayo.

At this time, the Congregation came into its own in Spain. We had but one house there, the Juniorate of Urnieta. In order to supply Spanish-speaking missionaries to the Texas Province, which had need of them, Bishop Dontenwill decided in 1920 to attach this Juniorate to the Texas Province. It served the purpose. In 1926, a Novitiate for Spanish Scholastics was opened at Las Arenas and, in 1928, a Scholasticate at Pozuelo. A Provincial Vicar, subject to the Provincial of the Texas Province was put in charge of these three houses of formation in 1931. The next year, the Vice-Province of Spain was erected.

1. Missions, 1927, p. 16.

2- In Canada:

Keeping abreast with the normal growth of the Church in mission territories, the situation our Congregation enjoyed in the Canadian West took on a new appearance. Until 1908, all the Bishops and Archbishops, except the Bishop of Victoria, had been Oblates. The Congregation, which had built the Church in Western Canada, until then had been practically the only surety of its permanence. Gradually, however, with the development of the diocesan clergy, the Congregation handed over authority to it, and limited its activities to poor parishes and Indian missions. By 1920, all the Bishops and Archbishops were of the diocesan clergy.

In 1911, the Congregation opened its Eskimo missions, which brought it so much glory, and thrilled Pope Pius XI. Before that time, a few unsuccessful attempts had been made in various places.¹ The Vicariates of Keewatin and Mackenzie began the work in earnest; the Keewatin missionaries went to the Hudson's Bay Eskimos; those of the Mackenzie Vicariate evangelized the "raw flesh eaters" of the Arctic Ocean. The first Baptisms were administered in the Hudson's Bay district in 1917; in the Mackenzie district, after the first attempts which resulted in the martyrdom of Fathers Jean-Baptiste Rouvière and Guillaume Leroux, the first contact with the barbaric Eskimos was made at Coppermine, and a mission was established among them at Letty Harbour in 1928, and at Coppermine in 1929.²

3- In South Africa:

The regions of South Africa which needed our ministry developed rapidly toward the end of the last century and at the beginning of the twentieth, principally on account of the intensive exploitation of mineral resources. Our Fathers in South Africa never ceased to beg for reinforcements. The Vicar of Missions of South Africa complained at the Chapter of 1920 that, for three million Blacks, he had only three Fathers who could speak the native tongue and there were only three missions devoted solely to these natives.³ In 1926, he again exposed the deplorable situation: 17 Fathers ministering to the Europeans, and only 5 to the natives.⁴ The Vicariate of Natal also needed help. But throughout the Congregation there was a demand for more missionaries; we lost 240 Oblates in the war of 1914-1918, as compared to only 175 oblations.⁵ It was therefore impossible to satisfy these legitimate demands.

So it was that other missionary Orders were introduced. Seven ecclesiastical territories were detached from our African Vicariates: the Abbey Nullius of Pietersburg (from the Transvaal) in 1910; the Vicariate Apostolic of Marianhill (from Natal) and the Prefecture Apostolic of Zululand (from Natal) in 1921; the Prefecture Apostolic of Swaziland (from Natal), of Lydenburg (from the Transvaal) and of Gariep (from Kimberley) in 1923.⁶

1. Missions, 1936, p. 100-108.

2. See Prêtre et Missions, Quebec, 1954, p. 289-379 (July-August), special edition on the Eskimo missions of Canada; Missions, 1954, p. 199-237.

3. Régistre des Chapitres généraux, Vol. 4, p. 375.

4. Ibid., p. 447.

5. Bishop Dontenwill's speech to the 1920 Chapter, Régistre des Chapitres généraux, Vol. 4, p. 289.

6. See Missions, 1927, p. 281; Études Oblates, Vol. 10 (1951), p. 135.

It should be noted, however, that, not counting Basutoland and Windhoek, which were unaffected by these divisions, the number of Oblate Fathers and Brothers in Southern Africa increased from 73 in 1911 to 141 in 1933, and that our mission field, although divided, still remained immense.¹

The Prefecture Apostolic of Basutoland, elevated to the rank of Vicariate Apostolic in 1909, witnessed widespread conversions. But, alas! the valiant missionaries working there were too few in number. The plan to entrust this flourishing mission to the Province of Canada, which could supply it with more men, had been studied even before 1926; in 1928, the Congregation of Propaganda obligingly proposed this change of status for the territory. After carefully studying the conditions pertaining to such a union, Bishop Dontenwill, by a special Circular, dated June 8th, 1930, decreed the joining of the Vicariate of Basutoland to the Province of Canada.²

The Prefecture Apostolic of Windhoek established several foundations during this period. In 1910, after seven futile and costly expeditions, the missionaries managed to settle in Okavango, in the north-east section of the Prefecture; the Andara mission was founded in 1913; the government gave the missionaries leave to establish themselves in Ovamboland, the most populated area in the north-east of the Prefecture, in 1924; the first missions there were established in 1924, 1926 and 1930. The Prefecture was made a Vicariate Apostolic on May 11th, 1926.³

D- Other Activities:

1- Visitations:

Archbishop Dontenwill personally visited every field of endeavour in the Congregation: America in 1909 and 1927; Ceylon (which had had only two canonical visitors in 65 years) and Australia, in 1912-1913; the Vicariates of Southern Africa in 1922; England and Poland, in 1923; and he made certain other partial visitations of the European Provinces.⁴ Under Archbishop Dontenwill's administration, the other Provinces and Vicariates received the Assistants General as canonical Visitors and in two exceptional cases other Fathers.

2- The Causes of Beatification:⁵

a- Father Albin's Cause had been untouched since 1898, when the diocesan investigation was brought to a close. On March 15th, 1909, it was presented to Rome and officially introduced on April 13th, 1915.

1. Personnels, 1911 & 1933; Missions, 1927, p. 17-18.

2. See Circular of the Most Rev. Father General to the Oblates of Canada and Basutoland, in Missions, 1930, p. 314-326.

3. See Missions, 1927, p. 632-637.

4. There are lengthy reports on these visits in Missions: Europe: 1923, p. 588-606, 625-639; Africa: 1922, p. 225-319, 508-691, 756-850; 1923, p. 26-173, 308-451; Ceylon: 1913, p. 91-110, 231; Australia: 1913, p. 278-385.

5. See Appendix II.

b- Bishop De Mazenod's Cause was opened by Archbishop Dontenwill in 1926. The diocesan investigation took place during his Generalship. In his Circular of April 28th, 1930, he gave a complete picture of the proceedings in favour of our causes of beatification, dealing especially with that of the Founder.¹

c- Bishop Grandin's Cause was another that was inaugurated by Archbishop Dontenwill in 1929. The diocesan investigation took place from 1929 to 1931.

3- The Cardinal Protector:

During its conferences of the 18th and the 21st of March 1912, the General Administration had decided to ask Rome for a Cardinal Protector. Cardinal Oreglia di San Stephano, whom the Administration consulted, advised to the contrary. This Prince of the Church was himself fulfilling the role of Cardinal Protector without any official title. Until his death in 1913, he rendered us valuable services.

In 1920, due to the authorization given by the recently promulgated Code of Canon Law,² the General Administration renewed its request for a Cardinal Protector, and obtained from the Sovereign Pontiff the nomination of Cardinal William Van Rossum, C.S.S.R., Prefect of the Congregation of Propaganda. He was our first official Cardinal Protector.³ We should note that our venerated Founder, in an audience of April 15th 1826, had asked Leo XII himself "to be the Protector of the Congregation of Missionaries of the Most Holy and Immaculate Virgin Mary".⁴

4- The Missionary Association of Mary Immaculate owed its first major development to the decisions of the Chapters of 1920 and 1926.⁵ Let us note, in passing, the long circular letter written by Bishop Dontenwill on this Association, June 7th, 1929, and the article of Father John Pietsch, General Secretary of the Association, in Missions.⁶

5- Various editions of the Manual of Prayers:

The 4th edition,⁷ 1913, contained a list of Indults, faculties and indulgences, carefully prepared by Fathers Joseph Lemius and Edmond Dubois.

The 5th edition was prepared by a commission, composed of Fathers Servule Dozois and John Pietsch, Assistants General, and of Father Auguste Estève, Procurator to the Holy See. Changes were made, and the list of faculties, indulgences

1. Circ. Adm., Vol. 4, p. 169-182.

2. Canon 499, § 2.

3. Missions, 1920, p. 305-306.

4. Notes taken after this audience, in Missions, 1882, p. 128.

5. See Appendix I.

6. Circ. Adm., Vol. 4, p. 149-167; Missions, 1930, p. 617-624.

7. The first two editions were published in 1865 and 1881, under the Most Rev. Father Fabre; the third, in 1897, under the Most Rev. Father Soullier.

and privileges, in accordance with the recent prescriptions of Canon Law, was carefully revised.¹

The 6th edition, 1932, did not contain any important changes; it was presented by Father Euloge Blanc, Vicar General of the Congregation.

6- Consecration of the Congregation to Mary Immaculate:

Although our Congregation had made it its duty to love and glorify Mary Immaculate since its inception, the Chapter of 1920 saw fit to re-emphasize this devotion to our heavenly Mother in an official and public act. At the close of the Chapter's sessions, Archbishop Dontenwill, Superior General, pronounced an Act of Consecration of the Congregation to Mary Immaculate. Since then, this Act of Consecration is renewed twice a year in all our houses and residences and that on February 17th and December 8th.²

In addition, the Chapter of 1920 requested that a petition addressed to the Sovereign Pontiff be drawn up "that he favour Mary's Assumption and Universal Mediation with the prerogative of dogmatic definition". According to the report of the Secretary of the Chapter, "this motion was heartily applauded".³

7- Establishment of the Printing Bureau:

In his Circular of May 17th 1930, Bishop Dontenwill announced the official founding of the Printing Bureau, which had actually been in existence for several years. He attached to it a Secretariate of Missions, the function of which was to represent the Congregation in the Pontifical Societies of the Propagation of the Faith, the Holy Childhood, the Holy Apostles, etc. Father Albert Perbal was appointed first Secretary of Missions. L'Agence Romaine des O.M.I. branched out from it in 1928.

Especially during the decade of 1920-1930, several Oblate Provincial publications were started. These were launched as an aid to recruitment or as official organs of the Association of Mary Immaculate: Mary Immaculate (Texas), 1915; La Revue Apostolique (Midi), 1920; Le Messager de Marie Immaculée (Belgium-Holland), 1920; Immaculata (Eastern France), 1921; Voce di Maria (Italy), 1921; La Purissima (Spain), 1925; Oblat Niepokalanej (Poland), 1925; Der Missionsfreund (Czechoslovakia), 1928; L'Apostolat (Canada-East), 1929. The Printing Bureau in Rome helped to provide valuable material for these new publications as well as for those already in print.

8- New General House:

The increasing activity of the General Administration required a greater staff and new offices. The International Scholasticate building, where the General Administration had been housed since 1905, was becoming too small. On June 3rd 1929, the General Council, in conformity with the wish of the Chapter of 1926, decided to build an annex to the Scholasticate which would serve as the General House, forming a separate community from that of the Scholasticate itself. The work was initiated without delay.⁴

1. See Régistre des Conseils généraux, Vol. 12, November 13, 1928; Missions, 1932, p. 12 (Reports to the Chapter).

2. Circ. Adm., Vol. 3, p. 349-352.

3. Régistre des Chapitres généraux, Vol. 4, p. 359-461.

4. Missions, 1932, p. 12.

E- Growth of the Congregation:

1. In its personnel:

In 1907: 1,182 Fathers
250 Scholastics (in 7 Scholasticates)
485 Lay Brothers
1,917

In 1932: 1,945 Fathers
1,137 Scholastics (in 21 Scholasticates)
906 Lay Brothers

3,988

2- In its apostolic fields:

In 1908: 9 Provinces
10 Religious Vicariates

In 1932: 18 Provinces
10 Religious Vicariates
2 Districts under the direct authority of the General Administration
3 Mission territories dependent on Provinces.

In detail:

1908: Provinces: Southern France (Midi), Northern France (du Nord),
Canada, England, First American, Manitoba, Belgium.

Vicariates: St. Albert of Saskatchewan, Athabaska, Mackenzie, British Columbia, Ceylon, Natal, Transvaal and Kimberley, Basutoland, Zambezi, Australia.

1932: Provinces: those of 1908 plus: Alsace-Lorraine, Alberta-Saskatchewan, Italy, Lowell, Poland, St. Peter's of New Westminster, St. Mary's of Regina, Czechoslovakia, Belleville.

Vicariates: Ceylon, Natal, Grouard, Kimberley, Transvaal,
Basutoland, Windhoek (Cimbabesia), Mackenzie,
Yukon and Keewatin.

Districts: Hudson's Bay and Pilcomayo.

Mission Territories: Australia, Uruguay, Ipamu.



Chapter Seven

UNDER MOST REV. FATHER THEODORE LABOURE

Superior General 1932-1944

and

REV. FATHER HILAIRE BALMÈS, Vicar General 1944-1947

I- Biographical Notes¹

Théodore Labouré was born at Monsurs, in the Diocese of Laval (Mayenne), May 19th, 1883. Among the members of his deeply Christian family were nine priests and ten nuns. One of his uncles, also named Théodore Labouré, was an Oblate of Mary Immaculate, and a missionary in Ceylon.

He entered the Juniorate of Pontmain, in 1895, and in 1897, went to Notre-Dame de Sion to finish his studies in the Humanities. Having completed his Novitiate at Angers, he made his religious profession on September 8th, 1901. He was sent to the International Scholasticate in Rome where, at the Gregorian, he obtained his Doctorate in Philosophy and in Theology. He was ordained priest April 14th, 1906.

In 1908, Father Labouré left Rome for the Scholasticate of San Antonio, Texas, where he was appointed professor of Dogmatic Theology. In 1913, he became Superior of the Institution. The Review of the Province, Mary Immaculate, was founded by him in December 1913. Three years later, his health forced him to relinquish his office and even to quit teaching; he became pastor in various large parishes, but, travelling by horseback, willingly lent valuable assistance to the missionaries of the Mexicans in their "ranchos".

In 1926, Father Labouré was named Provincial of the Texas Province, "a Province as large as the world", which stretched not only to the south of the United States, but even to Spain, and which had some avenues opening onto South America. In this post he showed his great capabilities. With a minimum of monetary and other means he established several foundations. All types of work, especially those involving Oblate formation, attracted his attention. Though the Province had formerly required outside help, henceforth it could support its own works, and was even able to send missionaries abroad.

The General Chapter of 1932 elected him Superior General on September 8th.

In the exercise of his important duties he used all his powers, without reserve, in the service of the Congregation. His physical constitution was severely undermined on a visit to Ceylon in 1937; the tropical climate, overwork,

1. See Mary Immaculate, 1932, p. 263-265; Missions, 1947, p. 5-6; Circ. Adm., Vol. 4, p. 462-464.

anxiety caused by thorny problems that demanded great delicacy in their solution, all dealt a mortal blow to his health. In 1942, besides suffering from heart attacks and glaucoma and threatened with the loss of his sight, he was forced to hand over the administration of the Congregation to a Vicar General, Father Hilaire Balmès; he retired to Pérolles, near Lyons, then to the Scholasticate of La Brosse. Death came to him suddenly on February 28th, 1944, while staying at our "Procure" in Paris.

II- Salient Features

Here we borrow largely from an article by Father Anthime Desnoyers, who was Assistant General during the twelve years that Father Labouré was Superior General.¹

A- Inviolable fidelity to his duty of state, or his complete devotedness to the Congregation:

On the very day of his election, Father Labouré had made this stirring and resolute declaration: "I accept the will of God as manifested by the Chapter. The Congregation has been the passion of my life: it is my wish to spend my strength for it until I die." This was a heroic program and one which was accomplished wholly and faithfully by means of untiring energy and relentless activity; it should be mentioned that Father Labouré was neither of an emotional nor a speculative temperament; he was above all a man of strong will.

He spent himself to the very limit of his strength, and agreed to take a rest only when formally ordered to do so by his doctor and his Assistants. He recalled nevertheless with a knowing smile the bold reply that Pius XI had just made to those who advised him to rest: "The Church doesn't need a Pope at rest. I will die in the thick of the battle." The Superior General frankly confided that he found this statement quite fitting; then he added with a smile: "The Pope is fortunate, he doesn't have to obey his advisers!"

B- Integrity and loyalty:

Most Rev. Father Labouré served the truth with unswerving fidelity; he made an inviolable rule for himself this precept of the Master: "Sit sermo vester: est, est; non, non; quod autem abundantius est a malo est".² He abhorred lying, deceit, false diplomacy; he was as much astonished and indignant at hearing them on the lips of others as he was careful to refrain from them himself.

He used this frankness and loyalty to express his own opinion and to accept that of others, especially that of his counsellors and collaborators; he was also frank and loyal in his activity, being always faithful to the spoken word, knowing how to sacrifice his own good and what the world calls one's point of honour to safeguard the integrity of truth.

1. Etudes Oblates, Vol. 3 (1944), p. 69-73.

2. Mt., 5, 37.

C- His preference for the poor:

Most Rev. Father Labouré had a great devotion, not only to the person of our venerated Founder, but also to the spirit and traditions he left to his spiritual sons. That is where he got his preference for the apostolate to the poor, particularly in the foreign missions. Before his election as head of the Congregation he himself found it a joy to exercise his ministry among the poor Mexicans of Texas; he was the founder of our first establishment in Uruguay among abandoned Christians who were both ignorant and penniless.

From the day of his election he expressed in clear terms the distinctive trait that his generalship was to have: "We must go to the poor, to the little ones, to the abandoned; such is the work which we will and should always prefer, work which others do not want..."¹

III- Vicars General

Because of the war the General Administration had to take refuge in France in 1940. Soon, however, it was impossible for it to communicate with several Provinces and mission territories; then came the illness and death of Most Rev. Father General; all these events brought about the nomination of Vicars General in the Congregation during the period of 1942-1947:

A- Rev. Father Hilaire Balmès:²

On August 1st, 1942, Most Rev. Father Labouré, whose health was seriously weakened, named Rev. Father Balmès Vicar General of the Congregation. Father Balmès had been Assistant General since June 10th, 1941, in place of Father Euloge Blanc, who had died.

When the Superior General died, on February 28th, 1944, Father Balmès was designated Vicar General of the Congregation "defuncto Superiore generali". Thus he continued to exercise his office. An indult from the Holy See, dated April 27th, 1944, authorized him to delay the convocation of the General Chapter for the election of the Superior General beyond the limit set by our Holy Rules; for the war made it impossible to hold a Chapter.

Rev. Father Balmès administered the Congregation first of all from Marseilles, at "La Mazonod", where Most Rev. Father Labouré and the General Administration had installed themselves on June 6th, 1940, after a short period at Talence. In the autumn of 1944, he settled in Paris; then, on December 2nd, 1945, at the General House in Rome. In May 1946, with the arrival on different dates of the dispersed Assistants General and the Procurator to the Holy See, the General Administration was complete and was able to resume its normal life. While in France Rev. Father Balmès had no members of the General Administration with him except Rev. Father Edmond Dubois, Bursar General. Rev. Father John Pietsch, First Assistant General, had remained in Rome; Rev. Father Anthime

1. Missions, 1932, p. 669.

2. See Missions, 1949, p. 384-461: biographical note.

Desnoyers, Second Assistant General, had to go to Canada, and Rev. Father Henry Lennon, Third Assistant General, to Ireland, for the duration of hostilities. The latter two had left "La Mazenod" June 23rd, 1940.

B- Rev. Father Anthime Desnoyers:

Rev. Father Desnoyers, Second Assistant General, was appointed Vicar General for America, Africa and Ceylon, by a Rescript of April 10th, 1943.¹ Rev. Fathers Joseph Rousseau, Procurator to the Holy See, who had also gone to Canada, and Joseph Scannel, Provincial of St. Peter's of New Westminster, were accredited to him as counsellors; and Rev. Father Georges Verreault was named pro-Bursar General. The seat of this Administration was Montreal; it was to terminate on April 15th, 1946.

This second General Administration had the task of directing that part of the Congregation which Rev. Father Balmès was unable to reach during the war. It provided in particular for the nomination of Provincials and Vicars of Missions and for regular canonical visitations. Rev. Father Desnoyers published a few circulars, among others a remarkable one on perseverance in the religious life (May 31st, 1944) and a bulletin entitled Nouvelles Oblates (1943-1945), which was welcomed because of the general news of the Congregation it contained at a time when news was scarce.

C- Rev. Father John Pietsch:

Although Rev. Father Pietsch, who was First Assistant General, did not have the title of Vicar General, in practice he carried out the functions of that office in Rome, where he stayed during the war. He took charge of ordinary business which the Houses or Provincials were unable to submit to the Vicars General due to wartime restrictions.

N.B.: Because of the difficulties caused by the war, an Indult of the Holy See, obtained on January 8th, 1941, permitted:

- 1- the Superior General to perform alone administrative acts which would normally require the consent of his Council;
- 2- Provincials to forego recourse to the Superior General for the approbation to perform administrative acts which usually required it, except those of financial administration.

And this state of affairs lasted for the duration of the war. The Indult was withdrawn in May 1946.²

1. See Registre du Conseil généralice vicarial d'Amérique; an Indult of the Congregation of Religious of January 25, 1943, had been obtained for this purpose; see Registre des Conseils généraux.

2. See Registre des Chapitres généraux, Vol. 5, p. 245.

IV- Main acts of the Administration

Praenotamen:

The immediate co-workers of Most Rev. Father Labouré were:

Assistants: Euloge Blanc, 1932-1941; John Pietsch, 1932-1946; Anthime Desnoyers, 1932-1947; Henry Lennon, 1932-1947; Hilaire Balmès, 1941-1947; Robert Becker, 1946-1947.

Bursar General: Edmond Dubois, 1932-1935.

Procurator to the Holy See: Emmanuel Teunissen, 1932-1935; Joseph Rousseau, 1935-1947.¹

A- Indian Missions in Western Canada:

From June 1935 to January 1936, Most Rev. Father Labouré made a visitation of our Indian missions in the Dioceses and Vicariates Apostolic in Western Canada, except that of Hudson Bay.

Indian missions are the great work of the Oblates in Western Canada. Nevertheless, by force of circumstances, our missionaries had to care for numerous immigrants besides; theirs was the task of setting up parishes, dioceses and archdioceses, the direction of which they handed over to the secular clergy when the latter were able to take charge of them. Our Indian missions suffered from these necessities; in any event, they were given less attention and still they should have remained our proper field of activity. The primary aim of Most Rev. Father General's visitation was to foster them.

It was necessary to reorganize these missions. Formerly the Oblates were almost the only missionaries and the Indian missions were in mission territory; now other priests worked side by side with them and a great number of their missions were in Dioceses. The Congregation needed guarantees on the part of the Bishops in order that it might continue to devote itself whole-heartedly to this work, guarantees particularly in matters which concerned industrial and other schools that constituted the basis of evangelization. These schools even furnished material aid to our mission posts which had practically no resources in the Dioceses. Indian affairs belonged to the Government in Ottawa and relations with it were becoming more and more important; they had to be established on a better footing.

Likewise a reorganization of our apostolic methods among the Indians was necessary. For several years there had been a tendency to set up central posts rather than stations where the missionary might go to meet his flock. Was this the best method? Conditions of the missionaries' religious life had also to be improved: by grouping the Fathers into districts, by setting limits to the relations between school principals and Provincials, etc. Furthermore, at the request of Cardinal Pacelli, Secretary of State, the Visitor also had to look into the possibilities of a seminary for the natives.²

1. See Etudes Oblates, Vol. 2 (1943), p. 138-144.

2. See the letter of Cardinal Pacelli, August 6th, 1935.

Most Rev. Father Labouré devoted his long visitation to the solution of these problems. Since his object was of special importance, the Superior General had sent a questionnaire to all the missionaries on the problems to be studied; in each of the regions he visited he held a local missionary congress and at the end a general congress at Lebreton.¹ Result of this visitation: the General Administration recommended a return to mission stations, the study of Indian languages and even the foundation of linguistic schools for the missionaries; it founded a Comité des Missions Indiennes de l'Ouest canadien entrusted to co-ordinate the apostolate in our Indian and Eskimo missions and to represent the interests of our missions in their relations with the Federal Government;² it decided on the creation of apostolic schools in the principal centres; a single seminary for the 25 widely dispersed tribes, diverse in character, mentality, language and habits did not seem feasible.³

The act of Most Rev. Father Labouré's administration was a fortunate move for our missions in Western Canada.⁴

B- New Provinces and Missions:

1- The Vice-Province of Spain:

On December 8th, 1932, the three houses in Spain, Urnieta, Las Arenas, and Pozuelo, and the two residences of Uruguay, Salto and Paso de los Toros, were made into a Vice-Province. The new religious entity developed its apostolic activities especially in South America, in Uruguay first of all, and then in Argentina, in 1935, where it accepted the pastoral care of parishes that were poor and without priests.

Then came the calamitous years 1936-1937, when the civil war provoked by Communism claimed so many victims in Spain. Twenty-seven of our members — out of eighty-three — were lost in the conflict; the Juniorate of Urnieta was burnt and the Scholasticate of Pozuelo invaded and completely plundered by the Reds. Then the World War of 1939-1945, which isolated Spain from Europe, deprived the Vice-Province, already sorely put to the test, of all outside help.

Despite these trials it resumed work and forged ahead; in 1947, the Vice-Province numbered 92 Oblates, and since 1942 it had almost doubled the number of its houses, extending its action both in Spain itself and in Argentina.

1. Missions, 1936, p. 137-138.

2. Father Omer Plourde was named first superintendent of the Indian missions in this new organization in 1937. This "Oblate Commission of works among the Indians and Eskimos", its present name, proved very useful for the progress of our missions.

3. The constant efforts of the missionaries for the formation of an Indian and Eskimo clergy seem close to success now. See CHAMPAGNE, Vocations chez les Indiens du Canada, in L'Apostolat des O.M.I., Richelieu, September 1954, p. 7-9, 20; see ibidem, p. 10-11.

4. See the general act of visitation of Most Rev. Father Labouré, 1936.

2- The Prefecture of Upper Laos:

On May 31st, 1933, a letter of the Cardinal Prefect of the Congregation of Propaganda requested us to kindly accept a mission territory in Laos. The General Administration favoured the request, although it foresaw it could not begin missionary work there before two or three years.¹ On June 14th, Most Rev. Father Labouré, in a letter to the Cardinal Prefect of Propaganda, announced our official acceptance of the territory offered to us.

This territory included, at least in perspective, the northern part of the Vicariate Apostolic of Laos, which was entrusted to the "Prêtres des Missions Etrangères de Paris". A native population of some 600,000 inhabitants of numerous and diverse races was handed over to us; there were 1,961 Catholics and three missions already founded. The pagan masses, animistic and Buddhist, had never had the Gospel preached to them.²

Rev. Fathers Jean-Henri Mazoyer, missionary in Ceylon since 1908, Jean-Paul Brouillette and Etienne Loosdrecht arrived in this new field of the apostolate on January 5th, 1935. The young mission developed — in 1940, it had about 5,000 Catholics — but its advance was greatly retarded by the destruction and the national conflicts brought about in Laos by the Second World War.

On September 9th, 1934, the mission of Laos was set up first of all as a Religious District dependent immediately on the General Administration; then on February 2nd, 1940, it was erected into a Religious Vicariate. In the meanwhile, the territory of our missions had been raised by a Decree of the Holy See to the rank of Prefecture Apostolic, on June 14th, 1938.³

3- Missions in the Philippines:

In the summer of 1938, M^{gr} L. LaRavoire-Morrow, Secretary of the Apostolic Delegate to the Philippines, negotiated with Most Rev. Father Labouré the acceptance by our Congregation of a mission in the Diocese of Zamboanga. Thanks to the intervention of Rev. Ulric Arcand, Apostolic Missionary and first Canadian priest in the Philippines, we were invited there. For six years he had spoken of it to the Apostolic Delegate.⁴ After the General Chapter of September 1938, Most Rev. Father Superior General sent Rev. Father Franz Hullweg, Vice-Provincial of Belleville, to make an on the spot inspection. On March 14th, 1939, an official request of the Holy See was made for us to accept two mission territories: one comprising the civil Province of Cotabato, on the island of Mindanao; the other, the archipelago Sulu (300 islands of which 130 were habitable); both were in the diocese of Zamboanga under the direction of M^{gr} Luis del Rosario, S.J., who had been recently named to the post. On the 25th of the month, the Congregation answered in the affirmative. The new mission was placed under the immediate jurisdiction of the Superior General, and his request for a band of missionaries was addressed to the Provinces of the United States. The first missionaries were

1. See Registre des Conseils généraux, Vol. 13, June 5, 1933.

2. See Missions, 1935, p. 391-407.

3. See Agence Romaine, 1951, p. 41-42.

4. See Missions, 1939, p. 487-488.

Rev. Fathers Emile Bolduc, Georges Dion and Egide Beaudoin, headed by Rev. Father Gérard Mongeau. They arrived in the Philippines in October 1939. A few weeks later, Rev. Fathers Joseph Boyd, Cuthbert Billman and Francis McSorley joined them.

Cotabato numbered 80,000 Catholics, 160,000 Mohammedans, and 40,000 pagans; there was only one parish for this region. The archipelago Sulu counted 250,000 Mohammedans and only five or six thousand Catholics; thus there was a whole territory to evangelize, a territory peopled by the terrible Moros tribe.

These young missions suffered a severe blow in the course of the last World War. From 1942 to 1945, all its stations and missions were closed and the buildings destroyed by the Japanese occupation. The missionaries themselves were taken prisoner at Manilla; three of them disappeared. After the devastation they set to the work of reconstruction immediately.¹

4- The Apostolate in Haiti:

The first negotiations for the acceptance of works in Haiti were undertaken by Elie Lescot, the future President of the Haitian Republic, who consulted Rev. Father Louis Bachand, Provincial of Lowell during April-June 1940. Seeing the anxiety that the World War gave rise to in already existing fields, the General Administration did not consider it opportune for the time being to undertake this new foundation.²

Nevertheless, after Mr. Elie Lescot, now the President of the Republic, had appealed to Rome, the Holy Father clearly expressed his desire that we should accept the missions which had been proposed to us. This changed the whole matter: Most Rev. Father Labouré declared in his great spirit of faith: "the Holy Father has spoken, there will be no more hesitation, the case is settled; ... Never has a foundation of Oblate missions been presented under more favourable auspices, for it has, as its basis, filial obedience to the Holy Father and blind confidence in Divine Providence alone..."³

Rev. Father Anthime Desnoyers, Assistant General, who was living in Montreal, was given charge of the organization of the new foundation. The Oblates set themselves up in the diocese of Cayes, where one of their men, His Excellency MGR Louis Collignon had just been named Bishop. (The nomination was made public September 30th, 1942.) The diocese contained about 700,000 inhabitants and included only 27 priests and 34 parishes. The zeal of the Oblates was directed largely towards the poor and the abandoned. However, the diocese was not entrusted to them.

1. Missions, 1939, p. 196-209, 487-496, 540; 1947, p. 604-610; Agence Romaine, 1952, p. 10-11.

2. Letter of Father Balmès, Assistant General, September 4, 1941.

3. Letter of Most Rev. Father Labouré, Superior General, to Cardinal Maglione, of the Office of the Secretary of State, April 17, 1942. See the documents published in Etudes Oblates, Vol. 1 (1942), p. 249-254.

The foundations and works in Haiti were placed under the care of the Lowell Province. The first two Oblates, Rev. Fathers Eugène Turcotte and Jean Bertrand, arrived in April 1943; they took over two parishes with fourteen chapels and a population of 55,000 souls. In 1946, twenty-five Oblates were working from sixty churches or chapels; a Juniorate-Seminary was founded at Camp Perrin in 1945, together with a Postulate-Novitiate.¹

5- Foundation in Brazil:

In the summer of 1943, Rev. Father James McDermott, Provincial of the First American Province, with the authorization of the General Administration (December 8th, 1942), travelled to the Diocese of Valparaíso, Chile, at the invitation of the Bishop. His purpose was to look into the possibilities and means of setting up there a mission, mainly for his own Province. On his return, the Reverend Father believed it would be easier to establish themselves at São Paulo, Brazil, where he had to stop over on his journey.

Since the official invitation of the Archbishop of São Paulo was made urgently, while that of the Bishop of Valparaíso was slow in coming, the major authorities gave the preference to the former. After mature deliberation, the General Vicarial Administration of America accepted the foundation in Brazil, at São Paulo, on August 5th, 1943; the First American Province was made responsible for it. The new foundation remained under the direct authority of the General Administration, which entrusted its powers to the Provincial of the American Province.

Rev. Father Walter Mooney founded our house there in 1945. Established in one parish, the Oblates have the task of evangelizing a poor Catholic population destitute of religious instruction.²

6- Province of Holland:

When the war of 1939-1945 broke out, the Belgian Province had a Juniorate, a Scholasticate and a few other houses in Holland.³ The hostilities forced the Oblates of Dutch origin to leave Belgium and group together in their own country. The General Administration gave them an independent religious organization. With this situation and the possibility of development for the Congregation in Holland, Rev. Father Balmès, Vicar General, asked for and obtained the necessary Indult to constitute an Oblate Province in Holland. On December 4th, 1945, he promulgated its official erection.⁴

1. See SACHOT, Fondation des Missions oblates en Haiti, (Lowell, 1950); Nouvelles Oblates, 1942, p. 94, 96, 126, 129.

2. See Registre du Conseil généralice vicarial d'Amérique; BOUCHER, Provinciaux et Vicaires des Missions, p. 96.

3. Since October 1932, the official name of the Province had been the Province of Belgium and Holland; see Registre des Conseils généraux, October 25, 1932.

4. Registre des Conseils généraux, October 25, 1932; August 12, 1945; Agence Romaine des O.M.I., 1948, p. 44-45.

7- Vicariate Apostolic of Labrador:

On January 18th, 1945, at the request of the Apostolic Delegate to Canada, the General Council of America accepted the offer of the Vicariate Apostolic of Labrador; its canonical erection took place on the following July 13th.

In its northern portion, the new Vicariate confided to the Oblates was made up of a section of our Vicariate Apostolic of Hudson Bay; in the south, of a territory evangelized earlier by the Oblates, from 1844 to 1903.¹ Its population consisted of 2,000 Eskimos, 1,600 Indians and 8,000 Whites spread throughout a territory of 350,000 square miles (about 563,000 square kilometres).

The mission attached to the Canada Province had a Provincial Vicar in the person of His Excellency Mgr Lionel Scheffer, first Vicar Apostolic.

8- Prefecture Apostolic of Garoua:

On March 5th, 1946, at the request of the Congregation of Propaganda, Rev. Father Balmès, Vicar General, accepted a mission territory in Tchad and in French North Cameroons. When the official setting of the boundaries was published on January 7th, 1947, it reduced the territory originally accepted to the North Cameroons only. Rev. Father Balmès had spent himself enthusiastically and zealously in the preparation of the new foundation and was somewhat grieved at the change.²

A population of a million natives, either pagan or Mohammedan, with no missionary, was open to the zeal of the sons of Bishop de Mazenod. The first group of Oblates arrived on August 17th, 1946, under the direction of Rev. Father Yves Plumey; on January 13th, 1947, the mission became a Prefecture Apostolic, and the following April 25th, Rev. Father Plumey was named Prefect Apostolic, by which time, with seven mission posts founded throughout the whole territory and some fifteen Priests and three Lay Brothers on the job, the mission was in full swing.³

C- Development in our Provinces and Missions:

1- In our European Provinces:

The impetus of prosperity noted under the generalship of Mgr Dontenwill from 1920 to 1932, kept on increasing. It was stopped, however, by the war of 1939-1945, which almost completely destroyed the Province of Czechoslovakia, closed several of our houses of formation, and brought about loss of life and considerable material destruction. After the war, however, besides many new works, there was a renewal of life in several of our Provinces.

a- The Province du Midi (South) accepted some ten parishes in the district of Agen, and seventeen in the district of Houeillès. Gathered into "land-clearing teams", our missionaries travelled across regions "which were a real mission land". Grouped in twos, on motor cycles or bicycles, the Fathers

1. See supra, p. 133-134.

2. See Missions, 1949, p. 415.

3. Agence Romaine, 1951, p. 154-156.

branched out into the different parishes of their sector. They spread the Good News in the midst of a people who were indifferent to and ignorant about Christ. Father Balmès, Vicar General, was a promotor and defender of this form of apostolate. He affirmed: "If our venerated Founder were living today, do you think his great apostolic spirit would draw back from this field of the apostolate, so new and yet so old?..."¹

They also devoted themselves to a new form of the apostolate called A Return to Christianity, which "did not envisage mass conversion, but the formation of a very fervent nucleus of Christians modelled on the lives of the early Christians". While instructing this elite they insisted on the doctrine of the Mystical Body, the duties of charity and of the apostolate, the liturgical and sacramental life, etc.; this method was used in regions that had fallen away from Christianity. An Oblate, Father J. Servel, composed some manuals for Mass and for paraliturgical ceremonies which achieved unexpected fame — 100,000 and 250,000 copies were printed —. This success brought about the foundation of a publishing house by the Oblates of Midi, Les éditions du Chalet.²

b- The Province du Nord (North) inaugurated the "itinerary ministry" in the Diocese of Limoges, one of the most dechristianized in France. The first motor car of the Mission itinérante N.-D. — the name given to this type of mission — was blessed in September 1946. "It is a motor truck which contains a chapel, a work room, and enables the missionary to go from place to place." They devised projects for the purpose of instruction, gave informal conferences, and exchanged views in the form of friendly conversations to confront with the truth of Christianity the many who had lost the Faith. This apostolic work was carried out according to a general plan of rechristianization.³

c- In Belgium, two Oblates organized the World Pilgrimage of Fatima first across Europe, and then across the whole world, for the manifestation of piety and penance to obtain from Mary harmony and peace among men. Its success was astonishing; the Madonna has travelled across the countries of Western Europe, Africa, Ceylon, the Indies, and continues its journey.

d- The Polish Province: Out of 276 Oblates before the war, there remained only 149 in 1946. These had to work in the parochial ministry, since a third of the clergy had been lost in the conflict of 1939-1945. Nevertheless the work of preaching was carried on intensively as the Oblates were practically the only missionaries to resume this function immediately after the armistice. In 1946, 100 missions were preached; from the end of the war to the General Chapter of 1947, there were 250 missions and as many retreats.⁴

1. See Le R.P. Balmès, p. 35 (extract from Missions, 1949); Agence Romaine, 1946, p. 43; Missions, 1947, p. 39-40; BALMES, Oeuvres de défrichement, in Études Oblates, Vol. 7, p. 4-12.

2. See Missions, 1947, p. 41-43.

3. See Agence Romaine, 1946, p. 115-116; 1949, p. 35. An effort has been made to restore a fresh value to preaching; see Orientations des missions paroissiales, 1947; PENNEC, Où va la mission paroissiale, 1951.

4. See Missions, 1948, p. 13.

e- Polish Districts of England and France: These districts were created on September 4th and October 2nd, 1946. They united the Polish Fathers of the two countries under a special administration in subordination to the jurisdiction of the Provincial of Poland.¹ These Oblates carried on their ministry among thousands of Polish refugees especially in France, "caring for parishes containing 10,000 and 13,000 Polish people. Rarely is a word of French heard there. If this ministry had been neglected, Communism would readily have taken hold of these masses, defenceless and without leaders as they were."²

f- The Province of Czechoslovakia was broken up. After the hostilities there remained but a few Fathers who formed a district attached to the General Administration.³ These Priests, the majority of them German, had to take refuge in Germany (a dozen of them) and Austria (about twenty). There they worked in parishes made up of displaced persons that were without priests.⁴

g- In the Italian Province preaching flourished more than ever after the war. The Fathers defied Communist conspiracy, which was particularly fierce in that country; in collaboration with other Missionary Institutes, a band of some forty of them achieved outstanding success in the mass evangelization of cities or dioceses.⁵

2- In the Provinces of America:

In America, missionary expansion was particularly notable. The Canada Province sent almost a hundred missionaries to Basutoland; it took charge of the new Vicariate Apostolic of Labrador (to be assisted by the Provinces of Holland and Belgium); its missions in James Bay became a Vicariate Apostolic and were given greater support from the Province; besides, it provided the Vicariates Apostolic of Northern Canada and other missions of the Congregation with a large contingent of missionaries — about a hundred.⁶

The Province of St. Peter's of New Westminster assumed charge in a special way of the Vicariate Apostolic of Prince Rupert. The Provinces of Western Canada made efforts to develop the Indian missions, following on the visitation of Most Rev. Father Labouré in 1934. The Provinces in the United States accepted missions in the Philippines. Furthermore, the First American Province sent missionaries to Brazil, and, since 1938, had joined in the apostolate to the Negroes in the United States; the Second American Province developed its works on the coast of Mexico; the Lowell Province took charge of the foundation in Haiti.

1. Agence Romaine, 1946, p. 113.

2. Ibid., 1947, p. 30.

3. Missions, 1947, p. 12.

4. Agence Romaine, 1949, p. 85; 1950, p. 123.

5. See Missions, 1948, p. 322-323; Agence Romaine, 1946, p. 4, 45; 1947, p. 5; 1948, p. 166; 1949, p. 21, 133.

6. See the lists of obediences in Missions, 1933-1939; Personnel de la Congrégation, 1942, 1947.

3- In Mission Territories:

a- On April 13th, 1937, the Missions of Ipamu, in the Belgian Congo, were elevated to the rank of Prefecture Apostolic; by the first of July, their territory had almost doubled. A period of extensive conversion had begun. Despite the isolation of this mission (it received not one new missionary during the war of 1939-1945), the number of Christians increased from 7,000 in 1932 to more than 40,000 in 1946.

b- The Vicariate Apostolic of Hudson Bay multiplied the number of its missions; it was raised to a Religious Vicariate on March 19th, 1936.

c- The Missions of James Bay were established as a Vicariate Apostolic on December 3rd, 1938. His Excellency M^{gr} Henri Belleau became its first Vicar Apostolic. These missions remained attached to the Canada Province, which had assumed charge of them since their foundation.

d- The Missions of Ceylon: In the two dioceses entrusted to them, Colombo and Jaffna, the greater portion of the diocesan clergy was made up of Oblates; since their arrival on the island their works had been identical with those proper to the dioceses under their care. These missions had now come to a turning point in their history; the time had come for the native clergy to take charge of the destiny of the Church in Ceylon. Thus the Oblates are gradually handing over to them the leading positions in the hierarchy. In the work of evangelizing the pagans, the Congregation has maintained and increased its efforts as much as possible; and it is directing its attention towards preaching missions and retreats, this in response to the directives of the Holy See and of the Prelates of Ceylon.¹

During the course of his visitation there from February to September 1937, Most Rev. Father Labouré performed the task of preparing minds of the Fathers and of taking the first immediate and necessary steps in paving the way for this normal turn of events. In 1939, the Diocese of Chilaw was erected and confided solely to the secular clergy of Ceylon; and in 1946, Rev. Father Thomas Cooray, a Ceylanese, became Coadjutor Archbishop of Colombo, with the right of succession.²

e- The creation of the Vicariate Apostolic of Prince Rupert, in British Columbia, Canada, on January 14th, 1944. The Holy See divided the Vicariate Apostolic of Yukon. The new Vicariate took the name Prince Rupert, while the former one was called Whitehorse. For purposes of religious affiliation, Prince Rupert was united to the Province of St. Peter's of New Westminster on October 1944, and Whitehorse remained an independent religious Vicariate.³

f- The establishment of the University College of Pius XII at Roma, Basutoland, on April 8th, 1945. This institution was founded by the Hierarchy

1. For the problem of the conversion of the Buddhists in Ceylon: a reply to some accusations; see Agence Romaine, p. 1196-1198, 1287, 1343, 1344.

2. See LABOURE, Act of Visit of Ceylon, 1937.

3. See BOUCHER, Provinciaux et vicaires des missions, p. 75, 77.

of Southern Africa and its direction confided to the Oblates. Its purpose was to provide the Bantu Catholic youth with an institution where they might obtain a higher education without running the risk of losing their Faith and their Christian principles in atheistic and Marxist universities. Actually, there is no other Catholic University for Bantu in the South African peninsula.¹

D- Other Activities:

1- Financial Problems:

From the first days of his generalship, Most Rev. Father Labouré had to grapple with financial problems which were sometimes very disquieting in different Provinces or Vicariates of the Congregation. This was caused by the financial crisis that so violently shook the world here and there as a result of undertakings of excessive cost initiated in times of prosperity. The solution of the Congregation's particular problems fell into the lap of the General Administration. After a lengthy discussion, the Chapter of 1932 finally entrusted the General Administration with the principal solution.

Thanks to the prudence of the Superior General and the competence of the Bursar General, these difficulties were settled satisfactorily.²

2- Our Causes for Beatification:³

Each of the Causes which were in progress advanced at least one stage. Furthermore, a new one, that of Rev. Father Jean-Joseph Gérard, a missionary who died in the odour of sanctity in Basutoland on May 29th, 1914, was introduced.

The Cause of Bishop de Mazenod: was introduced officially at Rome by the "Placet" of the Sovereign Pontiff, on January 15th, 1936; the Apostolic Process in Marseilles took place from September 1936 to February 1937; the Congregatio antepreparatoria, the first step in the study of his virtues, was held on March 11th, 1947.⁴

The Cause of Father Albini: The Apostolic Process was held at Ajaccio, Nice and Marseilles, from April 1933 to April 1934; and was made valid at Rome on July 16th, 1938.

The Cause of Bishop Grandin: was introduced officially at Rome by the "Placet" of the Sovereign Pontiff on February 25th, 1937; the Apostolic Process at Edmonton took place from June 21st, 1938 to February 7th, 1939.

The Cause of Father Gérard: A diocesan Process was carried out at Roma, Basutoland, from May to September 1939.

A new Postulator, Rev. Father Francis-Xavier Cianciulli, was appointed on December 8th, 1945. He replaced Rev. Father Ferdinand Thiry, who died on

1. See Missions, 1947, p. 597-599.

2. Circ. Adm., Vol. 4, p. 252, 272-277.

3. See the Appendix.

4. Circ. Adm., Vol. 4, p. 281-283.

August 29th, 1945, in South Africa where he had gone to work on the Cause of Father Gérard.¹

3- General Chapters:

Most Rev. Father Labouré presided over two General Chapters. Their importance lay not so much in the treatment of serious problems as in a number of decisions and particulars regarding discipline and administration for the purpose of renewing order and fervour. The Chapters were held from September 8th to 24th, 1932,² and from September 8th to 27th, 1938, respectively.³

4- The "Statutum pro Missionibus":

Our "Statutum pro Missionibus" is the special regulation which determines the relations between ecclesiastical superiors of missions, e.g. Vicars Apostolic, Prefects Apostolic, and the Congregation of Missionary Oblates. It is approved by the Congregation of the Propagation of the Faith.

A first "Statutum", presented by Bishop Dantenwill, had been approved "ad experimentum", on June 1st, 1912. On December 8th, 1929, an instruction of the Cardinal Prefect of the Congregation of Propaganda, addressed to Vicars and Prefects Apostolic and to Superiors of missionary Congregations, was published. Therein the role of the ecclesiastical superior and of the religious superior of missions was stated precisely. The rights of the ecclesiastical authority were affirmed more clearly than formerly; this is the Church's means of watching over the complete government and administration of its missions; the Church has the right to place the missionaries in so far as they are missionaries and to watch over the means and resources of the apostolate. The authority of the religious superior affects the missionary in so far as he is a religious.

The terms of this instruction demanded that the "Statutum" which had already been approved provisionally "ad experimentum" be modified. For this purpose a report was submitted by the General Administration. After adding a few details to it, the Congregation of Propaganda approved it on June 30th, 1934, and returned it to the General Administration. By a letter of September 8th that same year, Most Rev. Father Labouré promulgated it in the Congregation.⁴

1. Circ. Adm., Vol. 4, p. 461-469.

2. Ibid., p. 251-268.

3. Ibid., p. 319-379.

4. See Statutum ... pro missionibus Congregationis Missionariorum Oblatorum B. Mariae Virginis Immaculatae commissis; Circ. Adm., Vol. 5, p. 160-162; Circular of Most Rev. Father Labouré, Superior General, September 8th, 1934, in the publication of the Statutum.

E- Growth of the Congregation:1- In its Personnel:

In 1932:	1,945 Priests	In 1947:	3,543 Priests
	1,137 Scholastics		971 Scholastics
	906 Lay Brothers		1,035 Lay Brothers
	<u>3,988</u>		<u>5,549</u>

2- In its Field of the Apostolate:

In 1932: 18 Provinces
 10 Religious Vicariates
 2 Districts dependent upon the General Administration
 3 Mission Territories dependent upon Provinces

In 1947: 20 Provinces
 13 Religious Vicariates
 2 Districts dependent upon the General Administration
 8 Mission Territories attached to Provinces

In detail:

In 1932: see supra, p. 176

In 1947: Provinces: those of 1932, plus: Holland, Spain.

Religious Vicariates: those of 1932, plus: Hudson Bay, Laos, Pilcomayo.

Districts: Philippines, Garoua.

Mission Territories: Australia, Ipamu, Uruguay-Argentina, James Bay, Haiti, Brazil; Prince Rupert, Labrador.

Chapter Eight

UNDER MOST REV. FATHER LEO DESCHATELETS

Superior General 1947-

I- Biographical Notes¹

Most Rev. Father Léo Deschâtelets was born in Montreal on March 8th, 1899. He took his classical course at the College of Montreal, which was conducted by the Sulpician Fathers. Before completing the course, he decided to enter the Oblates. He took the holy habit on May 12th, 1918, at the Novitiate of Ville LaSalle. After his religious profession on May 13th of the following year, he went on to St. Joseph's Scholasticate in Ottawa. There he was instructed by outstanding educators, in particular, the future Cardinal Villeneuve, who became Superior a year later. On June 6th, 1925, Father Deschâtelets was ordained priest.

With a licence in Philosophy and Theology, Rev. Father Deschâtelets obtained his doctorate in Theology in 1930 and his licence in Canon Law in 1931. He received his first obedience to the Scholasticate in Ottawa, where he was to be a professor in different subjects for eleven years. But before this time was over, he made two six-month stays in Rome; one was in 1933, when he accompanied Cardinal Villeneuve, who had been made a Cardinal; the other was in 1936-1937, when he represented the Missionary Union of the Clergy at an international congress. He was recalled to Rome again in July 1937 to act as secretary of Very Rev. Father Paolo Manna, Miss. Apostolic, and Founder and Secretary-General of the Missionary Union of the Clergy. On November 20th, 1938, he returned to Canada, where he was appointed Superior of St. Joseph's Scholasticate. He became Provincial of the Canada Province on November 21st, 1944.

His term as Provincial lasted for three years. During that time, three houses for closed retreats were founded; some missions to the Montagnais on the North Shore of the St. Lawrence which had been taken over by the Eudist Fathers thirty-three years earlier were regained; missions in Labrador were accepted, etc. Rev. Father Deschâtelets was secretary to the Papal Legation of Cardinal Villeneuve at the festivities of Our Lady of Guadeloupe, in Mexico, in October 1945.

In the session of May 2nd, 1947, the 24th General Chapter elected him Superior General of the Congregation.

The newly elected General had impressed the Chapter by his outstanding qualities of heart and mind, his dynamism and his sincere love of the Congregation. On the occasion of his election, the Administration of Etudes Oblates wrote of him: "All who have known him cannot have helped remarking in him an Oblate deeply attached to his religious family and always justly proud of it, one penetrated with the most unshakable and assiduous convictions regarding the sanctity

1. See Etudes Oblates, Vol. 6 (1947), p. 153-156; L'Apostolat des O.M.I., June 1950, p. 4, 8, 16.

of our Venerated Founder and the spiritual efficacy of our Rules, one singularly informed about all that concerns the Congregation, its life, its spirit, its history."¹

II- His Main Directives

A- To take advantage of the rich value of our Holy Rules:

In his first circular, Most Rev. Father General expressed a watchword to which he was to return on several occasions: "Re-think your Holy Rules, see them in the light of the twentieth century and of the year 1947, but in the same spirit as your Founder and your first Fathers... And in the same manner re-think the works of the apostolate which the Founder or tradition has handed down to you." He also stressed the revivifying value and the character of eternal youthfulness of our Rules. "As long as there is an Oblate of Mary Immaculate, there will be in our Constitutions sources of strength and new potentialities to exploit. They will come to the fore as the times require them. Therefore, let us re-think our Rules so that we may be:

- men with truly interior lives...
- authentic religious...
- model priests...
- true missionaries...
- conquerors of infidel races...
- apostles of the Sacred Heart...
- heralds of our Immaculate Mother...²

On February 17th of the Holy Year 1950, his message bore exactly the same tone: "A widespread return to our Holy Rules."³

In his discourse to the General Chapter of 1953, we hear the same exhortation: "... let us re-think the Holy Rules, let us take the inventory once more of this spiritual and apostolic treasure in order to esteem it, to take hold of all its wealth, to realize that it is always up to date, and to appreciate all the opportunities it offers; we have not yet done so thoroughly."⁴

B- To live our marian vocation more intensively:

Circular 191: Our Vocation and our Life of Intimate Union with Mary Immaculate, is presented to us as a first official treatise on Oblate spiritual life. Therein this spiritual life is explicitly looked at from a marian point of view. It sets in relief, in the first place, the principles of sanctification contained in the Holy Rules and Oblate tradition, insisting on the value of our "religious, sacerdotal, missionary and apostolic oblation".

1. Etudes Oblates, Vol. 6 (1947), p. 154.

2. Circ. Adm., Vol. 5, p. 6-7.

3. Agence Romaine O.M.I., 1950, p. 17.

4. Circ. Adm., Vol. 6, p. 75.

Secondly, basing itself on texts of the Founder, the Rules and tradition, it unfolds the profound meaning of our name Oblate of Mary Immaculate. "We hold that we are Oblates of Mary Immaculate in the strictest sense of the word. It is by Her that we shall be Oblates for souls, Oblates of Jesus Christ, Oblates of Divine Charity."¹ "If we wish to understand our vocation, it is not a question of having ordinary devotion to Mary Immaculate. It consists in a sort of identification with Mary Immaculate, in a giving of ourselves to God by Her and like Her, which touches the basis of all our Christian, religious, missionary, and sacerdotal life."² "We must realize and live in very truth our oblation, by living with Her, like Her, for Her, and thus always closer to Jesus and Mary, like Jesus, for Jesus our God of Love: sentire cum Jesu et Maria."³

It is a circular to be studied and meditated upon. A short but substantial article appearing in Etudes Oblates said that this magisterial letter "would leave its mark on the history of the Congregation... It is not an extemporaneous work, but an utterance resulting on the part of the Most Rev. Father General from special studies of the writings of the Founder and the history of the Congregation, from extensive and experimental knowledge of the actual state of the Congregation, from an attachment and devotion to it that are unsurpassed, from a lofty notion of its place in the Church, from mature meditation on our Holy Rules..."⁴ That is the reason for the special value of this document.

Along with the exhortation to a return to our Holy Rules in his discourse to the General Chapter of 1953, there came as a directive the pressing recommendation to live our religious and apostolic life in a Marian manner.⁵

In the Marian Year 1954, he expressed the same watchword. Alluding to the Encyclical in which His Holiness Pope Pius XII promulgated the Marian Year and praised the privileges of Mary, Most Rev. Father General told us: "We should feel even prouder of the privilege of bearing the name Oblate of Mary Immaculate, we must be aware of the era and the century in which we live, we who should be as a sort of living witness, public and official, to Mary Immaculate. Will we permit to exist in the Church Christians, Religious, Priests, who respond better than we to the urgent exhortation of the Sovereign Pontiff?"⁶ Also noteworthy was the participation of the Oblates in the Mariological Congress and in the Marian days in Rome, at the end of October 1954. There was also an Oblate Marian Congress at the General House on the same date.⁷

1. Circ. Adm., Vol. 5, p. 347.

2. Ibid., p. 348.

3. Ibid., p. 372.

4. Etudes Oblates, Vol. 11 (1952), p. 211-214.

5. Circ. Adm., Vol. 6, p. 76-77.

6. Ibid., p. 82.

7. See Agence Romaine, 1954, p. 138-139; Etudes Oblates, Vol. 14 (1955), p. 1-132. The issue was devoted to reports on the Oblate Marian Congress; Missions, 1954, p. 349-353.

III- Main Acts of his Administration

Praenotamen:

Assistants General: Hilaire Balmès, 1947-1948; Anthime Desnoyers, 1947-1953; Robert Decker, 1947- ; Michael O'Ryan, 1947-1953; Gaetano Drago, 1947-1953; John Boekenfoehr, 1947-1953; Paul Peron, 1948-1953; Jean Drouart, 1953- ; Stanislas Larochelle, 1953- ; John Walsh, 1953- .

Bursar General: Edmond Servel, 1947-

Procurator to the Holy See: Joseph Rousseau, 1947-

Director General of Studies: Daniel Albers, 1947-

A- New Provinces:

1- Spanish Province:

The development of works conducted by the Oblates in the Vice-Province of Spain, whether in Spain itself or in the countries of South America attached to it, especially in Uruguay and Argentina, caused the General Administration to canonically erect the Vice-Province into a Province. Most Rev. Father General's decree of erection bears the date October 16th, 1947.¹

2- Austrian Province:

About twenty Fathers of the Province of Czechoslovakia were forced by the Russian occupation to cross over into Austria, where they established some works of the ministry. The erection of a Province in their new land seemed quite desirable in order to promote better relations with the State. Furthermore, since the General Administration considered the future of an Austrian Province assured, it decided upon its foundation. The act of erection of Most Rev. Father General is dated August 1st, 1948.²

3- Australian Province:

For several years, the works of the Congregation in Australia had undergone great development; a Juniorate and a Novitiate had been founded, and the foundation of a Scholasticate could be foreseen in the near future. The very large personnel and the prospect of works gave hopes that its future was assured. Until then this Religious District had been attached to the Anglo-Irish Province. By a decree of August 22nd, 1953, Most Rev. Father General elevated it to the rank of Province.³

4- Vicariate of the Western United States and Change of the Boundaries and Names of Three Provinces in the United States:

In his circular of July 10th, 1953, having recalled the recent progress of the Congregation in the United States, Most Rev. Father General made the following decrees:

1. See Missions, 1947, p. 764-766. For the history of this Province, see ibidem, 1939, p. 6-24.

2. Circ. of Most Rev. Father General, in Missions, 1948, p. 222-224.

3. Agence Romaine, 1953, p. 140.

- The erection of a Religious Vicariate whose territory would cover the Western United States. The decree is dated July 10th, 1953.

- The boundaries and names of the Provinces, except that of St. John the Baptist of Lowell, were changed. The new denominations indicated the territory where each of the Provinces principally carries on its work: the First Province (Washington), became The Eastern Province; the Second Province (Texas), became The Southern Province; the Province of St. Henry of Belleville became The Central Province. The new Vicariate became The Western Vicariate.¹

B- New Missions:

1- Missions in Japan:

In a letter of His Eminence Cardinal Fumasoni-Biondi, Prefect of the Congregation of Propaganda, addressed to Most Rev. Father Deschâtelets, the Holy See officially confided to us missions in Japan on January 31st, 1948.²

Some steps had been taken earlier. In 1946, the first offer of missions in Japan had been made to the Rev. Father Provincial of the Canada East Province through the intermediation of the Apostolic Delegate to Canada. Although accepted in principle by the General Administration of that time,³ nevertheless these missions could not be founded immediately.

On January 21st, 1948, an urgent official letter from the Cardinal Prefect of the Propaganda, addressed to Most Rev. Father General, repeated the request. The General Administration saw clearly in these two calls the will of God, and noticed besides that this mission was one truly conforming to the spirit of our Congregation. Accordingly, it replied that it would accept these missions, and proposed to send missionaries there that very year.⁴

This new foundation was entrusted to the Oblates of the First American Province, even though it remained "canonically dependent on the General House".⁵ On April 28th, Most Rev. Father Deschâtelets announced the appointment of the missionary founders: Rev. Father Robert Gill, Superior, and Rev. Fathers Timothy Mulvey, Leonard Scannell, Charles McBennet, William McLaughlin and Léonard Robitaille; the last was from the Province of St. Peter's of New Westminster (Canada).⁶

1. Circ. Adm., Vol. 6, p. 1-4; Agence Romaine, 1953, p. 105-106; CARRIERE, A New Spring Rises on the American Oblate World, in Etudes Oblates, Vol. 12 (1953), p. 266-270.

2. See Missions, 1949, p. 212-213.

3. Registre des Conseils généraux, January 8, 1947.

4. See the letter of Most Rev. Father General to Oblate Religious, January 25, 1948, in Agence Romaine, 1948, p. 28; Registre des Conseils généraux, January 26, 1948.

5. Registre des Conseils généraux, April 23, 1948.

6. Agence Romaine, 1948, p. 76.

First of all we were entrusted with the Province of Kochi, on the island of Sikoku, with a population of 800,000. The most flourishing parish on the island is there (about 300 Catholics).¹ In 1953, the ten Oblate missionaries there went beyond the Province of Kochi and now occupy six residences: Kochi, Aki-Machi, Tockushima, Shin-Itami, Ashiya and Fukuoka.²

2- Missions in Chile:

Before our acceptance, in 1948, of foundations in Chile, we had been often asked to go there. On October 8th, 1945, the Archbishop of Santiago made the first overtures, which he was to repeat three times in 1946; the dioceses of Antofagasta, Atacana, Tocopilla and Concepcion also made urgent requests.

In May, 1946, the Bishop of Iquique, Bishop Pedro Aguilera, intervened. To support his cause, he engaged the Ambassador from Chile to the Vatican, the Office of the Secretary of State, and the Apostolic Delegate to Canada. Moved by these entreaties, in 1946, the General Administration accepted in principle the mission that was offered, and entrusted it to the Province of Canada East. Nevertheless, the General Administration "wonders how the Canada Province can satisfy the desires of the Bishop of Iquique. This Province is already overloaded. However, the foundation in Iquique corresponds well to the ends of our Institute."³ Besides, the Canada Province was insistently solicited to accept missions in Japan. When the Oblates were slow in supplying the missions, Bishop Aguilera reminded them of his request of 1946 in a letter dated March 2nd, 1948.

Rev. Father Albert Sanschagrín, who had been in Santiago, Chile, since 1947, was then appointed to inquire into the missions which had been offered. After studying the report of Rev. Father Sanschagrín in June 1948, the Canada Province decided without delay to open this new mission and to send missionaries there in the fall. The General Administration was happy to sanction this action and, on September 8th, 1948, promulgated the decree of the erection of these missions and of their affiliation to the Province of Canada East. De jure, the mission was dependent on Most Rev. Father General; de facto, its immediate administration was confided to the Rev. Father Provincial of Canada East. The missionary founders were Rev. Fathers Albert Sanschagrín, Robert Voyer, Maurice Veillette, and René Ferragne.

The Oblates were called upon to work among saltpetre miners, "workmen who were **very** poor and very abandoned, ignorant in religious matters, led into error by non-denominational schools, and much aroused by Communism, which was strong in Chile." These souls were really poor from both temporal and moral points of view. It was thus a field of the apostolate that was truly Oblate.

In 1954, there were twenty-five Oblates in the missions of Chile; of these, six Lay Brothers were spread about in the dioceses of Iquique and Antofagasta; there was a Seminary-Juniorate in Antofagasta. The work of evangelization

1. Agence Romaine, 1948, p. 97.

2. See Missions, 1953, p. 456.

3. Registre des Conseils généraux, August 20, 1947.

was methodically under way with a fine spirit of disinterestedness and apostolic collaboration. Its success was to prove one of the motives for the recent foundation in Bolivia and of several other requests for foundations in South America.¹

3- Missions in Surinam:

His Excellency Bishop Stephen Kuypers, C.S.S.R., Vicar Apostolic of Surinam, appealed to the Oblates in 1948 to place a district of his Vicariate under their care. The Holland Province was keenly interested in the proposition and indicated to the General Administration that a favourable reply be given to the Prelate. Rev. Father Albert Sanschagrín, Vicar Provincial in Chile, was assigned for this purpose and made a complete and detailed inquiry into the preferred territory. After carefully considering the matter, the General Council accepted these missions notwithstanding a decision of the last General Chapter (1947), according to which no mission territory was to be accepted without a formal request from the Holy See.² The reason for this was that the acceptance of this mission would be of special importance for our recruiting in Holland.

The new apostolic field entrusted to the Oblates, the district of Nieuw-Nickerie, contained 15,000 inhabitants, of whom about 1,500 were Catholics. As in the rest of the country, the population was very cosmopolitan, made up of Dutchmen, Negroes, Javanese, Hindus and coloureds. The first Oblates, Rev. Fathers Willy Deliege and Pierre Verheggen, arrived in the territory on October 24th, 1949.³

The missions in Surinam formed a Religious District attached to the Dutch Province in September 1949. By a decree of April 15th, 1951, the missions became a Provincial Vicariate directly dependent upon the Superior General.⁴

4- Missions in Bolivia:

The first step in favour of an Oblate foundation in Bolivia came from His Excellency Bishop Sergio Pignedoli, Apostolic Nuncio to Bolivia. His Excellency had a letter of request, dated July 18th, 1951, written personally to the Rev. Father Provincial of the Canada Province by Monsignor Joseph Cardijn, founder of the world-wide Y.C.W.

On his departure from Rome for the Nunciature of Bolivia, His Excellency the Nuncio had been advised by the Office of the Secretary of State to get the Oblates to come into Bolivian territory to work for the miners of Altiplano. Furthermore, when Mgr Cardijn was travelling through South America, the Nuncio laid before him the problem of the miners in Bolivia, and he also advised that recourse be had to the zeal of the Oblates. "I know their great love for the working class", he said. This provided the occasion for the request of the

1. See Circ. of Rev. Father Larochelle, N° 3, October 3, 1948, p. 1-8; N° 19, March 25, 1953, p. 27-34. For a more detailed study of our works in South America, see SANSCHAGRIN, Les Oblats en Amérique latine, in Etudes Oblates, Vol. 9 (1950), p. 194-204.

2. Circ. Adm., Vol. 5, p. 168.

3. Agence Romaine, 1949, p. 172.

4. Missions, 1951, p. 575.

Nuncio to the Canadian Province, which had already proven its worth in the neighbouring republic of Chile. To assure the success of his venture, Bishop Pignedoli asked the Office of the Secretary of State of the Vatican to intervene with the major authorities of the Congregation.

Also, in a letter to Most Rev. Father Deschâtelets on September 7th, 1951, the Office of the Secretary of State indicated the "ardent desire" of the Holy Father that the Oblates send out a suitable number of Religious for the special and urgent needs of the Christian way of life in Bolivia. And on the following February sixth, the Congregation of the Consistorial, through a letter of His Eminence Cardinal Piazza, made a new attempt "so that the land of Bolivia might also, as soon as possible, experience the benefits of the apostolic action of the good and zealous Oblates of M.I., who have distinguished themselves in other lands by their missionary efforts." Finally, before a decision had yet been made, the Office of the Secretary of State informed us that it was the formal wish of the Holy Father that we accept this field of the apostolate.¹

These various appeals influenced the major authorities. Still it was not an easy matter to live up to this show of confidence; the Province of Canada East had numerous mission fields; in particular, its missions in Chile, which had hardly been established three years, were not yet stabilized. But the formal wish of the Holy Father could not be met with a refusal, and the field of the apostolate that was offered us was completely in harmony with our motto. Then too, in a session on February 19th, 1952, Most Rev. Father General and his Council accepted in principle to minister to the district of Catavi. After investigating the territory, the General Council, in a session on December 2nd, 1952, formally accepted the mission and erected it canonically. De jure, it was dependent on the Superior General; de facto, it was entrusted to the Province of Canada East.² Rev. Fathers Valérien Gaudet, of the Alberta-Saskatchewan Province, and Alexandre Gazé, Secretary of Most Rev. Father General, were chosen as founders.

We were first of all put in charge of a camp of 30,000 miners who were almost without any religious support. It was a population, ignorant in religious matters, superstitious, suffering from the influence of Marxism and from extreme poverty. There indeed the Gospel must be preached to the poor.³

5- The Mission of Ifni and of the Spanish Sahara:

Following repeated requests from the Spanish Government through the intermediation of the Apostolic Nunciature in Spain and of the Holy See, the major authorities of the Congregation accepted a religious mission in the Spanish territories of Ifni and the Sahara which was a dependency of Spain and was

1. Missions, 1952, p. 882.

2. Ibid., p. 882-884.

3. For a detailed study of the foundation in Bolivia, see: Circ. of Rev. Father Larochelle, N° 17, p. 1-24; GAUDET, GAZE, SANSCHAGRIN, Mémoire concernant l'établissement des Oblats de M.I. en Bolivie, p. 92-97; Agence Romaine, 1953, p. 53. Letter of thanks of the Consistorial to Most Rev. Father General, March 11, 1952, in Missions, 1952, p. 368-369; Letter of thanks of the Congregation for Extraordinary Affairs, March 28, 1952, addressed to Rev. Father Procurator General, in Missions, 1952, p. 369-370.

formerly designated by the name Rio de Oro. The new mission, situated on the west coast of Africa, made up part of the Diocese of Las Palmas, in the Canary Islands. A decree of the General Administration of April 15th, 1954, attached this new Oblate mission to the Spanish Province.

The first missionaries had to devote themselves to the Catholic population, which was made up especially of soldiers and their families, of members of the Civil Administration, etc. and spread throughout different centres of the territory: Sidi Ifni, the main town of Ifni; Villa Bens, El Aajun, and Villa Cisneros, towns of the Sahara. In these centres churches were built and others are under construction. The missionaries also have to bring the message of the Gospel to the Mohammedans, who form the bulk of the population. The Spanish Sahara numbers 110,000 souls, the territory of Ifni, 40,000.

On July 5th, 1954, this new mission was erected into a Prefecture Apostolic. The first missionaries to be designated for this foundation were Mgr Felix Erviti, O.M.I., who was appointed Vicar Provincial and Prefect Apostolic, Rev. Fathers Angel Vega, Antonio Muniz, Jesus Paredes and Alejandro Tacoronte; Rev. Brothers Manuel San José, Sebastian Madinabeitia and Cirilo Garcia, Lay Brothers.¹

C- Juridical Changes in our Mission Territories:

During the period from 1947 to 1954, several of our missions were promoted, either by the Holy See or by the Congregation.

1- Raised to a Prefecture Apostolic: The Sulu Archipelago in the Philippines, on October 28th, 1953; until then included in the Prelature Nullius of Cotabato and Sulu.² The missions of the Spanish Sahara and Ifni.

2- Raised to a Vicariate Apostolic: 1° The Prefecture Apostolic of Ipamu, on February 12th, 1948;³ 2° The Prefecture Apostolic of Pilcomayo, on July 14th, 1950;⁴ 3° The Prefecture Apostolic of Vientiane and Luang-Prabang, on March 13th, 1952;⁵ 4° The Prefecture Apostolic of Garoua, in the Cameroons, on March 24th, 1953.⁶

3- Raised to a Prelature Nullius by the Holy See: The missions of Cotabato and Sulu, in the Philippines, on August 11th, 1950.⁷

1. See Missions, 1954, p. 365-368; Agence Romaine, 1954, p. 49, 59-60, 121; La Purísima, 1954, p. 170.

2. Missions, 1953, p. 780-781.

3. Ibid., 1948, p. 213-214.

4. Ibid., 1950, p. 471-472.

5. Ibid., 1952, p. 367-368.

6. Ibid., 1953, p. 305-306.

7. Ibid., 1950, p. 475-476.

4- Raised to Dioceses and Archdioceses: 1° Our Vicariates Apostolic of the Union of South Africa, on January 12th, 1951, i.e.: Natal became the Archdiocese of Durban; Johannesburg, the Diocese of Johannesburg; Basutoland, the Diocese of Maseru; Kimberley was divided to form: the Archdiocese of Bloemfontein and the Diocese of Kimberley.¹ 2° The Diocese of Maseru, Basutoland, was divided on December 11th, 1952, and gave birth to the new Diocese of Leribe, which was entrusted to the native clergy.

5- Raised to Religious Vicariates by the Congregation: 1° The missions of Ipamu;² 2° The missions of the Philippines, on August 23rd, 1951;³ 3° The missions of Garcia, on April 25th, 1951.⁴

D- In South Africa:

1- Institution of the Ecclesiastical Hierarchy:

The Church approved as it were the complete expansion of the missionary and apostolic work in South Africa when she erected the Hierarchy in the Union of South Africa, on January 11th, 1951. Thereby she gave recognition to the widespread and solid work that had been accomplished there, and showed her desire to increase its unity and prestige.

No doubt this action of the Sovereign Pontiff payed honour to all the men who had co-operated in the work, but especially to the Oblates of Mary Immaculate, who had been the pioneers in fifteen of the twenty-one dioceses and in three of the four newly established archdioceses. They still serve in two of the archdioceses and five dioceses where more than half of the Catholics in South Africa are to be found; and they provide a third of the clergy of South Africa as well.⁵

In May 1952, at the National Marian Congress in South Africa, held at Durban on the occasion of the centenary of the arrival of the Oblates in Natal, His Excellency Archbishop Martin Lucas, S.V.D., Apostolic Delegate and Papal Legate for these festivities, alluded to the recent erection of the Hierarchy and affirmed: "Your confrères, my dear Oblate Fathers, have laid the foundations of the Church here in South Africa, and whilst we see how the Church has flourished and prospered, we realize how really well they laid those foundations."⁶ And the Sovereign Pontiff, in a radio address delivered on the same occasion, said: "South Africa owes a great debt to the Oblates of Mary Immaculate. And the same is true of the Church of God in Whose service they have completed here a century of toil and self-abnegation."⁷

1. Missions, 1951, p. 571-572.

2. Ibid., 1947, p. 354.

3. Ibid., 1951, p. 800-801.

4. Ibid., 1951, p. 286-287.

5. See BRADY, Trekking for Souls, p. 258.

6. Missions, 1952, p. 585.

7. Agence Romaine, 1952, p. 92.

2- Visitation of Most Rev. Father Deschâtelets, Superior General:

Most Rev. Father General made a paternal visitation of all our missions in South Africa in April-May 1952. He took part in the National Marian Congress at Durban; he blessed the new Scholasticate at Cedara, Natal; and he met the greater part of our missionaries to whom he lent encouragement and fatherly advice. On his return journey to the General House, he stopped at our missions at Ipamu, in the Belgian Congo, and at Garoua, in the Cameroons.

The southern missions which formerly caused so much hardship to our missionaries have improved greatly, especially during the last quarter of a century or so. Everywhere the missions among the Bantu have increased a little in number, vocations have become more numerous, even from the native population. But still there remains much to be done; in our day more than ever, the missionaries are faced with the terrible social problem of the "colour barrier", which has had far-reaching repercussions in the domain of Christian life; they must create a system of higher education inspired by Christian principles for the benefit of the native population which is growing and developing to maturity. And there are still great masses to be converted.

3- Basutoland:

a- The missions of Basutoland, which were attached to the Province of Canada East for administrative purposes, on June 8th, 1930, regained their autonomy in a letter of September 8th, 1947, which Most Rev. Father Deschâtelets, Superior General, addressed "To all the Oblates of Canada and of the Vicariate of Basutoland". The union brought about under the generalship of Bishop Dontenwill had produced the desired effects; but after the marvelous growth of the mission, it became difficult and ineffective to work within the framework of this system.¹ The Vicariate of Basutoland remained united to the Canada Province by the bonds of sponsorship.²

b- The University College of Pius XII: At the request of Their Excellencies the Apostolic Delegate and the Vicar Apostolic of South Africa, the General Chapter of 1947 agreed definitively to supply the teaching staff of the University College of Pius XII.³ A short time later, the Congregation was to take complete charge of the University. As a matter of fact, "after much negotiation, it was decided to ask the Congregation of the Oblates of Mary Immaculate to accept the establishment and to have full charge of its direction. In May 1952, the contract of surrender to the Congregation was signed by the Apostolic Delegate and all the Bishops of South Africa, on the one hand, and by Most Rev. Father General on the other hand."⁴

c- The Diocese of Leribe: On December 11th, 1952, by dividing the Diocese of Maseru, whose territory extended over the whole of Basutoland, the Holy See created a new diocese, that of Leribe. It was put under the care of an

1. Registre des Conseils généraux, May 20, 1947.

2. Missions, 1947, p. 753-756; Circ. Adm., Vol. 5, p. 38.

3. See Registre des Conseils généraux, May 10, 1947; Circ. Adm., Vol. 5, p. 172.

4. Missions, 1953, p. 290; see Etudes Oblates, Vol. 11 (1952), p. 341s.

Oblate native, Rev. Father Emmanuel Mabathcana, who was consecrated Bishop on March 25th, 1953. In the letter of nomination of the new Bishop we read: "as a token of gratitude from the Holy See for the many fruitful works accomplished by the Oblates in the mission fields, especially in Basutoland."¹ Indeed, the missions in Basutoland are the most flourishing ones in South Africa; they contain two fifths of all the Catholics, White and Black, of the Church in South Africa.²

E- For the Promotion of Oblate Works of Formation:

1- Nomination of a Director General of Studies:

The General Chapter of 1947, "faced with the many problems presented by our houses of formation, by programs of studies, by the choice of subjects, etc., considered that it would be advantageous to give Most Rev. Father General a Priest to assist him in his task of vigilance over the houses of formation of the Institute. This person would be the special secretary of Most Rev. Father General for this large portion of the houses of the Institute."³

Corresponding with this decision of the Chapter and with a resolution of the Congress of Superiors of Scholasticates held at Rome (see the following paragraph), the General Administration in its deliberations on October 4th, 1947, established the office of Director General of Studies, and appointed the first Director in the person of Rev. Father Daniel Albers. A letter of Most Rev. Father General, dated October 5th, made these decisions public.⁴ At the beginning of 1948, Rev. Father Director General of Studies received the commission to make a canonical visitation of the houses of formation of the Congregation.

The General Chapter of 1953 outlined the office of the Director General of Studies, which was to be exercised under the authority of Most Rev. Father General, in the heart of the General Administration "ad instar Procuratoris Generalis". Six articles were added to the Rule for this purpose and received the approval of the Congregation for Religious on August 17th, 1953.⁵

2- Congress of Superiors of Scholasticates, and Houses of Formation:

From September 29th to October 9th, 1947, there took place in Rome a Congress which brought together all the Superiors of Scholasticates in the Congregation. The Congress was of an informative character and treated the main problems of education and Oblate formation. The reports that were given were published in Etudes Oblates.⁶

Most Rev. Father General authorized and presided at another Congress of educators in Washington, in the United States. It was held from the 7th to the

1. See Etudes Oblates, Vol. 12 (1953), p. 58; Agence Romaine, 1953, p.1,82-83.

2. See The Directory of South Africa, 1952.

3. Circ. Adm., Vol. 5, p. 64.

4. The letter was published in Agence Romaine, 1947, p. 121.

5. Circ. Adm., Vol. 6, p. 138-139.

6. Etudes Oblates, Vol. 7 (1948), p. 81-168.

11th of June, 1948, and was composed of a group of all the Provincials and representatives of the Oblate houses of formation in America. This Congress gave birth to the "American Oblate Educational Conference", a sort of annual Congress of Oblate educators in the United States.¹

3- Foundation of the Studium Generale Superius:

On March 7th, 1950, Most Rev. Father General published a letter in which he promulgated the foundation of the Studium Generale Superius, a centre of formation and improvement principally for educators in Oblate houses, preachers of retreats for Priests and Religious, etc. This house was also established to accommodate Priests studying at the Universities of Rome. The old premises of the General House, in the annex of the International Scholasticate, were assigned to this new institution. The official inauguration took place on November 2nd, 1950.²

F- Other Activities:

1- Relations between Provinces and Foreign Missions:

One of the important decisions that the new General Administration had to make when the Chapter of 1947 was over concerned the relations that should be established between Provinces and foreign missions. The connection of one with the other had been studied at length by the Chapter; the basic principles had been laid down, but the task of applying them was left to the General Administration, which was to do so in the most appropriate manner after studying each case.

A circular of Most Rev. Father General to all the members of the Congregation, dated September 8th, 1947, outlined clearly the problem that had been submitted to the Chapter of 1947; it gave an historical résumé of it, recorded the measures taken by the Chapter, and then announced what had been done by the General Administration. The relations between all our mission territories and the Provinces or the General Administration were neatly defined. The system known as "sponsorship", a new one in the Congregation, but adopted by the Chapter of 1947, was applied in the majority of cases.

Besides this general circular, Most Rev. Father General sent special circulars to the Provinces and Missions concerned to clarify and put into force in each case the decisions of the Chapter and the General Administration.³

2- Causes for Beatification:

Two new Causes were presented to Rome for consideration, that of Bishop Ovide Charlebois and of Lay Brother Anthony Kowaczyk; a third, that of Father Gérard, whose process in his Diocese had been judged incomplete in some

1. For the text of the reports, see Etudes Oblates, Vol. 8 (1949), p. 5-183; Agence Romaine, 1948, p. 153; Etudes Oblates, Vol. 13 (1954), p. 250-252; Missions, 1954, p. 77-90.

2. Agence Romaine, 1950, p. 49, 138 (text of the letter).

3. Circ. Adm., Vol. 5, p. 9-43.

essential formalities, was presented again. Thus, in 1954, six Causes were before Rome.

The Cause of Bishop de Mazenod: it slowed down because of the necessity of a preliminary historical study before it could go ahead.¹

The Cause of Father Albini took an important step. In June 1952, the first discussion of the heroism of the virtues of this Servant of God was carried out successfully. — Congregatio antepreparatoria.²

The Cause of Bishop Grandin: All its preparatory steps were completed to make way for a first discussion of the heroism of his virtues. It awaits its turn in the Congregation of Rites.

3- Matters related to the Causes for Beatifications:

a- Rev. Father Joseph Morabito was named Vice-Postulator in the fall of 1948, and Postulator on October 3rd, 1953, at which post he replaced Rev. Father François-Xavier Cianciulli.³

b- The publication of the Writings of the Founder in scientific fashion began in the March 1951 number of Missions, due to the efforts of Rev. Father Paul-Emile Duval. The text also appears in separate sections.⁴

c- The English Translation of the Works of the Founder was begun in 1950. They are being published in series in Missions; the text is also published in sections. The translation of the writings that have been published is the work of Rev. Fathers Robert Cormican and John Mole.⁵

4- Secretariat General of the Congregation:

"The development of the Congregation has brought with it a very large number of affairs that must be submitted to the competence of the General Administration for adequate solutions... To set in better order, and to render more effective and secure the management of the affairs that fall to the lot of the General Curia, we have decided to create an organization for the purpose of administrative co-ordination to be designated by the name of the Secretariat General of the Congregation."

A long administrative circular determined in detail how this Secretariat was to operate; it was not to change the system of the ordinary government of the Congregation, but was to complete it. It is an important document, especially for Superiors who have to communicate with the General Curia.⁶

1. See Appendix II.

2. See Appendix II.

3. Agence Romaine, 1948, p. 161; 1953, p. 124; Missions, 1953, p. 592-593.

4. See our bibliography; Circ. Adm., Vol. 6, p. 47-48.

5. See Circ. Adm., Vol. 6, p. 47-48.

6. Circ. Adm., Vol. 5, p. 64-127.

5- Missionary Association of Mary Immaculate:

Most Rev. Father Deschâtelets, Superior General, devoted a noteworthy circular to this activity. It gave precise details and directives on the origin, statutes and organization of the Association; it complemented another basic circular on the Association, published by Bishop Dontenwill, Superior General, in 1929.¹

6- New General House:

On the feast of the Assumption, 1950, the General House was installed in a new location, on 290 via Aurelia, Rome. A building had been constructed there for the special purpose of housing the General Administration and all the works connected with it; it is large, spacious and well suited to our needs.

This transfer was necessary because of the small size of the old General House, which no longer allowed for the normal development of the central organization of the Congregation; and also by the need of space for a greater number of student priests, as well as to set up the Studium Generale Superius, which was then being planned.²

7- "Mazenod Retreat":

The General Chapter of 1953 had drawn up a resolution in favour of a sort of second Novitiate or "a period of spiritual improvement".³ It was in response to this that Most Rev. Father Deschâtelets, Superior General, and his Council decided, on February 17th, 1954, to bring this resolution into reality on the premises of the Studium Generale Superius by inviting there Priests of different Provinces and Vicariates. A first group of French-speaking Priests came together in 1954-1955; a second, English-speaking, in 1955-1956. An official name was given to the new institution: the Mazenod Retreat. A letter from the General Directory of Studies, dated June 30th, 1954, gave details for the practical organization of this retreat.

8- General Chapters:

a- Chapter of 1947: Held at Rome, from the first to the 22nd of May. It was convoked first of all to elect a Superior General. In the session on May 2nd, it elected to this office Most Rev. Father Léo Deschâtelets.

The Chapter studied in a special way poverty, perseverance or fidelity to the religious vocation, and exercises of piety. Several points regarding foreign missions were discussed: the number of Oblates per residence, obediences, the formation of young missionaries, etc. Problems relative to our work: e.g. teaching, parishes, and especially to maintaining faithfully our religious lives in the active ministry, came under the consideration of the Chapter.

1. Circ. Adm., Vol. 5, p. 204-221; for the circular of Bishop Dontenwill, see Ibid., Vol. 4, p. 149-167.

2. Ibid., Vol. 5, p. 230-233; Vol. 6, p. 49-50.

3. See the Circular of Most Rev. Father General to the Provincials and Vicars of missions, announcing this Retreat, in Agence Romaine, 1954, p. 49, 67, 101. See also Missions, 1954, p. 139-158.

The duration of the Superior General's term of office was studied at length; it was decided by vote that it should be temporary and not for life. Nevertheless, the members did not wish to put this vote into effect. The number of Assistants General was increased from four to six. Finally, the system of "sponsorship" was adopted, but it did not exclude other forms of union in the attaching of foreign missions with Provinces.¹

b- The Chapter of 1953 was held at Rome from the first to the 27th of May, 1953. A new edition of our Holy Rules was decided upon, and a Commission set up to prepare it for the next General Chapter. A few modifications and additions to the articles were decided upon in the course of the sessions of the Chapter.

The Chapter approved in principle the institution of a period of renewal or second novitiate, but gave it no precise constitution. The office of Director General of Studies was included in the framework of the Holy Rules: six new articles were adopted for this purpose.

The Chapter considered the line of action that should be taken in the apostolate against Communism; it expressed the wish that our apostolate be directed even more towards the poor and the working class, who are most exposed to Communism.

Several propositions were suggested by the Chapter so that the Oblates might fittingly celebrate the centenary of the proclamation of the dogma of the Immaculate Conception in 1954.²

G- Growth of the Congregation:

1- In its Personnel:

In 1947:	3,543 Priests	In 1954:	4,137 Priests
	971 Scholastics		1,285 Scholastics
	1,035 Lay Brothers		1,219 Lay Brothers
	<u>5,549</u>		<u>6,641</u>

2- In its Field of the Apostolate:

In 1947: 20 Provinces
 13 Religious Vicariates
 2 Districts dependent upon the General Administration
 8 Territories attached to Provinces.

In 1953: 23 Provinces
 16 Religious Vicariates [Provinces
 10 Mission Territories attached de facto or included in
New Provinces: Austria, Australia.
New Vicariates: Ipamu, Philippines, Garoua, Western United States.
Territories: Uruguay-Argentina, James Bay, Haiti, Brazil, Prince
 Rupert, Labrador, Japan, Chile, Surinam, Bolivia.

1. Circ. Adm., Vol. 5, p. 128-203.

2. Ibid., Vol. 6, p. 5-30, 31-77, 107-168.

Appendix I

THE MISSIONARY ASSOCIATION OF MARY IMMACULATE

I- What it is:

It is an Association whose members partake of the spiritual benefits of our religious family, profit in a special way from our zeal, and in return, pledge themselves to support our works of formation and missionary activity by prayer and alms. It is not a Third Order, where there is a Novitiate and a Rule which lays down a special form of life; it is simply an association of the faithful, of both sexes, and includes even children.

Three conditions are required for membership: 1° entry in the register of the Association; 2° the recitation of at least three Hail Marys a day for our works of formation and missions to infidels; 3° an offering for the missions.

The Association offers many spiritual advantages to its members; especially that of permitting them a participation in all the good works and merits of the Congregation of the Missionary Oblates of Mary Immaculate. Let it be noted, however, that "the formation of members who will live truly Christian lives is considered the first and most important task of the Association". They are our collaborators, in a certain way they are part of our religious family, we have the duty of forming them along the lines of our spirituality, and particularly of encouraging them to have a special devotion towards the Blessed Virgin and great zeal for the salvation of souls. It is from this devotion that the Associates derive the special advantages they should.

In the concrete, the Association takes different forms according to the Provinces, Vicariates, or special works with which it may be connected. Wherever it is established there will be a Provincial Director and Local Directors, i.e. in each Oblate House, and in Rome a Director General to look after the general welfare of the Association.

II- Origin of the Association:

The Association properly speaking was not constituted officially until after the General Chapter of 1953. However, the Chapter of 1879 had explicitly expressed its desire for the formation of such an organization. On the other hand, certain preliminary organizations in various Provinces had prepared the way for it.

A- Origin of the Idea:

1- The Chapter of 1850 had made a statement regarding the foundation of a sort of Third Order in the Congregation. "As a sign of recognition its members would be given the Scapular of the Congregation." The proposal was rejected because the Congregation was as yet too few in numbers and for the time

1. For details, see the propaganda literature of the AMI.

time being it could not organize such an association successfully.¹

2- At the Chapter of 1856, a proposition was made that the Oblates have a confraternity proper to themselves, and that the Founder obtain for its members the privilege of wearing the Scapular of the Immaculate Conception granted to Theatine Religious. The proposal was accepted, and on September 21st, 1856, Bishop de Mazenod received from Rome the power to establish Associations or confraternities of Mary Immaculate and to confer on them the Blue Scapular of the Immaculate Conception. It should be remarked, however, that in this case the initiative was being taken in order to propagate the cult of the Immaculate Conception, and not to have a group of the faithful participate in our religious and missionary life.²

3- The Chapter of 1879 welcomed with favour the idea of an association along the lines of a Third Order. "Exoptat Capitulum Generale ut... Confraternitas quaedam seu Tertius Ordo a nostris instituat, eo fine ut fideles utriusque sexus Congregationi nostrae spiritualiter conjuncti, perfectionis vitae insistant viam atque cuncta pietatis opera corde puro et animo volenti suscipiant."³ The business of choosing the most opportune time to erect it was left up to the General Administration. In principle it was agreed upon unanimously.

4- The Chapter of 1893 decided that the time for action had arrived; "it becomes more and more urgent to establish" this Association or Third Order whose foundation has already been decreed in the preceding Chapters. The commission of the Chapter in charge of this matter proposed that the Superior General name three Oblates to look into the practical means of setting it up; this proposition was accepted by the full assembly of the Chapter.

The project of forming an association was given concrete form following a proposal of the same Chapter, which asked that the best means be sought to come to the material aid of our Houses of Formation, especially our Juniorates. As a matter of fact, the example of the Midi Province was recalled; it had established an association for this purpose, and the members of the Chapter were in favour of such a solution for all our Houses of formation.⁴ What would this association be? "Immediately opinions were divided regarding the means to be employed. Should it be a Third Order? Or a simple association? The one could be the beginning of the other. This question could only be answered by a knowledge of the places and persons involved."⁵ The fact remained that when the future Association was realized it would have first of all as its special aim the assistance of our Houses of formation.

5- At the Chapter of 1898 it was seen that the idea of founding a Third Order would have to be abandoned. "In Rome, ... it was declared that we

1. See the deliberations of the Chapter.

2. See the deliberations of the Chapter; *Etudes Oblates*, Vol. 8 (1949), p. 172, footnote. Hence this was not the foundation of the AMMI, as some believed.

3. Session 9, votum VI.

4. This Association was called "Oeuvre des Juniorats".

5. See *Registre des Chapitres généraux*, Vol. 3; *Etudes Oblates*, Vol. 8 (1949), p. 374.

could not hope for the authorization to establish a Third Order properly speaking. Even the name Third Order must be set aside and replaced by that of Association."¹

B- Particular Steps taken:

1- Around 1876-1880, the Oeuvre des vocations religieuses et apostoliques founded at Notre-Dame de Lumières in 1840 under Bishop de Mazenod assumed the character of a real association whose members participated in our religious life.²

2- In England: Father Matthew Gaughren founded the Apostolic Circle in 1884 whose aim was to promote vocations and collect funds for their education. In 1888, Father Ring established another association under the name of the Association of the Blessed Virgin Mary Immaculate; in 1920, it adopted the statutes and aims of our Association of Mary Immaculate.³

3- In Germany: Rev. Fathers Legrand and Kassiepe founded, in 1894, the Marianischer Missionsverein whose aim was not only to help Juniorates but also missions; its members were to recite three Hail Marys each day. The association was composed of promoters and a Director General. Associations of a similar type already existing in Germany were taken as its model. It borrowed the indulgences of the Society for Vocations in France and the privileges of the Association of Mary Immaculate of Father Ring in England. It became the German branch of our Missionary Association of Mary Immaculate.⁴

4- In Canada: The foundation of the Denier du Sacré-Coeur and the Bannière de Marie Immaculée had taken place in 1894; these two organizations operated in conjunction with the Sacred Heart Juniorate in Ottawa and it was around them that the first associates of Mary Immaculate were grouped.

C- Unification and Organization:

Each of the various associations mentioned above developed in its own Province; they had neither the same name nor the same set of rules. It was the work of the Chapters of 1920 and 1926 that was to unify them and thus found a general Association of Mary Immaculate for the whole Congregation. The Provinces and Vicariates in which it did not exist were invited to establish one of their own.

1- The Chapter of 1920: asked for the unification of all the existing Provincial Associations. This "unification was carried out by a decree of the Sacred Penitentiary of July 20th, 1920, which approved the changed introduced into the Association of Mary Immaculate, confirmed the indulgences of long standing, and added a new one."⁵

1. Circ. Adm., Vol. 2, p. 354 (Circ. N° 70, p. 10-11).

2. See Etudes Oblates, Vol. 8 (1949).

3. Ibid.

4. Ibid.

5. Circ. Adm., Vol. 4, p. 157-158.

The name of the association was to be Consociatio Mariae Immaculatae. Its aim was extended: it was to assist not only vocational works but also the missionary works of the Congregation.

2- The Chapter of 1926: There was expressed the desire of inserting into the name of the association the word Missionary: M.A.M.I. This insertion came into current use and then was officially sanctioned by the new approbation given it by His Holiness Pope Pius XII on April 20th, 1948.

The Association was given a Secretary General in Rome, a Provincial Director in each Province and a Local Director in each House; their respective prerogatives were determined. It was hoped that in this way the organization of the Association would be assured.¹ The Superior General at that time, Bishop Dontenwill, named as first Director General of the Association Rev. Father Jean Pietsch, Assistant General.

D- Its Present State:

The Chapter of 1947 showed a lively interest in the Missionary Association of Mary Immaculate; Most Rev. Father Deschâtelets, Superior General, wrote a circular on January 25th, 1948, to remind everyone exactly what the Association is and to encourage all Oblates to make it flourish. In his report to the Chapter of 1953 he was able to write: "The Congregation has marvelously responded to the call we made in our Circular 182. The M.A.M.I. now exists in almost all our Provinces and Vicariates and everywhere it is contributing to the greater success of our works."²

1. See the Circular of Bishop Dontenwill in Missions, 1929, p. 245; 1930, p. 617; Circ. Adm., Vol. 4, p. 149-168.

2. Circ. Adm., Vol. 6, p. 53.

Appendix II

OUR CAUSES FOR BEATIFICATION

Preliminaries:

1) The Congregation of Rites is, strictly speaking, the only body that is competent to introduce a process for beatification. The Local Ordinary is permitted to open a "diocesan process", which is also called an "informative process", from the name of the most important of the three steps that comprise the diocesan process; but this is only the first step which prepares for the entrance of the Cause at Rome.

2) The Postulator is the priest designated to present the Cause before the competent judges, whether in the diocesan process or in that of the Congregation of Rites. His proper role is to ask the competent authorities to officially examine the different processes and to perform the acts which make up that advancement of the Cause. He also prepares the documents, and writes a clear and precise résumé of the life and virtues of the person whose Cause he is presenting. He seeks the necessary documents, witnesses, and in general looks after the advancement of the Cause.

Father Joseph Lemius, Procurator General to the Holy See, was the first Postulator, and handled the Cause of Father Albini. In 1919, Father Théophile Ortolan succeeded and held this position until 1926 when he was succeeded by Father Auguste Estève, Procurator to the Holy See, assisted by a Vice-Postulator, Father Ferdinand Thiry. In 1932, Father Thiry became Postulator to be followed, in 1945, by Father François-Xavier Cianciulli. Father Cianciulli's Vice-Postulator was Father Joseph Morabito. In 1953, the latter became Postulator.

3) The Cardinal Ponent: is the Cardinal who is responsible for presenting the Cause to the meetings of the Congregation of Rites and who must study it in a special manner. Legally, he is neither for nor against it; he simply presents it. But, in fact, he has great influence in the advancement of a Cause.¹

The first Cardinal Ponent of the Founder's Cause was Cardinal Alexis Lépicier, appointed on June 19th, 1929; the second, Cardinal Granito Pignatelli di Belmonte, appointed in 1935(?), and the present one is His Eminence Cardinal Clément Micara, appointed in 1948.

4) The Promotor of the Faith — also called the devil's advocate — is charged with safeguarding the law. He investigates the documents presented by the Postulator, can also look for others, and bring forth new witnesses. Furthermore he must watch over the proceedings. The Promotor who up until now has been working on the Founder's Cause is MGR Salvatore Nattuci.

5) A Cause is studied after the manner of a trial. Each of the successive trials is ended by a Decree or a judgment which allows the Cause to advance.

1. See LAFONTAINE, Le Cardinal Rapporteur, in Etudes Oblates, Vol. 8 (1949), p. 243-251.

Thus there is constituted a tribunal with a judge, notaries, lawyers, witnesses, experts (translators, copyists, revisors, etc.); there is the defender of the law, etc.

6) Schema of the Process of a Cause for Beatification:

A- Diocesan Process (or informative)

- Study of the writings
- Informative process
- Process of non-cult

B- Introduction of the Cause at Rome

- Revision of the writings
- Revision of the informative process: PLACET
- Revision of the process of non-cult

C- Apostolic Process

1- Discussion of Virtues

- a- Inquiry by the delegated Tribunal (in the Diocese)
- b- Validation of the inquiry made by the delegated Tribunal (Rome)
- c- Discussion of the heroism of the virtues:
 - Antepreparatory session
 - Preparatory session
 - General session

2- Discussion of Miracles: same procedure as for the virtues.

3- Beatification: by the Decree of the Sovereign Pontiff.

4- Canonization:

- Discussion of two new miracles (as for the other miracles)
- Consistories:
 - private
 - public
 - semi-public
- Decree DE TUTO of the Sovereign Pontiff.

I- The Founder's Cause:

Praenotamen: In our exposition of this Cause, we shall explain briefly the acts themselves of the process for Beatification.

A- The Diocesan Process:

1- In General:

a- Its Purpose: is to inquire into the claim to sanctity of the person to be beatified and to make possible the introduction of the Cause in Rome. At this process, the Cause is not studied to any great extent. The Local Ordinary is the one empowered to institute this process.

b- What it comprises:

1° The study of the writings: an edict of the Bishop is published for this purpose.

2° The informative process: a tribunal is set up to vindicate the reputation for sanctity of the Servant of God; witnesses are brought forth.

3° The process of non-cult: to see whether public cult has been paid to the Servant of God, e.g. whether a representation of him has been exposed on an altar, or indiscriminately amongst representations of other saints, whether his relics have been carried in procession, etc.

2- In particular: the process of Bishop de Mazenod.

A few steps had been taken in 1911 with a view to introducing his Cause but for various reasons they were suspended.¹ A letter of Bishop Dontenwill, Superior General, to the Bishop of Marseilles on February 17th, 1926, officially requested him to launch the Diocesan enquiry. On the following April 19th, the Bishop undertook the first act of the process by signing the edict which concerned the writings. A preliminary session of the tribunal at which the members took the required oath was held in July. A year was spent searching for writings and witnesses. In May, 1927, the official interrogation of the witnesses began, the first being M^{sr} Emile Grouard, Vicar Apostolic of Athabaska. On May 21st, 1929, the process ended and its acts were sent to Rome.

At the same time as the process at Marseilles, secondary processes (informatory, to hear witnesses) took place at Aix (1927), Avignon (1927-1928), Paris (1927-1928), and Bordeaux (1927-1928), places with which the Founder was closely connected and where several witnesses could be heard. In all there were 209 sessions and the acts of the diocesan process filled six large volumes of 1,000 pages each.²

B- Introduction of the Cause:

At the request of the Postulator, an Apostolic Rescript of June 13th, 1929, allowed Bishop de Mazenod's process to open before the Congregation of Rites.³

1- Revision of the writings:

Two revisors unknown to each other must read all the writings and give their judgment in writing to see that there is nothing in them against the faith, character, and sanctity of the Servant of God. The first two examiners of the writings of Bishop de Mazenod had to be replaced and their work begun over again because of the constant delays they put in its way. It was M^{sr} Nattucci himself, the Promotor of Faith, who hastened this task.⁴ The writings of the Founder make up a collection of thirty large volumes.

1. See Missions, 1926, p. 417-418.

2. Circ. Adm., Vol. 4, p. 173.

3. Ibid., p. 174.

4. Missions, 1936, p. 12-20.

2- Revision of the Informative Process:

The process, at which the Promotor of the Faith makes his objections to the introduction of the Cause and the lawyer of the Postulation answers them; all this concerns the data of the diocesan informative process. The judgment is handed down by the Sovereign Pontiff who grants or denies his PLACET.

For the Founder's Cause:

1° The Postulation presented for this study a résumé of the inquiries into the life and virtues of Bishop de Mazenod: two volumes of 1662 pages.

2° Two hundred letters from Cardinals, Archbishops, Bishops, etc. were gathered requesting the Introduction of the Cause.

3° The Promotor of the Faith placed before the Postulation his objections in a report dated October 15th, 1935. He was kind enough in presenting it as to say: "A magnificent Cause, a brilliant and truly beautiful one!"¹

4° The Postulation made its reply to the objections that were presented. All was ready for Christmas 1935. The replies were printed.

5° On January 14th, 1936, the Promotor of the Faith presented them to the Congregation of Rites which pronounced favourably upon them.

6° Pius XI granted his PLACET on January 15th, 1936. The Sovereign Pontiff had wished to study the Cause personally; he had the documents brought to him and when he was presented with the document of Introduction to be signed on January 15th, he said: "Ah! the Cause of the Founder of the Oblates! Oh! yes, oh yes, I shall sign it most willingly. Ben volontieri! ben volontieri!"²

7° Mgr Natucci, Promotor of the Faith, was very happy. He said of the Founder: "A truly wonderful personage, great and noble, not only as a man, but also as a servant of God! The important thing about it and one that should cause us great joy is that this Cause has been introduced, and that it has made its Introduction like a Cause of the first rank."³

3- Revision of the process of non-cult:

The favourable Decree of non-cult was passed by the Congregation of Rites on May 5th, 1936.

C- The Apostolic Process itself:

The Founder's Cause is at present in the first stage of the Apostolic Process properly speaking, that is, the one in which there is a discussion and judgment on the heroism of his virtues.

1- The inquiry by the delegated tribunal:

By special letters the Sovereign Pontiff sets up tribunals in the districts where the diocesan processes have taken place; the witnesses are brought forth once again, and even new ones, if they are considered necessary. In this second process the heroism of each of the virtues of the Servant of God is studied.

1. Missions, 1936, p. 8.

2. Ibid., p. 6-7.

3. Ibid., p. 8.

This tribunal for the Cause of Bishop de Mazenod sat from September 4th, 1936, to February 25th, 1937. On December 12th, an inspection was made of the mortal remains of the Founder which lay in the crypt of the Cathedral of Marseilles.¹ The mortal remains of Bishop de Mazenod had been transported from the Church of "l'ancienne Major" to the crypt of the new Cathedral in 1897.²

2- The validation of the inquiry:

This is the verification that is made in Rome of the validity of the apostolic process held in the Diocese, and a new examination of the informative process held by the Local Ordinary. For the Founder's Cause, the validation was acknowledged on March 22nd, 1938, and the decree passed on the 24th.

3- The discussion of the heroism of the virtues (the apostolic process properly speaking):

Only the first session of the study of the heroism of the virtues, the Congregatio antepreparatoria, has taken place for the Founder's Cause. This assembly is presided over by the Cardinal Ponent. If two thirds of the Congregation are opposed, the Cause is stopped, unless the matter is referred to the Sovereign Pontiff who can decide otherwise.

For the Founder, the antepreparatory session took place on March 11th, 1947; it proved favourable to him. The Cause was summoned to the next discussion, i.e. to the preparatory session. The Novae animadversiones of the Promotor of the Faith were sent to the Postulation on March 24th, 1947. But it was demanded, for a more complete study of the life of the Servant of God, that the Cause be submitted to the Historical Commission of the Vatican.

The Cause has not advanced without running into difficulties. A short time before the antepreparatory session of March 11th, 1947, an adversary stated in a letter to the Congregation of Rites that there were documents infavourable to the Cause in the National Archives of Paris. He returned to the attack in 1949, this time to accuse the Postulator and the biographers of falsifying the history, and the Oblates of hiding documents. These malicious accusations, false and gratuitous as they were, no longer seem to be given any attention by the authorities.

In any case, there has been a new search for documents which has proven very rewarding; a great number of them were found in the light of which the Founder's personality appeared no less appealing and saintly. Many questions relating to the process have been suitably cleared up. Furthermore, some work has been done in accordance with all the laws of historical criticism. A biography by a professional historian is in preparation.³

1. For details, see Missions, 1937, p. 3-14.

2. Ibid., 1897, p. 3-14, 231-242.

3. Joseph MORABITO, "Je serai prêtre". BOUDENS, R., Mgr de Mazenod et la politique. It is the Canon LeFlon, Professor in the Catholic Institute of Paris and a collaborator in the collection of the history of the Church by Fliche and Martin, who has undertaken the Founder's biography.

The voice of heaven has spoken through miracles. Since 1947, two have been obtained that, in all probability, may serve for the process of Beatification. One of them is already considered valid.¹

II- The Cause of Father Charles-Dominic Albini:

Father Albini (1790-1839) entered the Congregation in 1824. He was Professor of Moral Theology at the Major Seminaries of Marseilles and Ajaccio, and then a famous missionary in Corsica. He was a worker of miracles. He died on May 20th, 1839.

A- First Steps:

Bishop de Mazenod himself worked for the introduction of the Cause of Father Albini. While the latter was still alive, he kept his letters; after his death, in 1839, he had all the documents available gathered for a necrological notice; in 1841, he appointed Father Séméria to prepare the Cause; and he tried, though in vain, in 1845 and 1851, to introduce the Cause to the Bishop of Ajaccio. He resumed his efforts after the General Chapter of 1856, which had given him much encouragement; he died regretting that he had not been able to see his desire realized.²

Father Fabre, Superior General, considered undertaking another attempt. On January 25th, 1886, he addressed a Questionnaire de la Sainteté to all Oblates with a view to gathering the preparatory witnesses for the Cause.³

B- The Diocesan Process:

It was begun at Nice in 1892-1895 and closed at Ajaccio in 1895-1898. There was an informative process at Marseilles in 1894-1895. The acts were taken to Rome on March 15th, 1909.

C- Introduction of the Cause at Rome:

1- The revision of the writings (one volume) was sanctioned by a Decree of April 30th, 1912. At this time, Cardinal Vivès, Capuchin, was appointed Ponent of the Cause.⁴

2- The revision of the informative process ended by the PLACET of the Sovereign Pontiff, Benedict XV, granted April 14th, 1915. Cardinal Benoît Lorenzelli was then Ponent of the Cause.⁵

1. See Circ. Adm., Vol. 4, p. 47-55, 169-176, 281-283; Vol. 5, p. 267-273; Missions, 1926, p. 245-253, 263, 417-422 (report of Father Estève); 1936, p. 1-24, 208-210; 1953, p. 538-547 (report of Father Cianciulli); Etudes Oblates, Vol. 5 (1946), p. 242-246; Vol. 8 (1949), p. 243-245.

2. MORABITO, Le Fondateur et le P. Albini in Etudes Oblates, Vol. 9 (1950), p. 3-43.

3. Etudes Oblates, Vol. 6 (1947), p. 152.

4. Missions, 1912, p. 203-204.

5. Missions, 1920, p. 307; 1936, p. 578-581.

3- The revision of the process of non-cult took place from November 25th to December 1st, 1912.¹

In 1919, Father Théophile Ortolan succeeded Father Joseph Lemius as Postulator. On December 17th of the same year, the General Administration authorized him to go to Corsica to begin the apostolic process. After a few preliminaries, the work was suspended; the process was not to be resumed until 1933.

D- The Apostolic Process:

1- The inquiry by the delegated tribunal took place at Ajaccio, Nice, Marseilles, from April 1933 to April 1934.²

2- The validation of the inquiry was sanctioned by a Decree of July 16th, 1938.

3- The antepreparatory Congregation took place on June 10th, 1952. In order to complete its proofs, the Congregation of Rites judged it fitting to have the Historical Commission of the Vatican study the Cause. The work has been done and will soon be printed; and the Commission will probably make a definitive judgment in the course of 1955. The documents only served to confirm and render more precise the witness already so favourable.³

III- The Cause of Bishop Vital Grandin:

He was one of the pioneer Bishops of the Church in Western Canada and lived a life of faith and heroic charity. He died on June 3rd, 1902.⁴

A- Dates of the stages completed:

Archbishop Légal, of Edmonton, convinced of the exceptional sanctity of his predecessor, had already opened a diocesan process in 1914, but this was interrupted first by the war, and then by his death in 1920. Everything halted. Father Thiry, Vice-Postulator, busied himself anew with the Cause and obtained from Mgr Henry J. O'Leary, Archbishop of Edmonton, the permission to open a new diocesan process, on September 30th, 1929.

Diocesan process at Edmonton, Grouard, Prince-Albert, Calgary, Winnipeg, and Paris, from May 12th, 1930, to December 2nd, 1931.⁵

Revision of the diocesan process: PLACET, February 25th, 1937.

1. Missions, 1913, p. 186-188; 1914, p. 93.

2. On the exhumation of the remains of the Servant of God at Vico, see Missions, 1934, p. 53-58.

3. See Missions, 1953, p. 534-538.

4. Biographies: JONQUET, Mgr Grandin, Montreal, 1903, 531 p.; HERMANT, Vital-Justin Grandin, 1937, 175 p. (translated into English: Thy Cross My Stay, 1948, 150 p.).

5. Missions, 1930, p. 478-480.

Inquiry by the delegated Tribunal from June 21st, 1938, to February 7th, 1939.

Validation of the Inquiry and of all the processes, July 16th, 1941.

Presentation of difficulties by the Promotor of the Faith in 1951.¹

B- An excellent Cause:

In the words of the Promotor of the Faith himself, "Bishop Grandin's Cause is so 'crystal clear', that there is no doubt about its complete success."² Nevertheless, there are as yet no miracles that may be presented at Rome and serve for the process.

Cardinal Aloisi Mazella, Pro-Prefect of the Congregation of the Sacraments, was appointed Ponent for the Causes of Father Albini and Bishop Grandin on March 4th, 1950.³

IV- The Cause of Father Joseph Gérard (1831-1914):

He was an apostle among the Bantu of South Africa, especially the Basutos, from 1854 to 1914.⁴ Extraordinary events were not lacking in his life. He died on May 29th, 1914.⁴

The diocesan process took place in Roma, Basutoland, from May to September 1939, under the direction of Father Thiry. It was not completed until some time later, one part being sent to Rome in June, 1950, the other in January, 1951. All is ready for the introduction of the Cause.

A very fine Cause. "It is an extraordinary Cause, because the 'curriculum vitae' of this man of God was quite extraordinary. At the office of the Sub-Promotor General of the Faith and the Chancellory of Rites everyone was astounded by this absolutely outstanding missionary figure."⁵

V- The Cause of Bishop Ovide Charlebois (1862-1933):

Vicar Apostolic and founder of Keewatin, his life was one of piety and remarkable missionary charity. He died at Le Pas, November 20th, 1933.⁶

1. Missions, 1953, p. 532-534.

2. Circ. Adm., Vol. 5, p. 11.

3. Agence Romaine, 1950, p. 65.

4. Biography: ROCHE, Clartés Australes, Joseph Gérard, Lyon, éd. Chalet, 1951, 397 p.

5. Missions, 1953, p. 532; Circ. Adm., Vol. 4, p. 398-403.

6. Biographies: PENARD, Mgr Charlebois (Notes et Souvenirs), Montreal, Beauchemin, 1937, 243 p. The English translation is The Vicar Apostolic of Keewatin, Bishop O. Charlebois, Montreal, Beauchemin, 1939, 241 p.; LAJEUNESSE, Mgr, Vertus de Monseigneur Charlebois, Le Pas, 1951, 305 p.; LESAGE, L'Evêque errant, Ottawa, ed. Université, 1950, 193 p.

The diocesan informative process took place from August 1951 to August 1952; it was held at Le Pas, Keewatin, and a complementary process at St. Boniface, Prince-Albert and Montreal.

In November 1952, the documents of the process and the writings of Bishop Charlebois, which make up thirty-four volumes, were handed over to the Congregation of Rites. Cardinal Cajetan Cicognani is Ponent.¹

VI- The Cause of Brother Anthony Kowalczyk (1866-1947):

This humble Lay Brother spent almost all his life in Western Canada, and performed numerous marvelous feats. When he died on July 10th, 1947, his reputation for sanctity was already recognized by those who knew him.²

The diocesan informative process took place in Edmonton from April to August, 1952; the documents were submitted to the Congregation of Rites in the following November.³

1. See Missions, 1953, p. 835-838; 1954, p. 131.

2. BRETON, Forgeron de Dieu, [Edmonton], ed. de l'Ermitage, 1953, 222 p.; NADEAU, The Servant of God, Brother Anthony Kowalczyk, 1866-1947, in Etudes Oblates, Vol. 12 (1953), p. 127-137; Missions, 1954, p. 282-293: necrological notice.

3. Missions, 1953, p. 528-538.

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 Printed at the Office of the Publisher, 535 North Dearborn Street, Chicago, Ill.
 Second-class postage paid at Chicago, Ill., and at additional mailing offices.
 Postmaster: This publication is entered as second-class matter, October 3, 1917, at Chicago, Ill., under post office number 384, and has special postage provided for it by Act of Congress, October 3, 1917, authorized on July 16, 1925, and extended July 16, 1928, July 16, 1931, and July 16, 1934.

Subscription price, \$5.00 per annum in advance. Single copies, 15 cents.
 Entered as second-class matter, October 3, 1917, at Chicago, Ill., under post office number 384, and has special postage provided for it by Act of Congress, October 3, 1917, authorized on July 16, 1925, and extended July 16, 1928, July 16, 1931, and July 16, 1934.

THE JOURNAL OF THE AMERICAN MEDICAL ASSOCIATION

Published weekly, except on Sundays, and on the first of January, and the first of July.
 The Journal is published for the American Medical Association, 535 North Dearborn Street, Chicago, Ill.
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Appendix III

EXTENSION OF THE CONGREGATION¹

- 1816 Provence and France
- 1831 Switzerland
- 1835 Corsica
- 1841 England - Eastern Canada - Eastern United States
- 1845 Western Canada
- 1847 Ceylon (Jaffna) - Oregon - James Bay
- 1849 Texas (Southern United States) - Algeria
- 1852 Natal (South Africa)
- 1856 Ireland
- 1858 Mexico - British Columbia
- 1860 Scotland
- 1862 Athabaska-Mackenzie - Basutoland
- 1868 Saint Albert (Western Canada)
- 1880 Jersey - Holland
- 1882 Spain
- 1883 Colombo (Ceylon) - Italy (Procurator there since 1863)
- 1886 Transvaal - Orange Free State (Natal)
- 1891 Belgium - Prince Albert (Western Canada)
- 1892 Lower Zambezia (Windhoek)
- 1894 Australia
- 1895 Germany (founding of the Province)
- 1901 Wales (British Isles) - Mackenzie (Athabaska-Mackenzie)
- 1909 Yukon (British Columbia and Mackenzie)
- 1911 Czechoslovakia - Keewatin (Prince Albert)
- 1912 Hudson's Bay (Keewatin)
- 1920 Poland
- 1925 Pilcomayo (in Bolivia then in Paraguay)
- 1929 Uruguay
- 1931 Ipamu (Belgian Congo)
- 1933 Laos (Indochina)
- 1934 Austria
- 1935 Argentina
- 1939 Philippines
- 1942 Haiti
- 1943 Brazil
- 1945 Labrador (Eastern Canada)
- 1946 Garoua (Cameroun)
- 1948 Japan - Chile - Luxemburg
- 1949 Surinam (Dutch Guiana)
- 1952 Bolivia (miners of the Altiplano)
- 1954 Spanish Sahara and Ifni

¹ The dates given are those of the arrival of the Oblates in the countries or mission territories, or those of the formation of a mission territory confided to the Congregation.

Appendix IVPERSONNEL OF THE CONGREGATION

	<u>Fathers</u>	<u>Scholastics</u>	<u>Lay Brothers</u>	<u>Total</u>
1816	5			5
1822	12			12
1839	41	3	4	48
1844	50	17		67
1854	195	30	47	262
1862	293	48	120	461
1867	324	39	89	452
1873	372	48	100	520
1879	434	67	214	715
1887	529	129	261	919
1893	658	201	352	1,211
1898	758	277	392	1,427
1904	1,028	310	349	1,777
1907	1,182	250	485	1,917
1911	1,258	298	507	2,063
1920	1,331	287	462	2,080
1924	1,479	487	554	2,520
1927	1,580	584	611	2,775
1933	1,945	1,137	906	3,988
1936	2,288	1,399	1,016	4,703
1939	2,722	1,347	1,127	5,196
1942	3,003	1,211	1,188	5,402
1947	3,543	971	1,035	5,549
1950	3,868	1,032	1,141	6,041
1954	4,137	1,285	1,219	6,641
1956	4,393	1,298	1,199	6,890
1958	4,547	1,291	1,240	7,078

Our references for the statistics on the preceding page:

- 1822 Rey, Vol. 1, p. 284 (at the end of the year).
- 1839 Rey, Vol. 2, p. 80 (in December).
- 1844 Rey, Vol. 2, p. 190 (the lay brothers are not included) (in January).
- 1854 Archives of the General House.
- 1862 Archives of the General House.
- 1867 Administrative Circulars, Vol. 1, p. 284 (in August).
- 1873 Ibid., (the lay brothers in temporary vows are not counted) (in July).
- 1879 Missions, 1879, p. 326 (in June).
- 1887 Admin. Circ., Vol. 2, p. 33 (in January).
- 1893 Ibid., p. 168 (in May).
- 1898 Ibid., Circ. N° 70, p. 19 (in May).
- 1904 Ibid., Vol. 3, p. 80 (at the beginning of the year).
- 1907 Personnel 1907, p. 218 (in April).
- 1911 Personnel 1911, p. 219 (in April).
- 1920 Missions, 1920, p. 257, 258 (statistics of January 25th 1921).
- 1924 Personnel 1924, p. 32 (in December).
- 1927 Personnel 1927, p. 164 (in April).
- 1933 Personnel 1933, p. 207 (in April).
- 1936 Personnel 1936, p. 75 (in January).
- 1939 Personnel 1939, p. 241 (in April).
- 1942 Personnel 1942, p. 134 (in September).
- 1947 Personnel 1947, p. 108 (in January).
- 1950 Personnel 1950, p. 150 (in September).
- 1954 Personnel 1954, p. 376 (in April).
- 1956 Personnel 1956, p. 310 (in November).
- 1958 Agence Romaine, January 1958, p. 3 (total of January 30th 1958).

1822	284
1839	80
1844	190
1854	
1862	
1867	284
1873	
1879	326
1887	33
1893	168
1898	19
1904	80
1907	218
1911	219
1920	257, 258
1924	32
1927	164
1933	207
1936	75
1939	241
1942	134
1947	108
1950	150
1954	376
1956	310
1958	3

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- Vol. 3, 1893-1898, 44 x 28 cm., 159 p.
- Vol. 4, 1904-1932, 40 x 28 cm., 527 p.
- Vol. 5, 1938-1947, 39 x 27 cm., 390 p.

Minutes of the O.M.I. General Councils, Rome, General House Archives.

- Vol. 1, 1844-1857, 37 x 25 cm., unpagéd.
- Vol. 2, 1861-1872, 38 x 27 cm., 459 p., index 28 p.
- Vol. 3, 1873-1878, 39 x 27 cm., 366 p., index 20 p.
- Vol. 4, 1879-1882, 40 x 27 cm., 244 p., index 17 p.
- Vol. 5, 1882-1885, 40 x 27 cm., 290 p., index 18 p., bound with the former.
- Vol. 6, 1885-1889, 40 x 27 cm., 384 p., index 29 p.
- Vol. 7, 1889-1893, 35 x 25 cm., 273 p., index 27 p.
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1866, p. 109-144, 265-304: contains the Founder's accounts of his life in exile and his travels through Italy, entitled "Souvenirs de famille".

1872, p. 153-472: contains the Founder's correspondence on the occasion of the approbation of the Holy Rules in 1825-1826.

1904, p. 225-351: contains a work by Fr. E. Hoffet, O.M.I., on the part played by the Founder in the definition of the dogma of the Immaculate Conception. In the 1873 Missions, p. 5-67, we find a part of the Founder's diary during his trip to Rome in 1854.

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PART THREE

PROVINCES, VICARIATES, MISSION TERRITORIES

Bibliography

Small Oblate Atlas

The purpose of the present bibliography is to provide a certain number of references for personal research into the history of Provinces, Vicariates and Missionary Territories of the Congregation. It deals only with those publications which are most widespread throughout the Institute. We were not able to comb through reviews published by the Provinces and Vicariates themselves, but these are often rich in missionary stories and historical data, and could be consulted with profit. The bibliography at the end of Part Two along with the notes throughout will also prove useful.

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NOTE: Changes since 1955:

- for Immaculate Conception Province (Belgium) see Province of Belgium (infra N°5).
- for Regina Mundi Province (Belgium) see Province of Belgium (5).
- for Province of St. Joseph (Montreal) see Canada-East Province (13).
- for Province of Our Lady of the Holy Rosary (Quebec) see Canada-East Province (13).
- for Vicariate of St. Francis Xavier (James Bay & Labrador) see James Bay Missions & Labrador Missions (15 & 16).
- for Assumption Vicariate (Toronto) see St. Mary's Province of Regina (22).
- for District of Mexico, see Southern United States Province (29).
- for Argentina-Uruguay Province, see Province of Spain (12).
- for Chile-Bolivia Province, see District of Chile (36) & District of Bolivia (38).
- for District of Spanish West Africa, see Province of Spain (12).

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B- IN PARTICULAR

1- Province of SOUTH FRANCE (MIDI)

1) See supra: p. 76-88, 128-132, 152-153, 171, 186-187.

2) Synthesis of history: Agence Romaine, 1947, p. 84.

3) Reports to the General Chapters:

1873, in <u>Missions</u> , 1873, p. 275-292.	1920, in <u>Missions</u> , 1920, p. 259-262.
1879, " 1879, p. 327-338.	1926, " 1927, p. 28-33.
1893, " 1893, p. 265-276.	1932, " (1) 1932, p. 20-24.
1898, " 1898, p. 424-435.	1947, " 1947, p. 30-44.
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2- Province of NORTH FRANCE (NORD):

- 1) See supra, p. 81-88, 128-132, 152-153, 186-187.
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2) Synthesis of history: Agence Romaine, 1949, p. 91-92.

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2) Synthesis of history: Agence Romaine, 1949, p. 155-156.

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2) Synthesis of history: Agence Romaine, 1949, p. 107-108.

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 1927- : Kimberley.

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- 2) Synthesis of history: Agence Romaine, 1951, p. 90-92.
- 3) Reports to the General Chapters:

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1907-1927: Vicariate of South Africa (Transvaal & Kimberley).

1927-1948: Vicariate of Transvaal (Kimberley separated).

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Figure 1. The effect of the concentration of the *Agrobacterium* suspension on the transformation efficiency of *Agrobacterium* strains. The number of transformed cells was determined by the number of colonies obtained on the selective medium. The results are the mean of three independent experiments. Error bars represent standard deviation.

Figure 1. The effect of the initial concentration of the monomer on the polymerization of *l*-lysine. The polymerization was carried out at 30°C for 24 h. The initial concentration of the monomer was 0.05, 0.1, 0.2, 0.3, 0.4, 0.5, 0.6, 0.7, 0.8, 0.9, and 1.0 mol/L. The initial concentration of the catalyst was 0.005 mol/L. The initial concentration of the initiator was 0.005 mol/L. The initial concentration of the solvent was 0.05 mol/L. The initial concentration of the buffer was 0.05 mol/L. The initial concentration of the water was 0.05 mol/L. The initial concentration of the other components was 0.05 mol/L.

Figure 1. Schematic representation of the experimental design. The subjects were divided into two groups: the control group (CG) and the experimental group (EG). The CG was divided into two subgroups: the control group (CG) and the experimental group (EG). The EG was divided into two subgroups: the control group (CG) and the experimental group (EG). The CG was divided into two subgroups: the control group (CG) and the experimental group (EG). The EG was divided into two subgroups: the control group (CG) and the experimental group (EG).

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OBLATE ATLAS

This small Atlas locates most of the existing houses and residences, many former houses of the Congregation and many other important places. It is intended to facilitate the study of the Founder's life and the history of provinces and mission vicariates.

This printed section is but a reprint of the French edition. Since it contains only names of places, which generally are not altered in translation to English, the inconvenience appears to be negligible. We hope our English-speaking readers will forgive this imperfection.

1. Introduction

The purpose of this study is to investigate the effects of the proposed system on the performance of the system. The system is designed to improve the efficiency of the system by reducing the time taken to process the data. The system is designed to be able to handle large amounts of data and to be able to process the data in a timely manner. The system is designed to be able to handle the data in a way that is consistent with the requirements of the system. The system is designed to be able to handle the data in a way that is consistent with the requirements of the system.

2. System Architecture

2.1. System Overview

The system is designed to be able to handle large amounts of data and to be able to process the data in a timely manner. The system is designed to be able to handle the data in a way that is consistent with the requirements of the system. The system is designed to be able to handle the data in a way that is consistent with the requirements of the system. The system is designed to be able to handle the data in a way that is consistent with the requirements of the system.

Figure 1

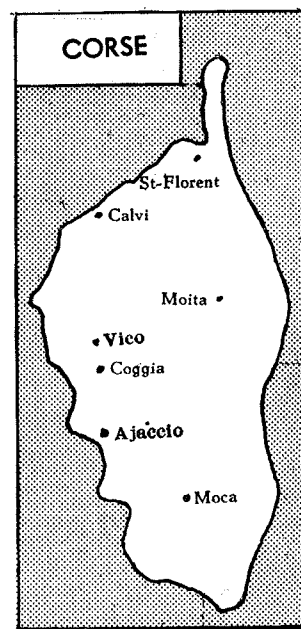
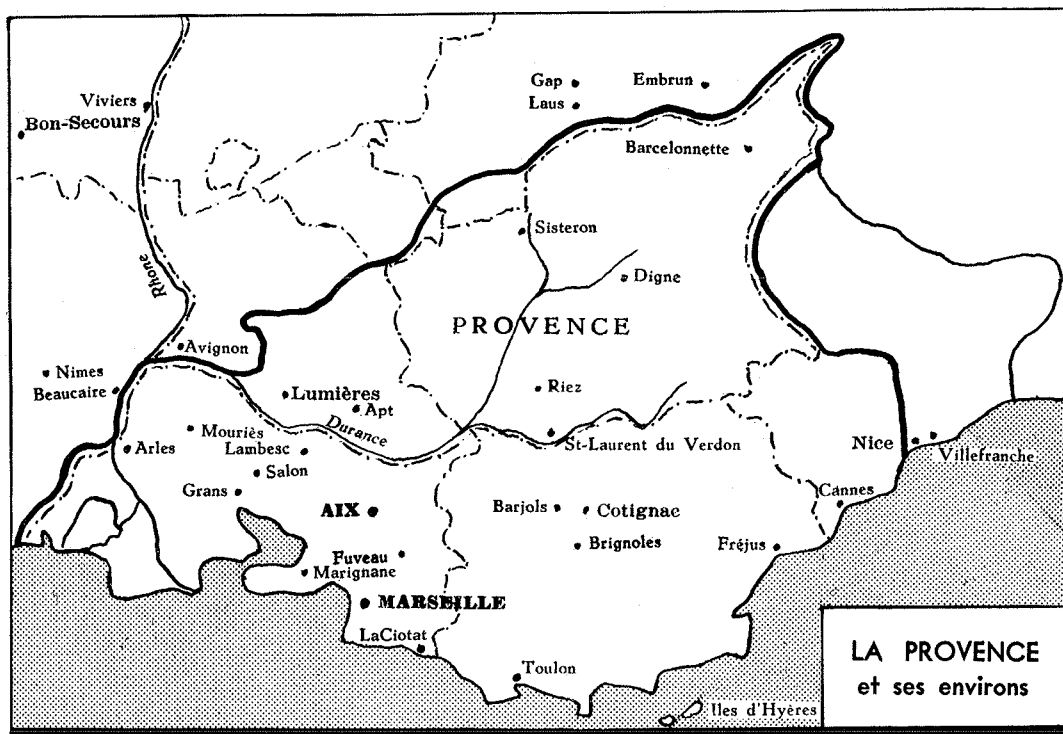
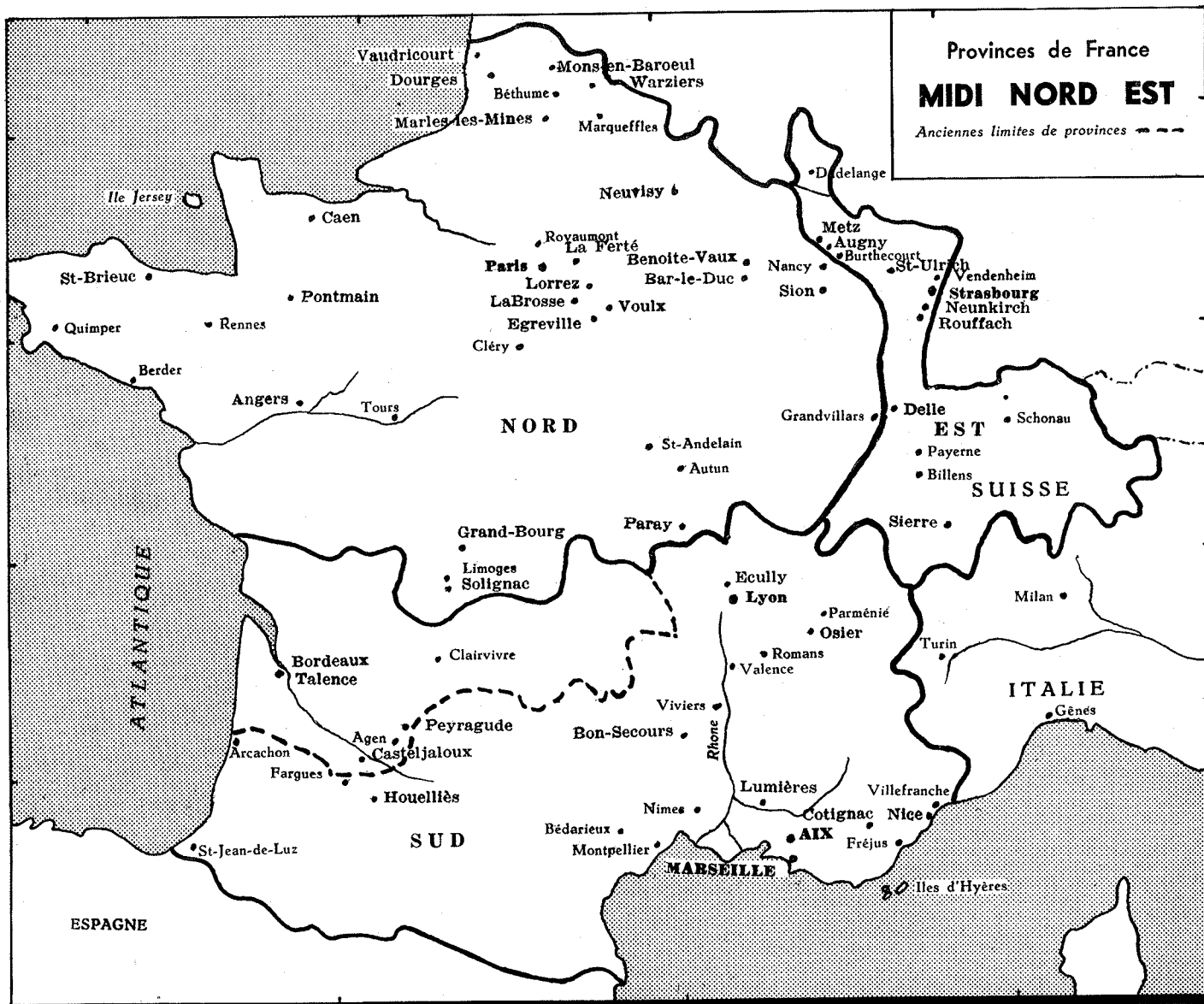
PETIT ATLAS OBLAT

Ce petit atlas contient les noms de la plupart des maisons et résidences oblates actuelles, de plusieurs de nos anciennes maisons et d'autres lieux importants. Il est fait en vue de l'étude de la vie du Fondateur et de l'histoire des provinces et vicariats de missions.

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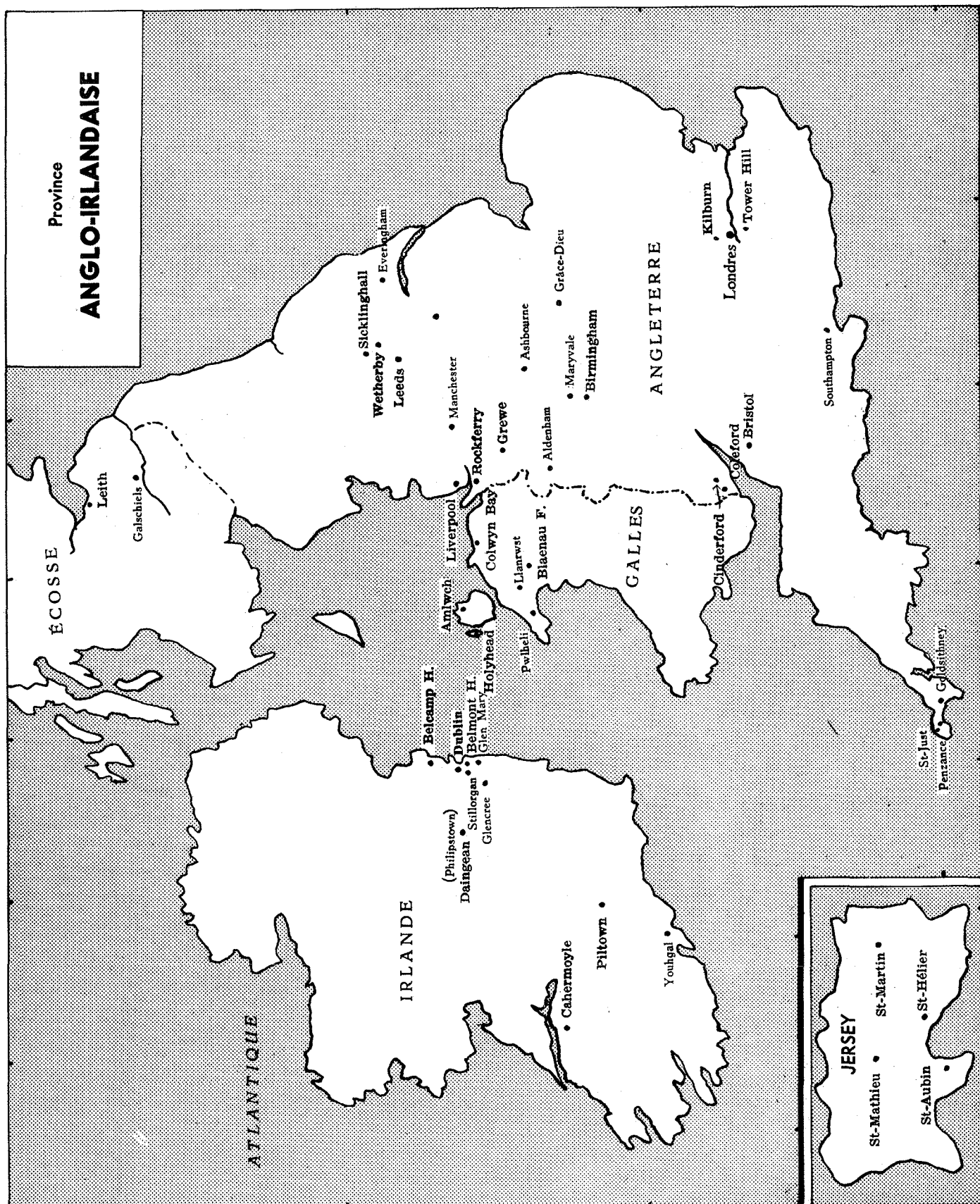


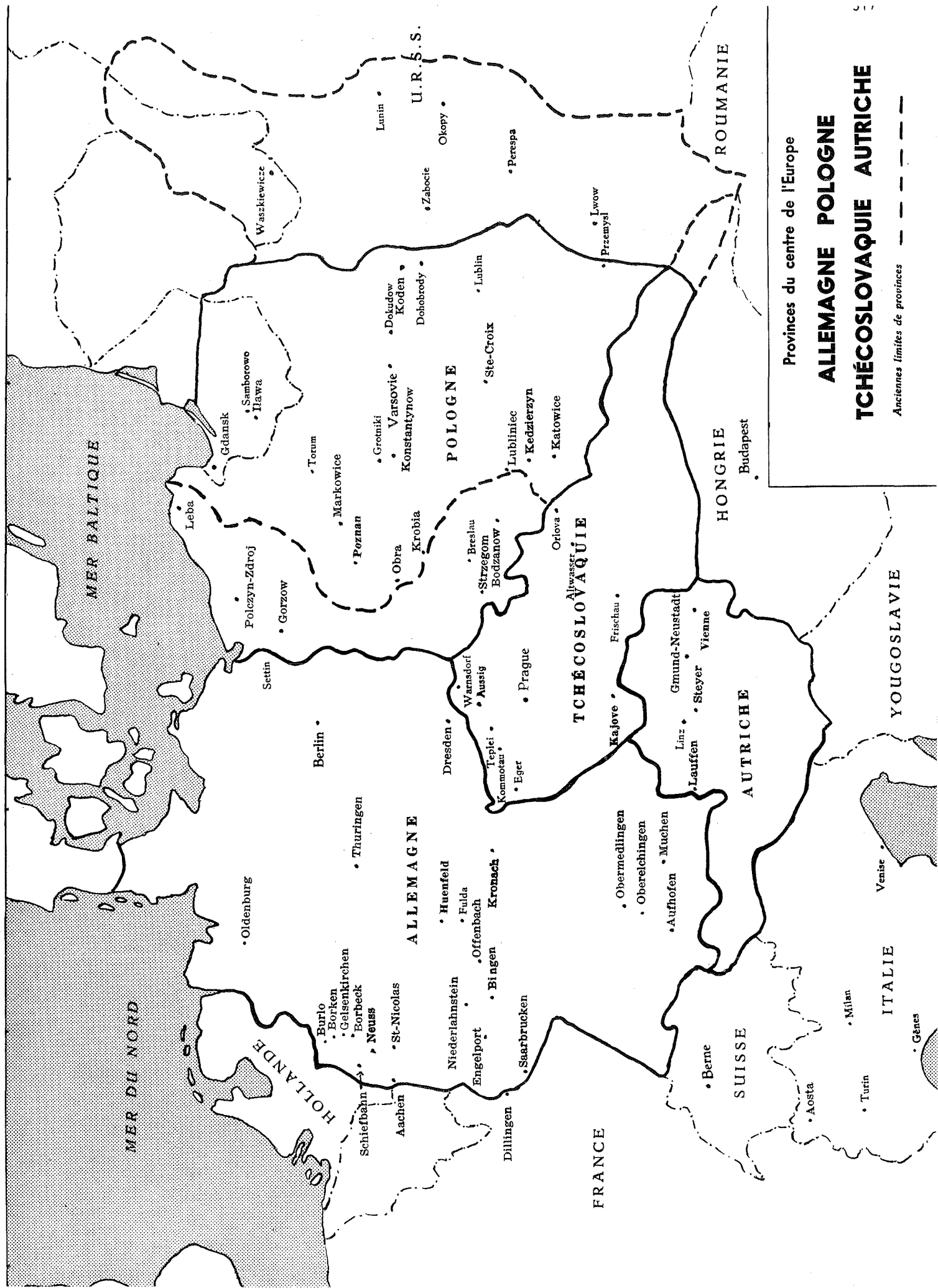
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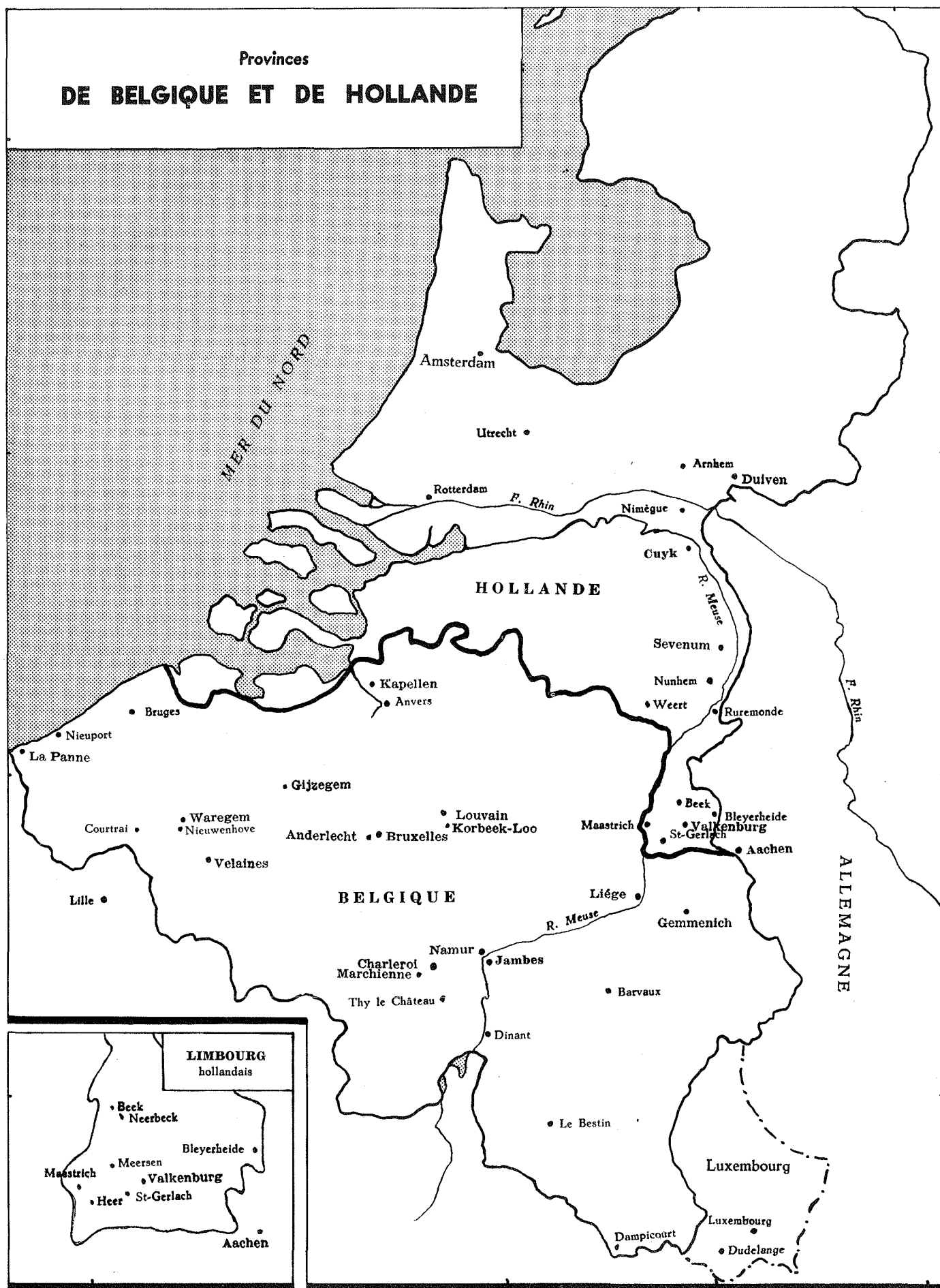


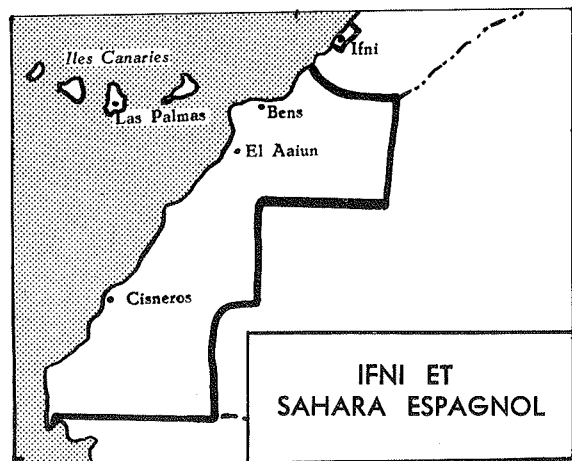
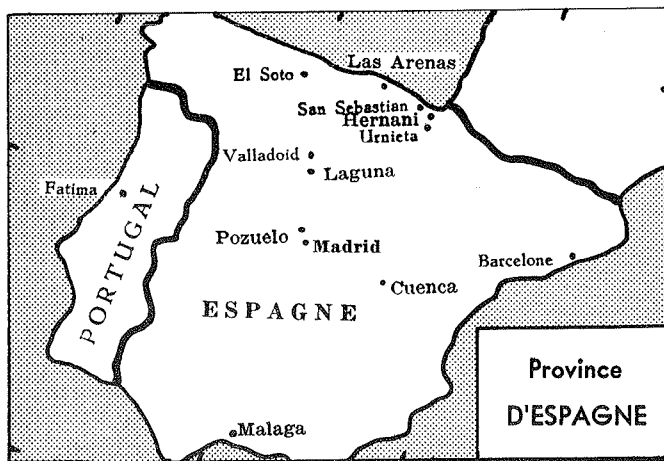
Provinces du centre de l'Europe

ALLEMAGNE POLOGNE TCHÉCOSLOVAQUIE AUTRICHE

Anciennes limites de provinces

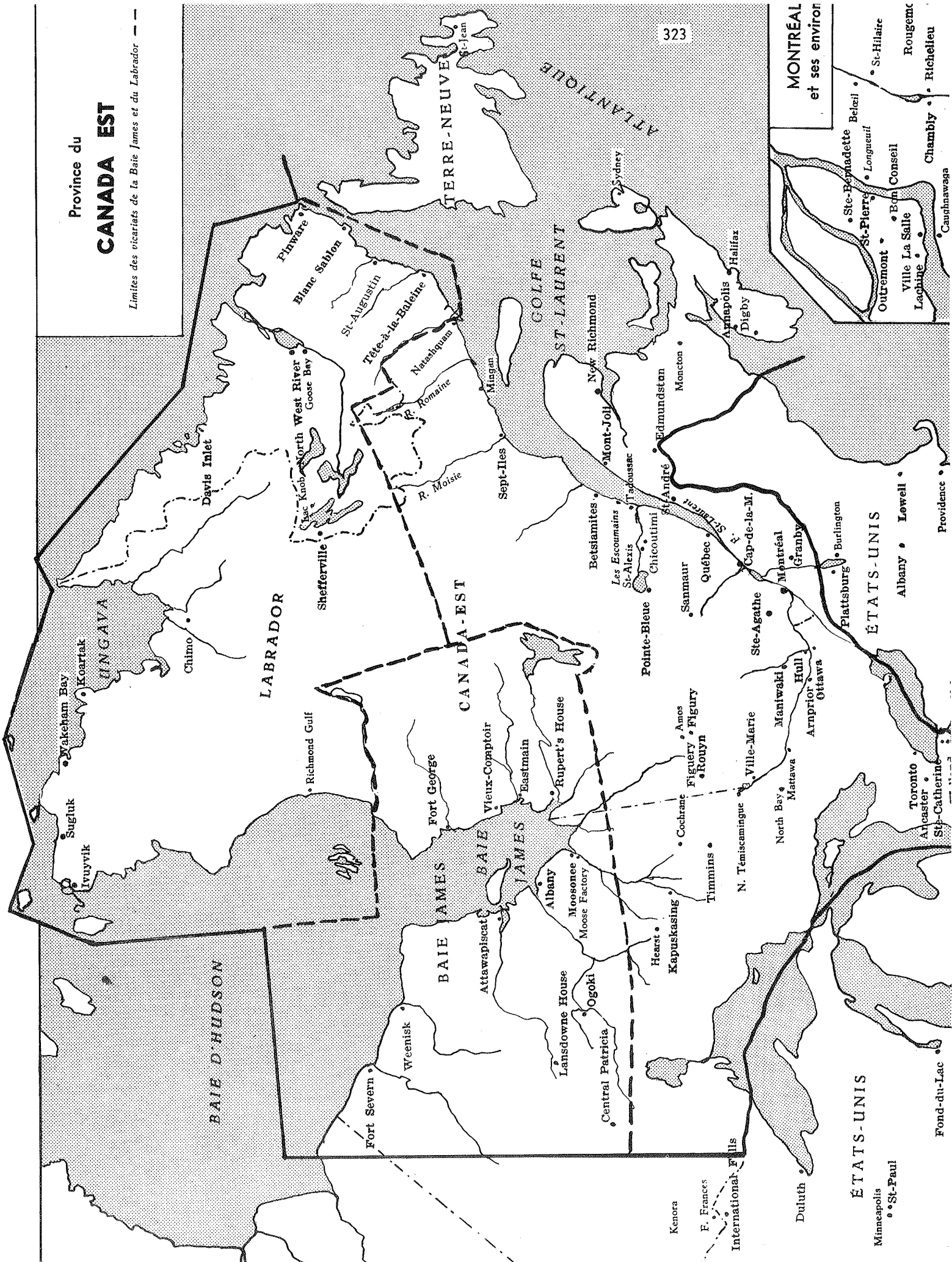
Provinces
DE BELGIQUE ET DE HOLLANDE

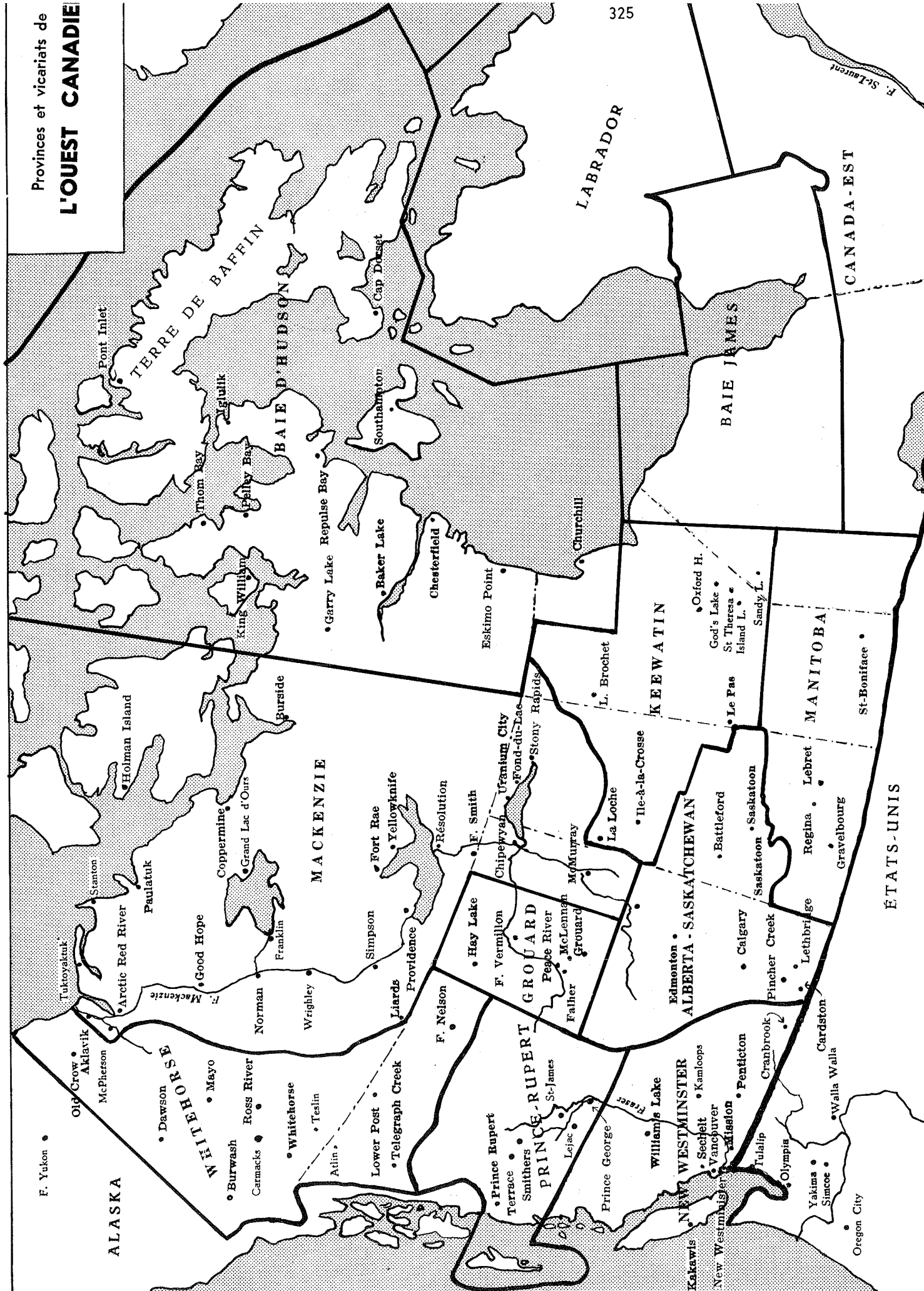




Province du CANADA EST

Limites des vicariats de la Baie James et du Labrador — —





Vicariats apostoliques et diocèses de l'Ouest canadien et leurs pasteurs

1820 - 1862

1. District du diocèse de Québec 1820 - 1844
Vicariat apostolique de la Baie d'Hudson et de la Baie James 1844 - 1847
Diocèse du Nord-Ouest 1847 - 1852
Mgr Provencher (séculier), 1818 - 1853
Mgr Taché, o.m.i., coadjuteur 1851 - 1853; évêque, 1853 - 1894
Mgr Grandin, o.m.i., coadjuteur 1857 - 1871
2. Vicariat apostolique de l'Orégon 1843 - 1845
Diocèse de l'Orégon 1845 - 1846
Diocèse de Victoria (Ile Vancouver) 1846 - 1853
Mgr Norbert Blanchet (séculier) 1843 - 1846
Mgr Demers (séculier) 1847 - 1863
3. Diocèses de l'Est du Canada

1862 - 1871

1. Diocèse de St-Boniface
Mgr Taché, o.m.i., évêque 1853 - 1894
Mgr Grandin, o.m.i., coadjuteur 1857 - 1871
2. Vicariat apostolique du Fleuve Mackenzie, érigé en 1862
Mgr Faraud, o.m.i., vicaire apostolique 1862 - 1890
Mgr Clut, o.m.i., coadjuteur 1866 - 1903
3. Vicariat apostolique de la Colombie-Britannique, érigé en 1863
Mgr D'Herbomez, o.m.i., 1864 - 1890

1871 - 1891

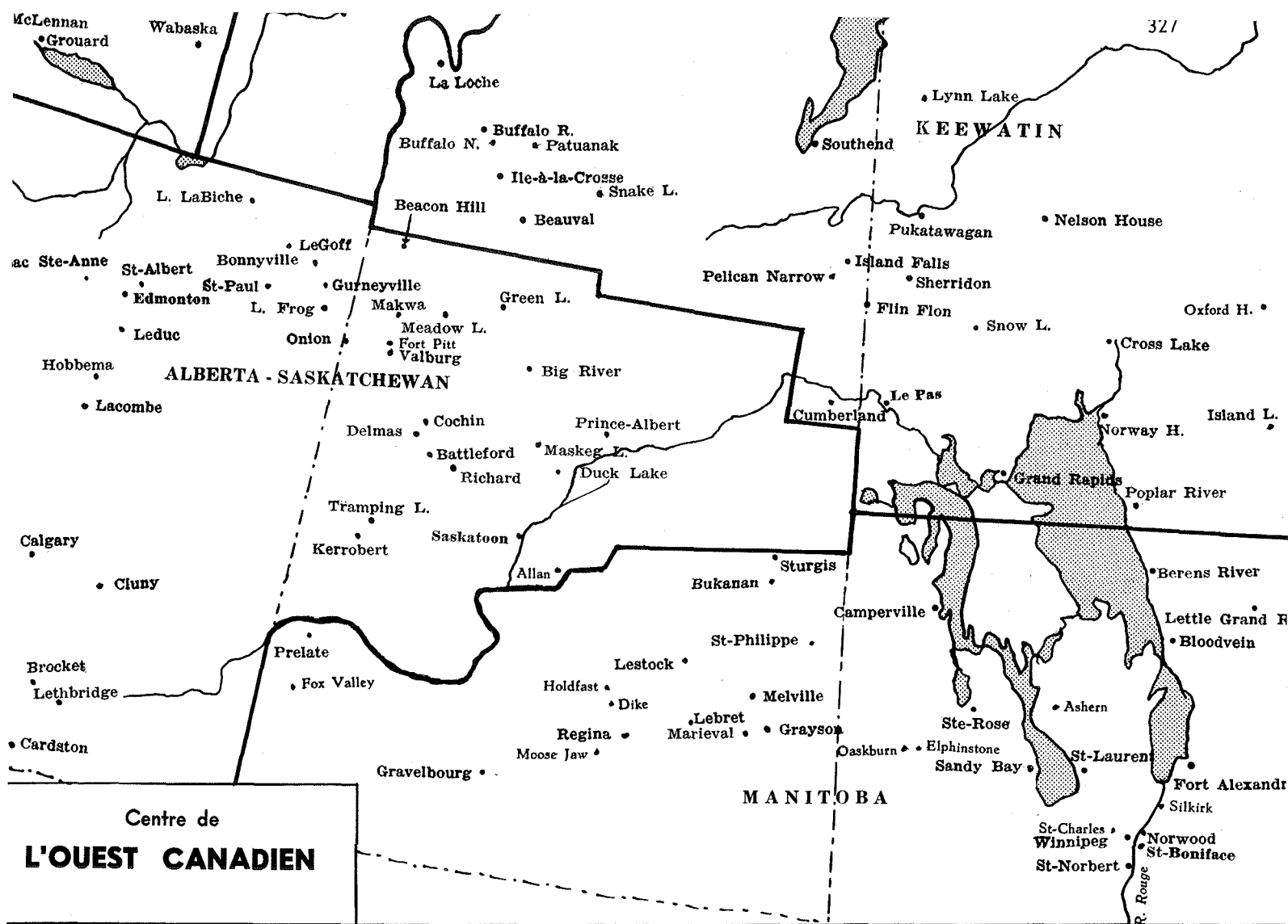
1. Archidiocèse de St-Boniface, érigé en 1871
Mgr Taché, o.m.i., archevêque 1871 - 1894
2. Diocèse de St-Albert, érigé en 1871
Mgr Grandin, o.m.i., évêque 1871 - 1902
3. Vicariat apostolique de l'Athabaska-Mackenzie
Mgr Faraud, o.m.i., vicaire apostolique 1862 - 1890
Mgr Clut, o.m.i., coadjuteur 1866 - 1903
4. Vicariat apostolique de la Colombie-Britannique
Diocèse de New Westminster, érigé en 1890
Mgr D'Herbomez, o.m.i., vicaire apostolique 1863 - 1890
Mgr Durieu, o.m.i., évêque 1890 - 1899

1891 - 1901

1. Archidiocèse de St-Boniface
Mgr Taché, o.m.i., 1871 - 1895
Mgr Langevin, o.m.i., 1895 - 1915
2. Diocèse de St-Albert
Mgr Grandin, o.m.i., évêques 1871 - 1902
Mgr Legal, o.m.i., coadjuteur 1897 - 1902
3. Vicariat de la Saskatchewan, érigé en 1891
Mgr Pascal, o.m.i., vicaire apostolique 1891 - 1906
4. Vicariat apostolique de l'Athabaska-Mackenzie
Mgr Grouard, o.m.i., vicaire apostolique 1890 - 1929
Mgr Clut, o.m.i., coadjuteur 1866 - 1902
5. Diocèse de New Westminster
Mgr Durieu, o.m.i., évêque 1890 - 1899
Mgr Dontenwill, o.m.i., évêque 1899 - 1908

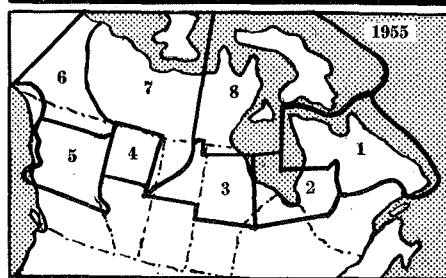
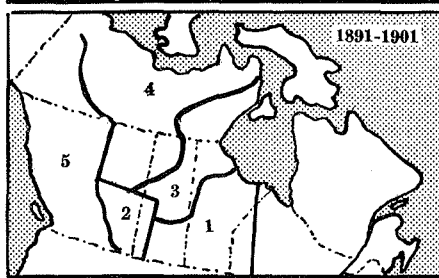
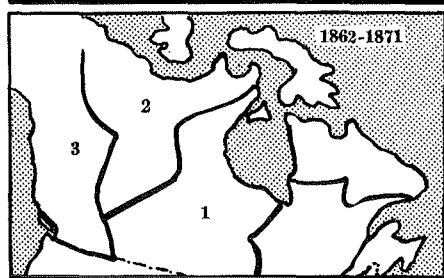
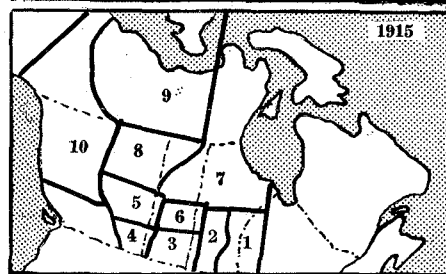
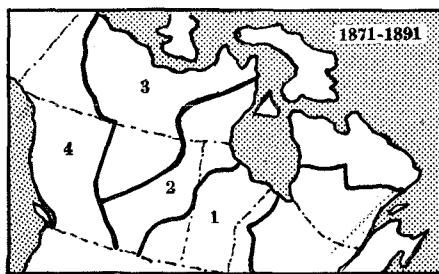
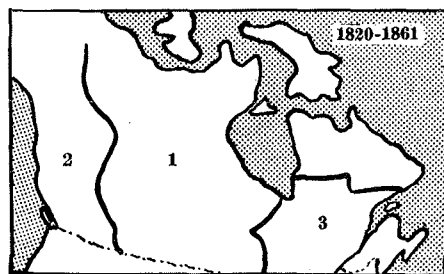
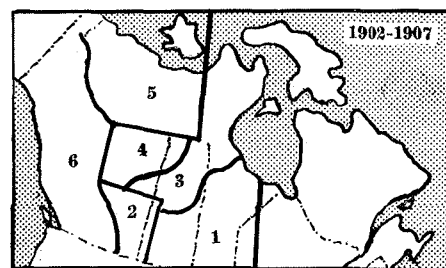
1902 - 1907

1. Archidiocèse de St-Boniface
Mgr Langevin, o.m.i., archevêque 1895 - 1915



LES DIVISIONS ECCLÉSIASTIQUES DE L'OUEST ET DU NORD CANADIENS DE 1820 À NOS JOURS

Voir les explications ci-contre



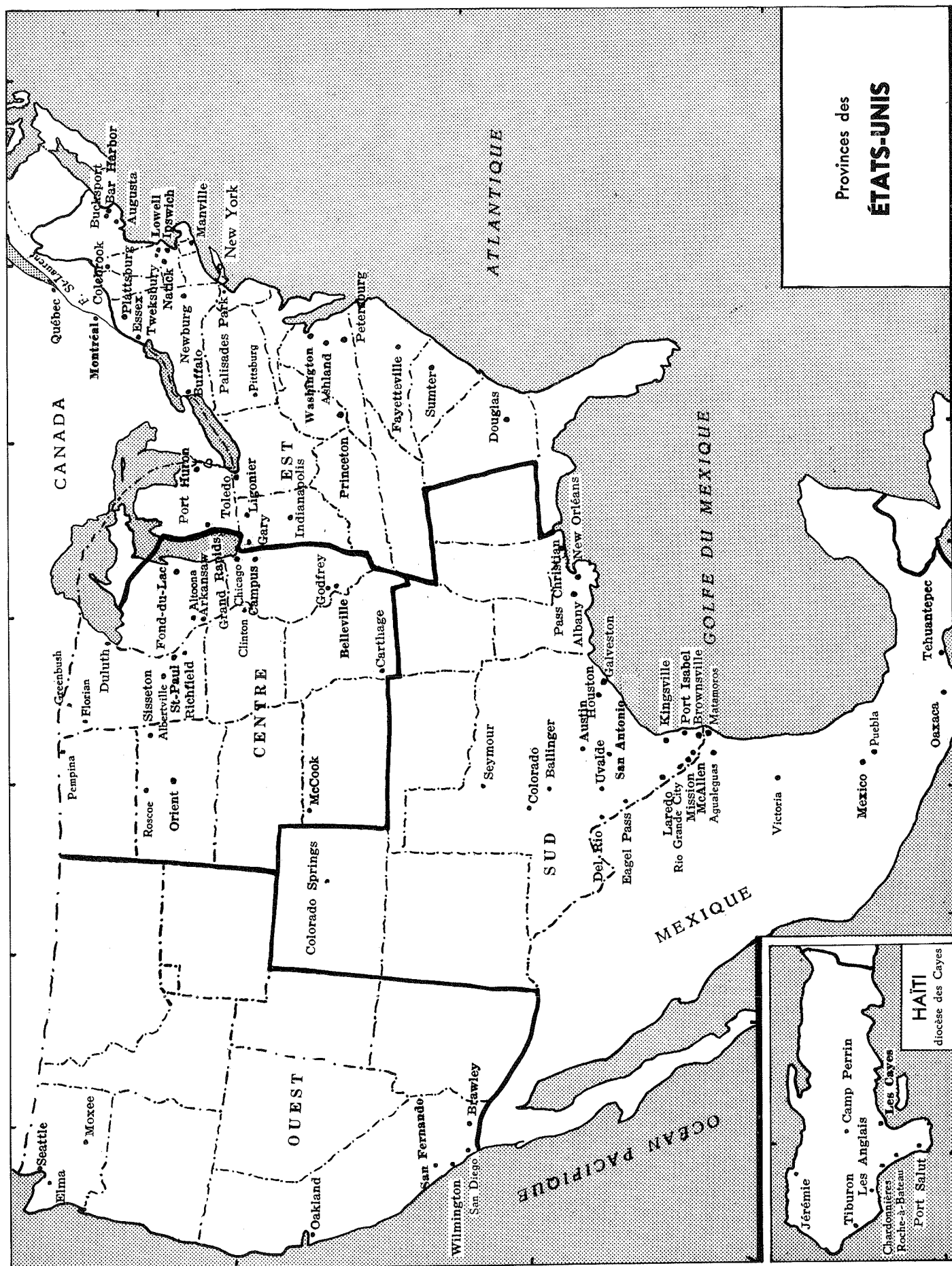
2. Diocèse de St-Albert
Mgr Legal, o.m.i., évêque 1902 - 1920
3. Vicariat apostolique de la Saskatchewan
Mgr Pascal, o.m.i., vicaire apostolique 1891 - 1906
4. Vicariat apostolique de l'Athabaska
Mgr Grouard, o.m.i., vicaire apostolique 1890 - 1929
5. Vicariat apostolique du Mackenzie, érigé en 1901
Mgr Breynat, o.m.i., vicaire apostolique 1901 - 1943
6. Diocèse de New Westminster
Mgr Dontenwill, o.m.i., évêque 1899 - 1908

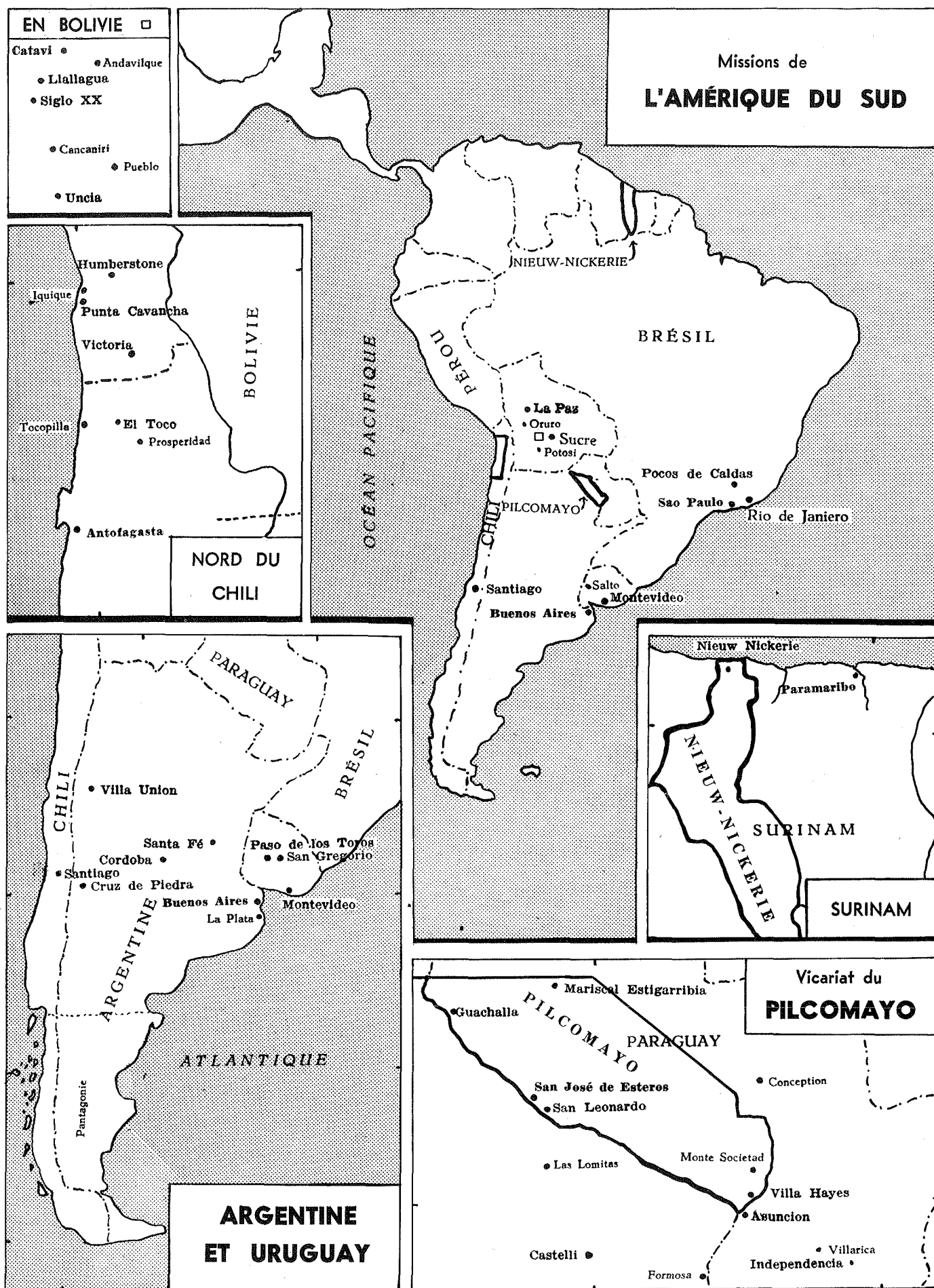
1915

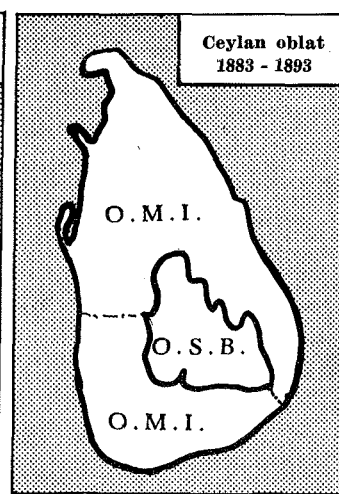
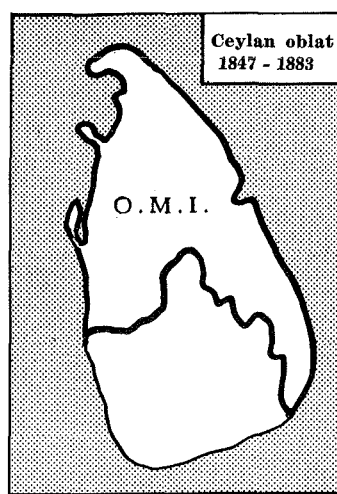
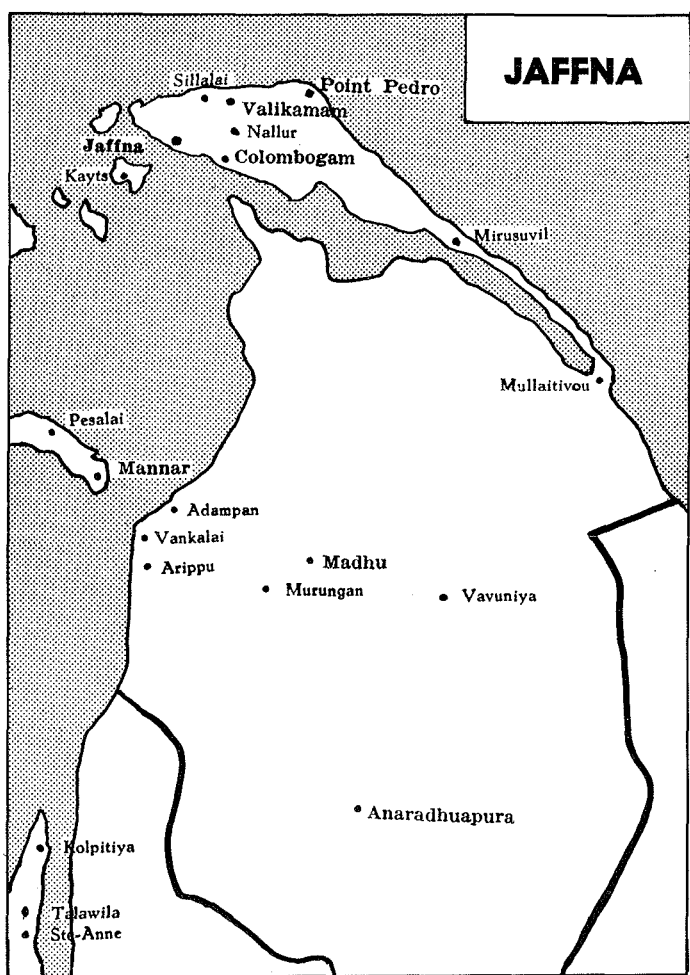
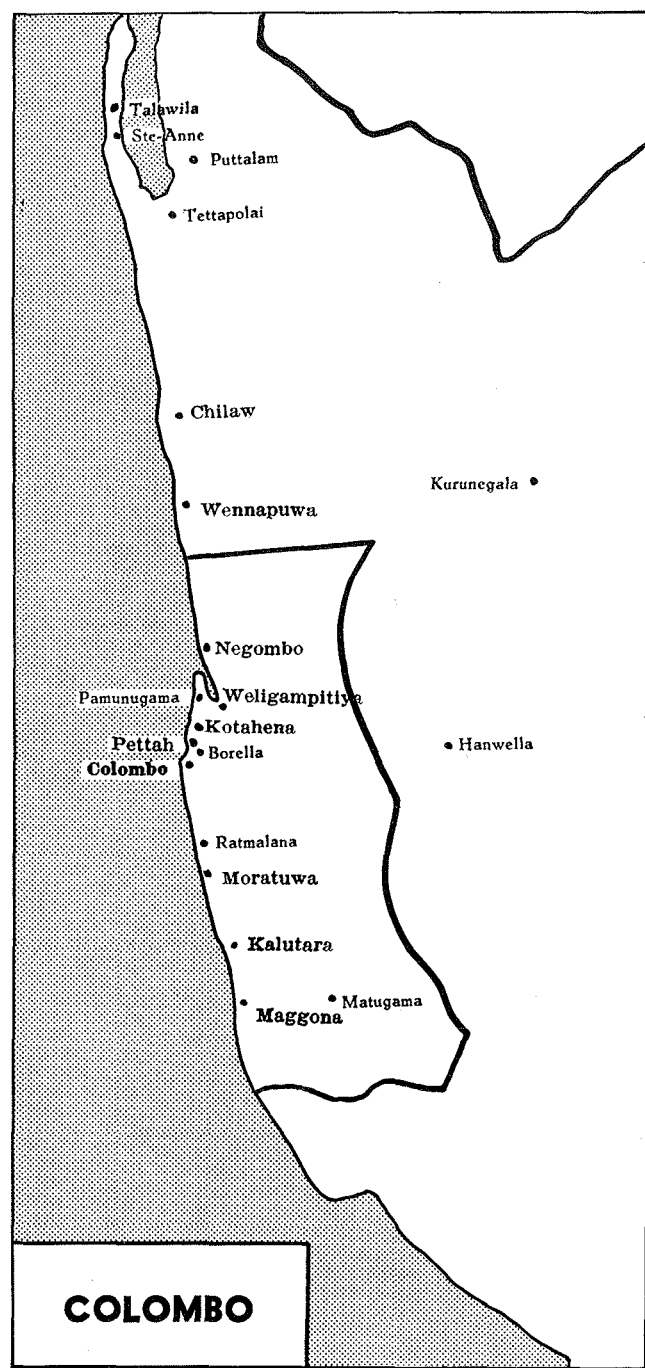
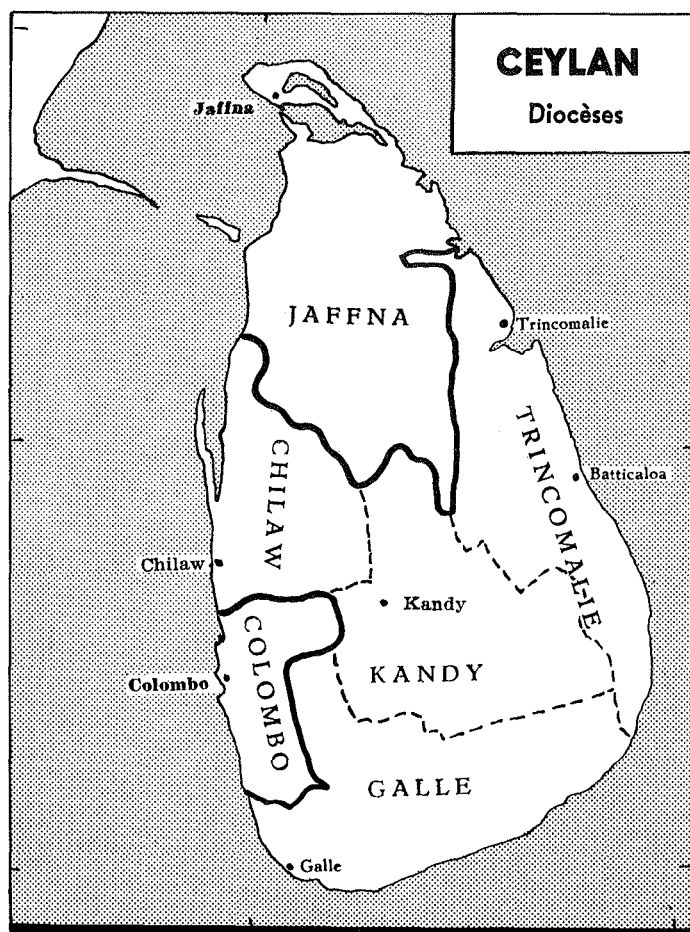
1. Archidiocèse de St-Boniface
2. Archidiocèse de Winnipeg
3. Archidiocèse de Regina, érigé en 1915
4. Diocèse de Calgary érigé en 1912
Tous confiés à des évêques séculiers
5. Archidiocèse d'Edmonton, érigé en 1912
Mgr Legal, o.m.i., archevêque 1902 - 1920
6. Diocèse de St-Albert
Mgr Pascal, o.m.i., évêque 1907 - 1920
7. Vicariat apostolique du Keewatin, érigé en 1910
Mgr Charlebois, o.m.i., vicaire apostolique 1910 - 1933
Mgr Lajeunesse, o.m.i., vicaire apostolique 1933 - 1954
8. Vicariat apostolique d'Athabaska (Grouard en 1927)
Mgr Grouard, o.m.i., vicaire apostolique 1890 - 1929
Mgr Joussard, o.m.i., coadjuteur 1909 - 1929
9. Vicariat apostolique du Mackenzie, érigé en 1901
Mgr Breynat, o.m.i., vicaire apostolique 1901 - 1943
10. Vicariat apostolique de Yukon et Prince Rupert, érigé en 1916
Mgr Bunoz, o.m.i., vicaire apostolique 1916 - 1945
(de 1908 - 1916, préfecture apostolique; Mgr Brunoz, préfet apostolique)

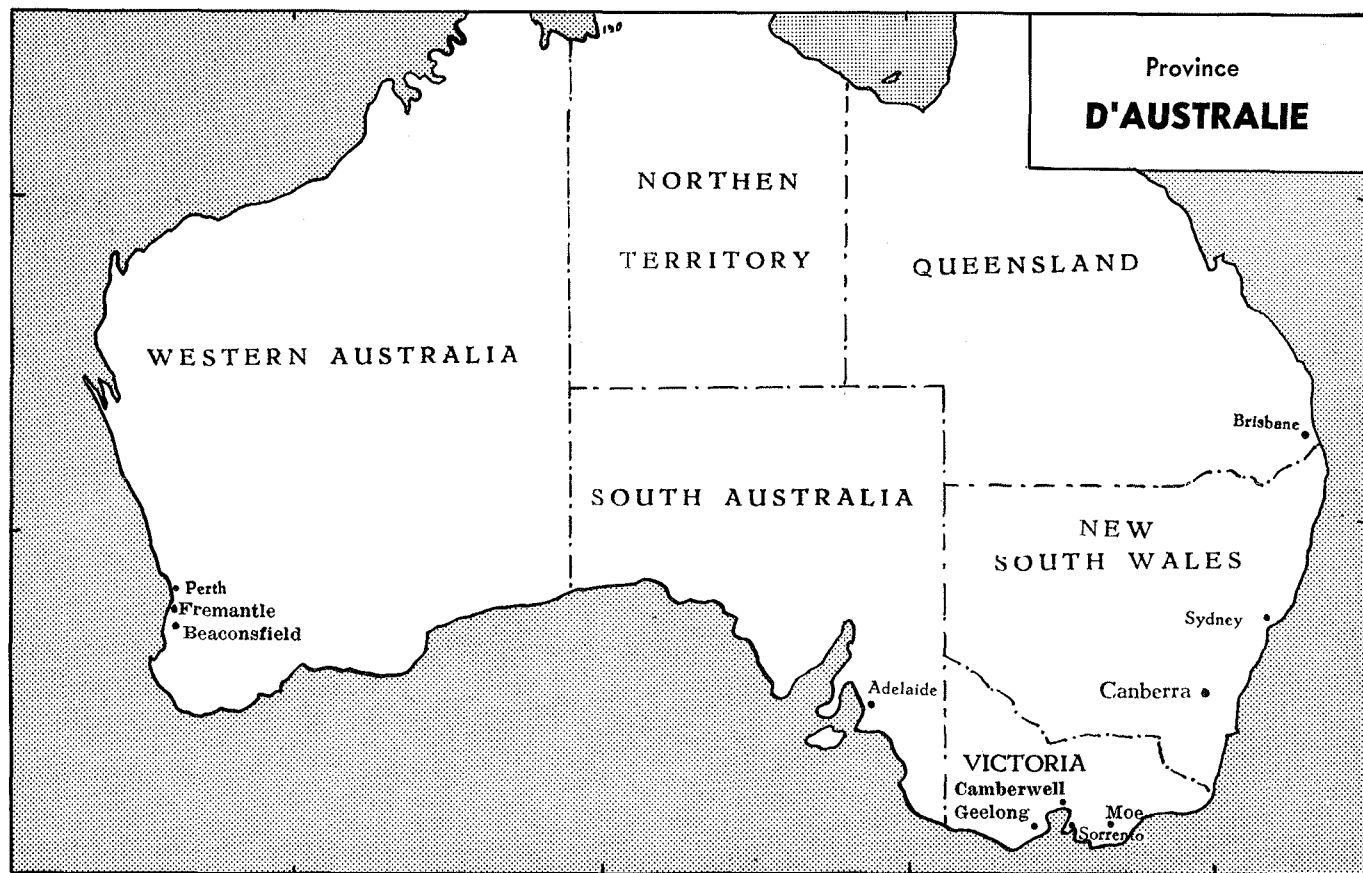
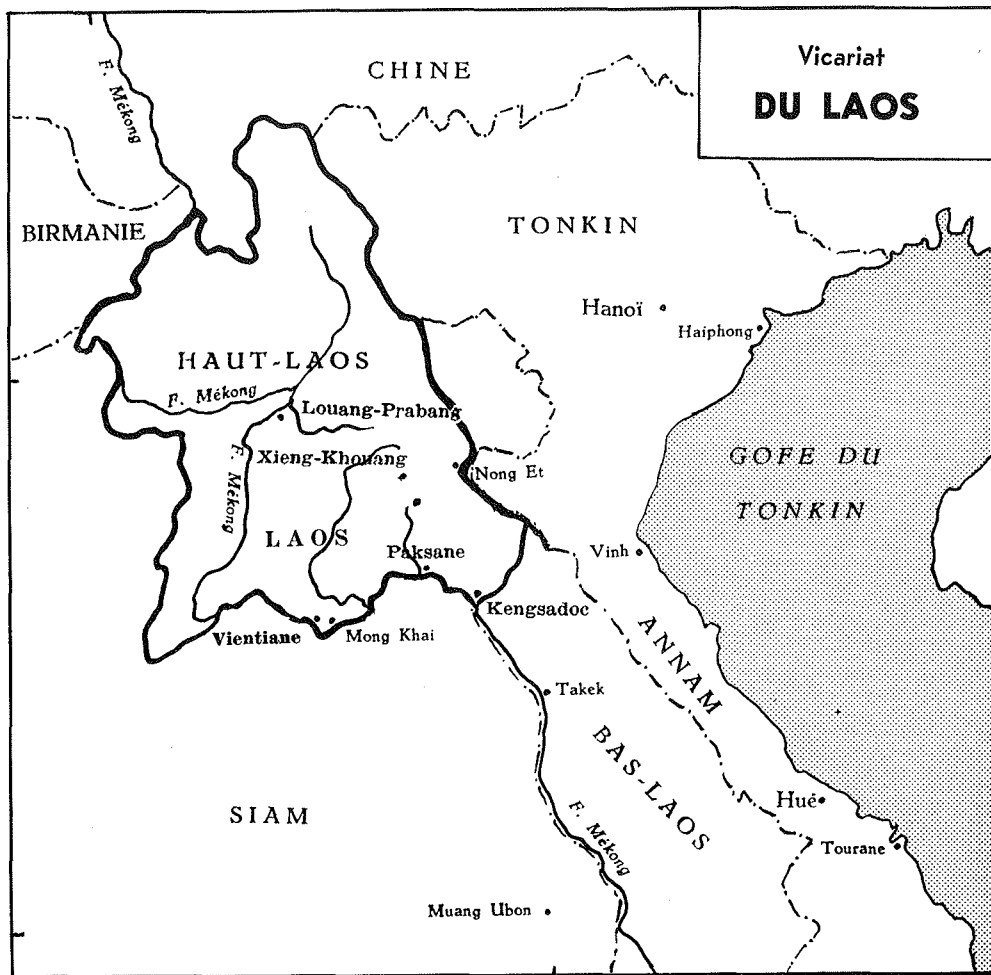
1955

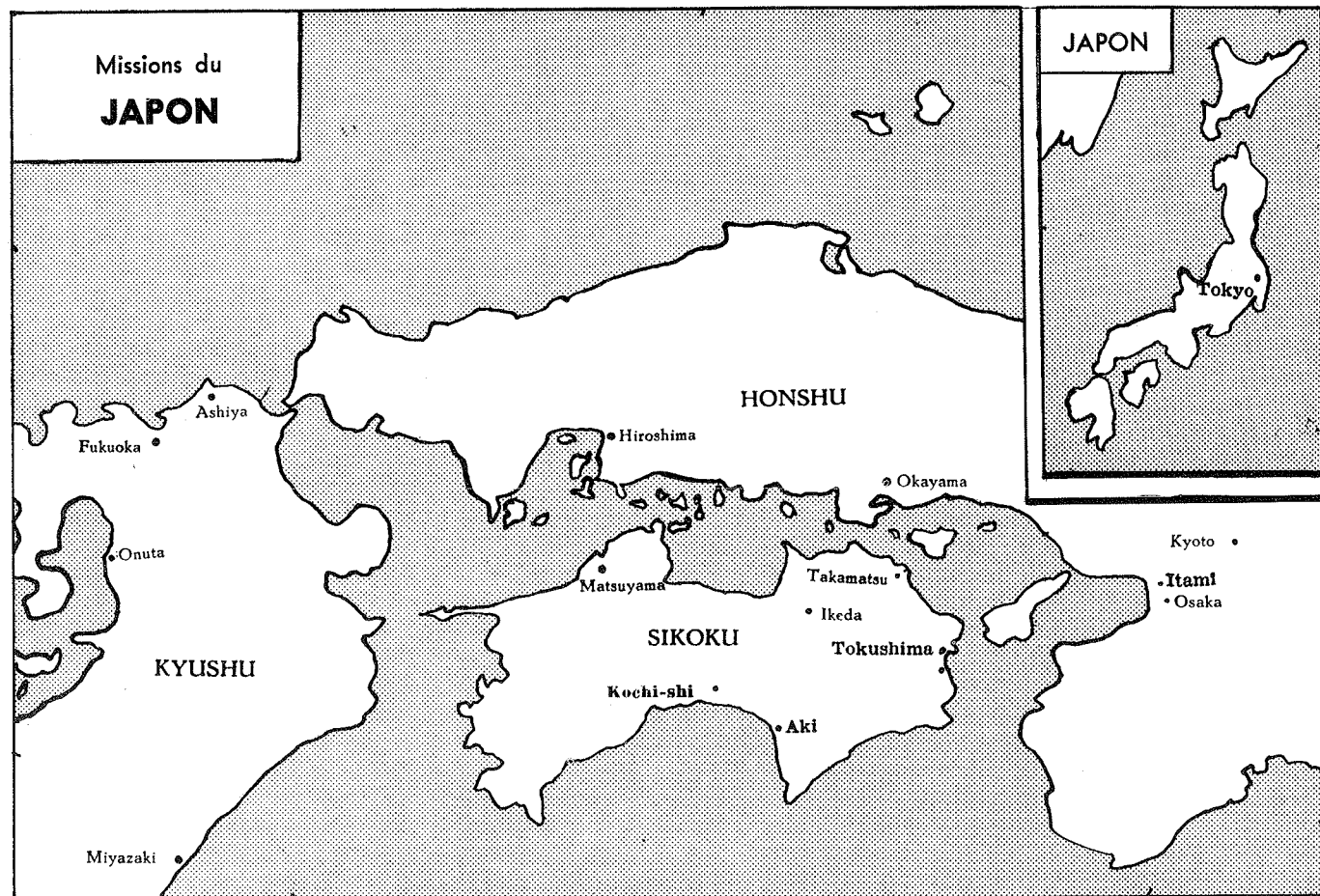
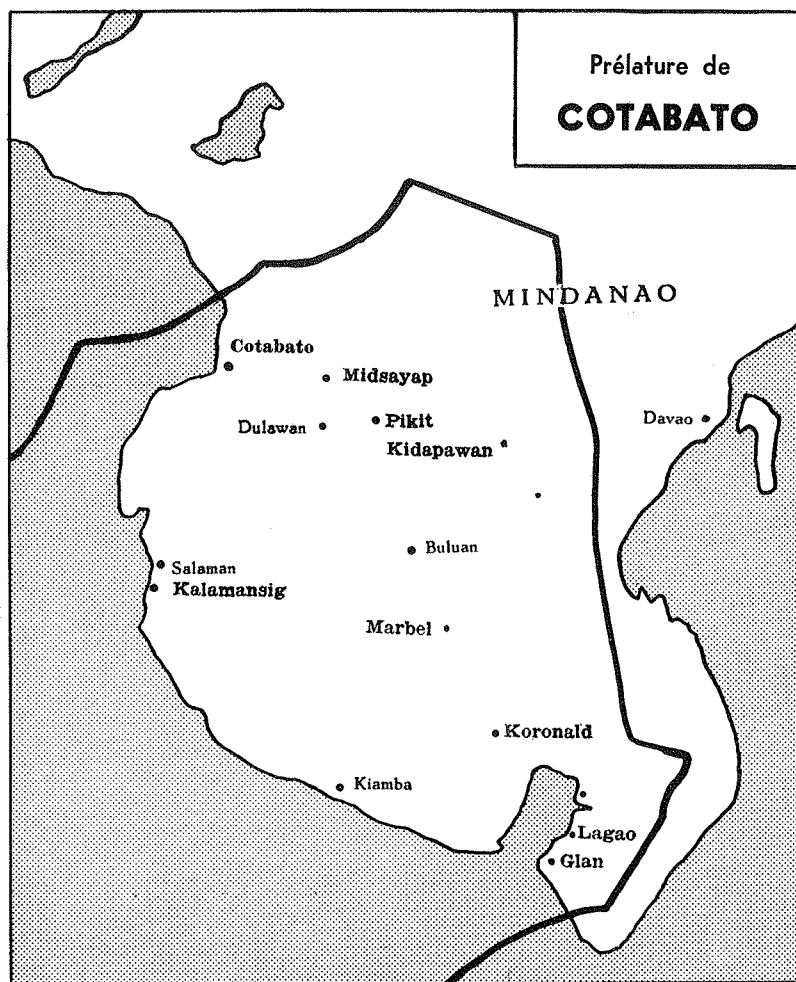
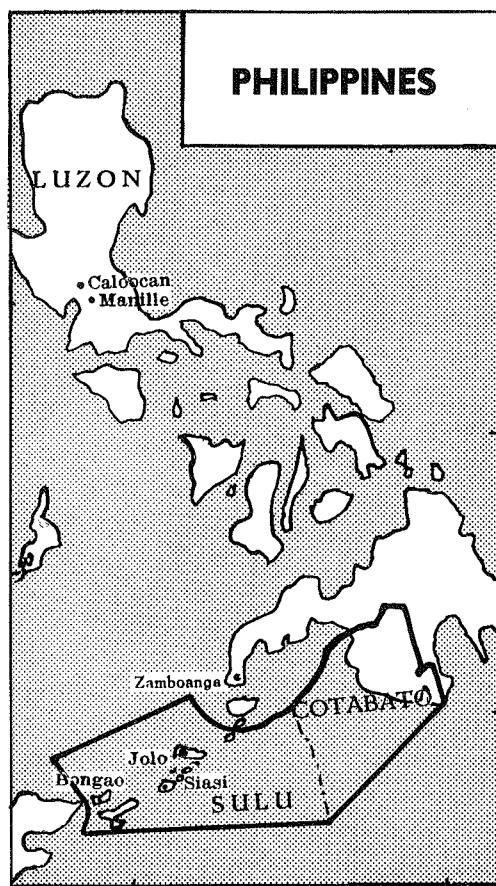
1. Vicariat apostolique du Labrador, érigé en 1945
Mgr Scheffer, o.m.i., vicaire apostolique 1945 -
2. Vicariat apostolique de la Baie James, érigé en 1938
Mgr Belleau, o.m.i., vicaire apostolique 1939 -
3. Vicariat apostolique du Keewatin
Mgr Lajeunesse, o.m.i., vicaire apostolique 1933 - 1954
Mgr Dumouchel, o.m.i., vicaire apostolique 1955
4. Vicariat apostolique de Grouard
Mgr Grouard, o.m.i., vicaire apostolique 1891 - 1929
Mgr Joussard, o.m.i., coadjuteur 1909 - 1929
Mgr Guy, o.m.i., vicaire apostolique 1930 - 1938
Mgr U. Langlois, o.m.i., vicaire apostolique 1938 - 1952
Mgr Routhier, o.m.i., coadjuteur 1945 - 1952; vicaire apostolique 1952 -
5. Vicariat apostolique de Prince Rupert, érigé en 1945
Mgr Jordan, o.m.i., vicaire apostolique 1945 - 1955
6. Vicariat apostolique de Whitehorse
Mgr Coudert, o.m.i., 1944 -
7. Vicariat apostolique du Mackenzie
Mgr Breynat, o.m.i., 1901 - 1943
Mgr Trocellier, o.m.i., 1943 -
8. Vicariat apostolique de la Baie d'Hudson, érigé en 1931
Mgr Turquetil, o.m.i., vicaire apostolique 1931 - 1943
Mgr Clabaut, o.m.i., coadjuteur, 1937 - 1940
Mgr Lacroix, o.m.i., vicaire apostolique 1943 -
(de 1925 - 1931, préfecture apostolique; Mgr Turquetil préfet apostolique).



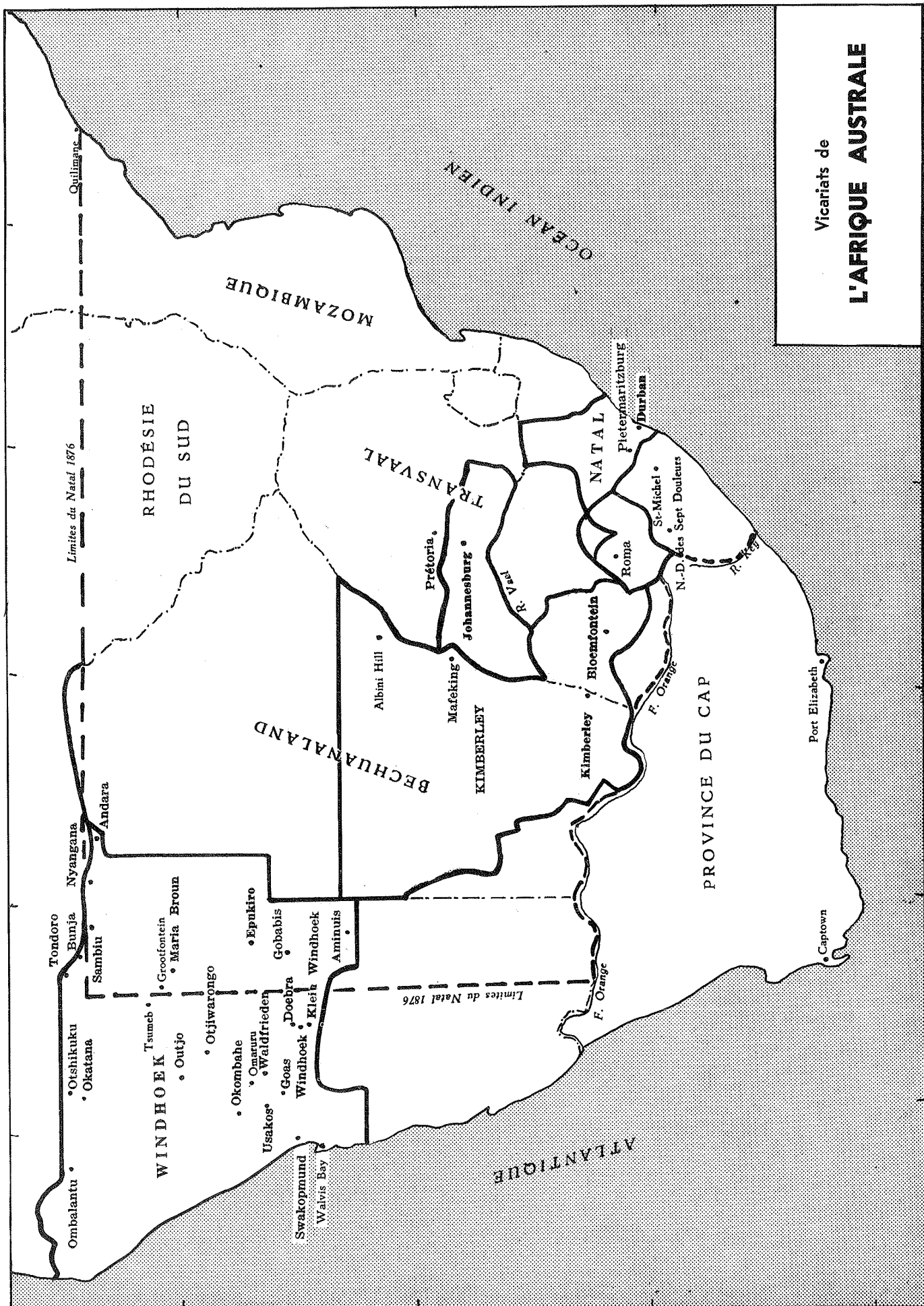


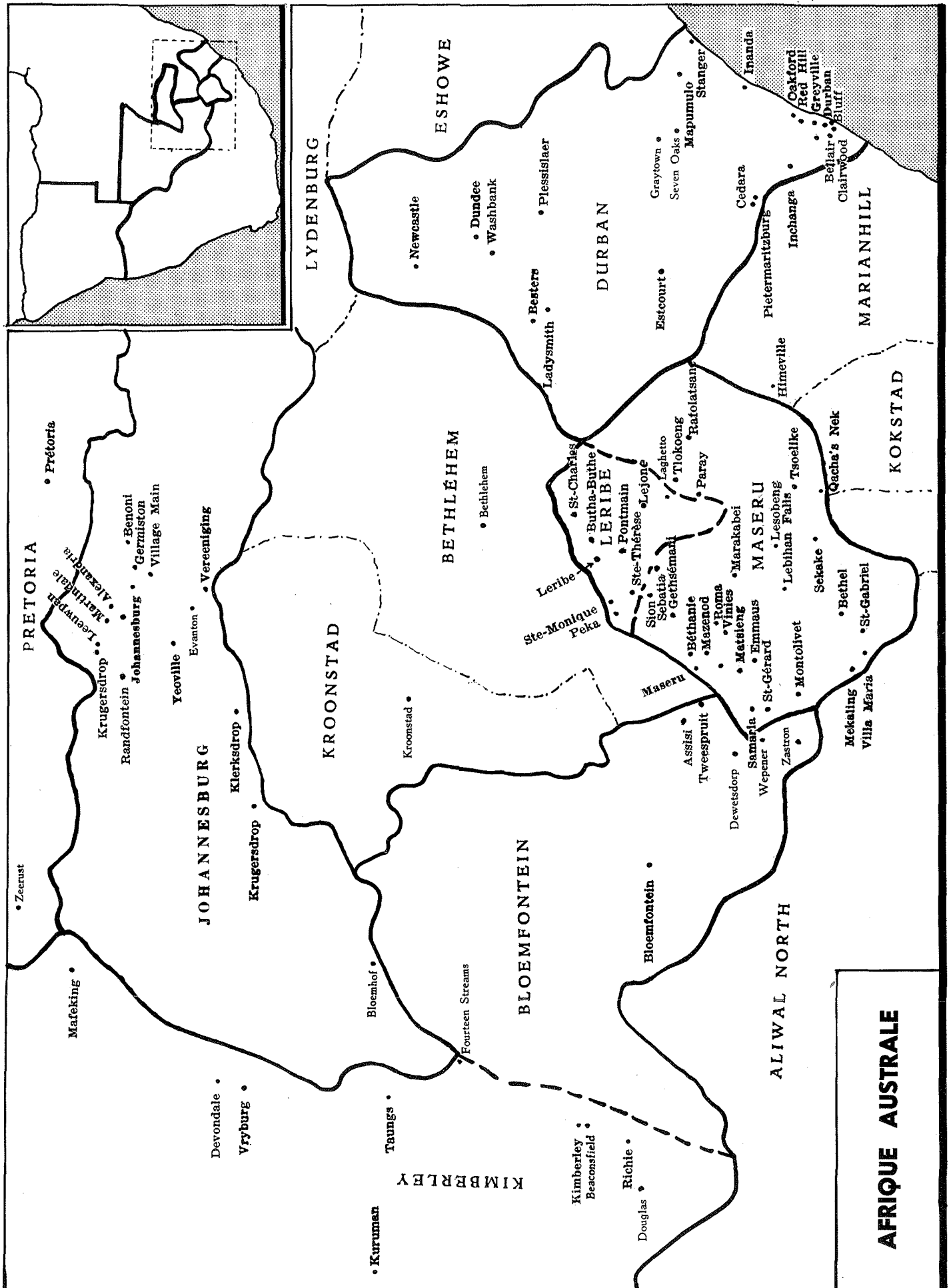






Vicariats de
L'AFRIQUE AUSTRALE





AFRIQUE AUSTRALE

